

**BOOK OF COMMON PRAYER  
&  
REVISED COMMON LECTIONARY**

**ANALYSIS**

**By Matthew H. Mead**

## INTRODUCTION

This article is a detailed analysis of the Revised Common Lectionary and its current use in the Episcopal Church. The article is divided up into three parts.

- 1) (Page 3ff). The **Detailed Discussion of Analysis**. I assumed that the details of the analysis itself would be less interesting than a discussion of the analysis, so I have placed the **Detailed Discussion of Analysis** of my findings at the beginning of this article.
- 2) (Page 12ff). The **General notes regarding the Analysis**. General findings about the difference between the BCP and RCL are summarized.
- 3) (Page 14ff). **The Analysis**. Every lection in the BCP and RCL is examined and the changes to the RCL are rated.

## ABOUT THE AUTHOR

I am Curate for liturgy and education at the Church of Saint Mary the Virgin in Times Square, New York. At Saint Mary's we celebrate the Eucharist at least twice a day every single day of the year (only once on some Federal Holidays). At Saint Mary's we offer Morning, Noonday and Evening Prayer every single day of the week (we do not do morning prayer on Saturdays). For major services we offer comprehensive bulletins. All other services are read/celebrated using copies of the BCP found in the pews. The following Lectionaries are all used at Saint Mary's (depending on what day and service we are observing) throughout the year:

- 1) The 30 day Psalter (BCP)
- 2) The Daily Office Lectionary (BCP)
- 3) The Daily Office Holy Day Lectionary (BCP)
- 4) The Occasional and Votive Office Lectionary (BCP/BoOS)
- 5) The Seasonal/Sunday Eucharistic Lectionary (BCP)
- 6) The Holy Day Eucharistic Lectionary (BCP)
- 7) Lesser Feasts & Fasts Lectionary (LF&F)
- 8) The Seasonal Weekday Eucharistic Lectionary (LF&F)
- 9) The Occasional and Votive Eucharist Lectionary (BCP/BoOS)
- 10) The Lectionary for the Roman Catholic Church (1970)

We have developed a comprehensive lectionary for use at Saint Mary's. Current readings from The Saint Mary's Lectionary Project are available online at [www.stmvirgin.org/liturgicalcalendar](http://www.stmvirgin.org/liturgicalcalendar)

## DETAILED DISCUSSION & ANALYSIS

### Part 1: Complex Lectionaries

Most modern lectionaries are really a unified system of several different lectionaries. For the purposes of this article, I will call such systems complex lectionaries. Complex lectionaries take many years (decades, centuries) to refine. Changing any part of a this system cannot be done without examining what, if any, effect this will have on other parts. If a change to any part is made without considering the ripple effects it will have a number of problems can develop. The most obvious problems are unnecessary repeats of certain readings, overlapping readings, neglecting passages, and of course difficulty of use in a specific worship practice.

For purposes of determining what lessons are read at a given service on a given day the Episcopal church currently has 12 different lectionaries in use:

- 11) The 30 day Psalter (BCP)
- 12) The Daily Office Lectionary (BCP)
- 13) The Daily Office Holy Day Lectionary (BCP)
- 14) The Occasional and Votive Office Lectionary (BCP/BoOS)
- 15) The Seasonal/Sunday Eucharistic Lectionary (BCP)
- 16) The Holy Day Eucharistic Lectionary (BCP)
- 17) Lesser Feasts & Fasts Lectionary (LF&F)
- 18) The Seasonal Weekday Eucharistic Lectionary (LF&F)
- 19) The Occasional and Votive Eucharist Lectionary (BCP/BoOS)
- 20) The Seasonal Revised Common Eucharistic Lectionary (RCL)
- 21) The Holy Day Revised Common Eucharistic Lectionary (RCL)
- 22) The Summer Revised Common Eucharistic Lectionary (RCL)

The Episcopal Church three-year Eucharistic and Holy Day Lectionary was adapted from the Roman three-year Eucharistic and Holy Day Lectionary. The Roman Catholic three-year Eucharistic Lectionary exists in harmony with the Roman Major and Minor Feast lectionary, the Roman two-year Daily Eucharistic Lectionary, and the Liturgy of the Hours. The Roman three-year Eucharistic Lectionary used on its own without these other lectionaries is full of holes. Likewise, the Episcopal Church three-year Eucharistic and Holy Day Lectionary is full of holes when used on its own. It was adapted to be in harmony with the Daily Office Lectionary. Additionally certain changes were to the Episcopal Church three-year Eucharistic and Holy Day Lectionary so that a more appropriate reading

could be read at the main service of the day while other thematically linked readings could be read at the office. The office readings served the double purpose of aiding the main service on a Sunday or feast day and of reading large portions of the Bible on a seasonal basis. For example, the history of the monarchies is read throughout the summer in Year 1, while all of the relevant prophetic passages are read in Advent, Christmastide, Lent and Eastertide. Many of the changes made to the Roman lectionary only make sense with this in mind. The Lesser Feasts & Fasts, Various Occasions Lectionaries and the two-year Daily Eucharistic Lectionary exist somewhat independently from the BCP lectionaries – though occasionally some in certain seasons some lections are listed for Year A, B or C to avoid repeating a passage read the Sunday before or after (for example see Advent 1, Monday, Daily Mass).

Liturgical renewal coupled with a mid/late-twentieth century desire for more ecumenism (a desire for more unity among churches) yielded the Common Lectionary (1983), an ecumenical project of several American and Canadian denominations. It was based on the Roman three-year lectionary (revised in 1981) and existing lectionaries (such as the BCP 1979 three-year lectionary) and was intended to harmonize the different denominational approaches to the three-year lectionary. It has been in trial use in the Episcopal Church since 1983 but was never adopted.

The Revised Common Lectionary (1992) was a revised version of the Common Lectionary. The revisions were made according to evaluation of trial use of the Common Lectionary. It shares many readings in common with the BCP 1979 and with the Roman Sunday lectionary since both were its sources. The Revised Common Lectionary (RCL) is meant to be a stand alone lectionary for Sundays and certain feast days.

Unlike the Episcopal and Roman lectionary systems, the RCL is not designed to exist in harmony with a daily office or daily mass lectionary. Since it is not tied down to a whole system of other lectionaries, the RCL freely uses the Roman and Episcopal three-year Eucharistic lectionaries as guideposts. This effectively gives the RCL a middle-ground feeling. The RCL offers a “summer option” (described below) for reading through parts of the Old Testament to solve the problem of reading many of the familiar stories of the Old Testament that would otherwise be neglected. The RCL is therefore ideal for churches that offer public worship exclusively or primarily on Sunday.

The “summer option” is a three-year cycle for Sundays after Pentecost that reads Genesis through Judges in year A; the Davidic Covenant and Wisdom literature in Year B; the prophets – Elijah, Elisha, Amos, Hosea, Isaiah, Jeremiah, Joel and Habbakuk – in Year C.

*Part 2: The RCL compared to the BCP*

The RCL has been in trial use in the Episcopal Church since 1997. In 2006 a version that was “adapted to comply with the Lectionary practice of the Book of Common Prayer” was adopted for use in the Episcopal church beginning Advent 2007.

Two basic questions can be asked: 1) was the RCL adapted in such a way that it complies with the Lectionary practice of the BCP; and 2) is this adapted RCL worth replacing the current BCP three-year lectionary? To answer these questions it is necessary to compare the two lectionaries.

**Summer Option:**

A good starting point for looking at the RCL is the “summer option”. The RCL offers an optional but preferred summer cycle of readings that are not thematically linked with the Gospel of the day. This “summer option” sacrifices the traditional linking of the Old Testament to the Gospel so that important Old Testament passages can be publicly read at worship. From the perspective of traditional Anglican/Episcopalian worship this is doubly problematic. First, the BCP Daily Office lectionary already fulfills the role of providing an orderly way of reading the stories of the Old Testament. It is possible that the “summer option” will discourage rather than promote the Daily Office. A parish whose public worship life includes daily morning and evening prayer will likely ignore the “summer option” because current practice makes it unnecessary. Yet, would another church find the Daily Office unnecessary if it were using the “summer option”? Second, reading the Old Testament as something that is not related to the Gospel of Jesus Christ is something that is alien to Eucharistic worship in which every aspect of the rite, including the readings, is centered on Jesus.

The “summer option” seems unnecessary from a traditional point of view but for many churches in the Episcopal Church it might be quite a useful resource. That the summer option was promoted as a selling point for the RCL at the 2006 General Convention reflects that fact that the Daily Office

is not part of public worship in many churches. I believe that this is a shame, and it is my view that the “summer option” is a concession that will only continue to move the Episcopal Church away from the Daily Office.

**Specific Lection Differences:**

Even if the “summer option” is not used, changing from the three-year Eucharistic Lectionary to the RCL raises other issues.

Some changes are quite good. The RCL generally reduces the amount of options and specifically reduces the Psalm options dramatically, ensuring that more churches are reading the same thing. The RCL dramatically modifies the Baptism of Our Lord so that it is on a three-year cycle. The RCL removes the option of an OT reading throughout the Sundays in Eastertide (except on Pentecost) ensuring that Acts is read as the first lesson and another NT lesson is read second. The RCL Palm Sunday and Good Friday Passion narratives are the full versions. The Maundy Thursday Gospel is no longer one of two options. The Easter Vigil modifications are on the whole good. The RCL modifies a number of the Old and New Testament readings to better highlight the thematic content of the Gospel.

Other changes are not good. The RCL retains many unnecessary options, lengthening or shortening readings. The RCL occasionally uses non Psalter readings for the Psalm selection. Some of these selections are not available in the BCP at all. On a few occasions the Psalm is cut or added by half a verse. The Easter Vigil change of the Year C Gospel creates confusion and could have been handled by introducing either a three year cycle on Easter Day or at the Easter Vigil. The RCL removes some important Old Testament readings, such as the Sacrifice of Isaac and the Raising of the Shunamite child from the three year cycle (they are read only in the “summer option”). On several occasions, the RCL modifies the OT so that it has little to do with the Gospel (See Advent 4B and Lent 2B, etc.).

Other changes are noteworthy even if they are not problematic. For example, the RCL does not take into account the fact that different English translations of the Bible have made different decisions on problematic verses. For example, the Gospel for Proper 21B appears to have been lengthened by 2 verses (Mark 9:44 and 9:46) – the BCP lectionary notes that these verses are to be omitted. In fact, these verses have been removed to the notes in such Bibles as the RSV and NRSV (and most recent translations) so that they would not be read anyway - thus in practice

congregations reading from those Bibles would still follow the BCP lectionary which removes the verses. The King James Version, however, does include those verses in the text rather than the notes. Congregations that use the KJV (a number of which come to mind) would therefore be reading the two verses omitted in other Bibles. This betrays the fact that the BCP lectionary was designed to comply with the broad range of English translations that are used in Episcopal and Anglican parishes while the RCL was not. Obviously it is a minor issue, but it reflects the fact that the RCL is an imported lectionary rather than one that was built for and by the Episcopal church.

There are no major objections to the content of the RCL (aside from the “summer option”). There are a handful of problems that could easily be overcome. For example where there is a non-Psalter passage listed for the “Psalm” an option of a Psalm selection from the Psalter should be added to better conform to BCP and general Episcopalian practice. At those places where only a half-verse of a Psalm is listed as part of the Psalter selection, the half-verse should be listed as an option. The Gospel selections for the Easter Vigil and Easter Sunday ought to be reworked so that there is a simple three-year cycle at either the Vigil or Easter Day. Certain readings that appear only in the “summer option” ought to be added/returned to the traditional (Gospel linked) summer OT readings so that they are still read on Sunday in parishes that do not use the “summer option”.

**Holy Week services in the BCP and Holy Day lections:**

Aside from these changes, there is a problem incorporating the RCL into worship using the BCP during Holy Week. The Holy Week lections are listed in the lectionary at the back of the BCP as well as in the actual services (the Easter Vigil lections are only listed in the context of the Easter Vigil service). Since these lections have been modified, the BCP Holy Week services must also be modified to remove any confusion (this is easier said than done in the Episcopal Church). This problem was compounded greatly by the fact that the 2006 General Convention resolved that “the Revised Common Lectionary shall be the Lectionary of this Church, amending the Lectionary on pp. 889-921 of The Book of Common Prayer”. That the Convention legislation failed to take into account the fact that the Holy Week lections are listed in pages 889-921 as well as in pages 270-295 is a mystery.

Even if changing the readings at the above Holy Week services is Constitutionally possible – that is not a question I am able to answer –

parishes that use the BCP for those services will be faced with a decision to override what is listed in the actual service or not until a new version of the BCP reflects the changes legislated.

Another issue arises from the legislation at Convention. Page 921 of the BCP marks the end of the three-year cycle and the beginning of the Holy Day lections. It would *seem* that the Holy Day lections were not to be included by the Episcopal Church as part of the adopted and adapted RCL. However, the 2003 General Convention specifically noted that the lections for Holy Cross Day in the RCL were to be replaced by those found in the BCP. It is unclear whether certain other Holy Day lections in the RCL (Presentation, Annunciation, Visitation, All Saints') were to be adopted or not. On the one hand Holy Cross was singled out as being part of the adopted RCL (even if it was changed), yet on the other hand the legislation passed in 2006 stopped short of replacing the Holy Day lections even as a lectionary containing some of those Holy Days was adopted. Adding to this confusion is the fact that the RCL lectionaries for use in the Episcopal Church available from the official National Church Liturgical Office website contains the RCL feast days. Bluntly, which readings does the Episcopal Church require a congregation to use for Presentation, Visitation, Annunciation and All Saints'? It has adopted and made available those lections in the RCL yet it's legislation stops short of replacing those lections in the BCP lectionary.

These issues highlight the two largest problems.

The first problem, from which all other problems stem is the fact that the adoption of the RCL was done in a way that has created confusion. The legislation of the 2006 General Convention is clear but it does not clarify. Every congregation is left unsure which Holy Week lections and which Holy Day lections are to be used.

Second, the above issues gets to the heart of what is perhaps the greatest problem with the RCL: it is not *in* the BCP. Parishes and parishioners that use the BCP as the sole guide for worship will have two choices: ignore the RCL, or adopt a multiple book system for worship (beyond the BCP and Hymnal). All-inclusive bulletins created from various desktop publishing resources may work in some cathedrals and parishes but are not possible everywhere.

If the RCL is to be the lectionary of the Episcopal Church, the next General Convention ought to clarify and pass legislation as to which Holy



Week and Holy Day lections are approved and it ought to authorize a published version of the 1979 BCP that contains *only* those lections that are approved for use in the Episcopal Church – whether they be from the RCL or the BCP.

*Part 3: The RCL as a more ecumenical lectionary*

The RCL is touted as more ecumenical than the BCP. In other words it is something that is used by more Christians than the BCP is. This claim can be objected to on three counts:

First, the claim rests on the fact that it has been adopted by a number of Protestant churches for use. However, just because the churches have adopted it does not mean that they are using it. The official pamphlet promoting the RCL to Episcopalians lists the following churches as having adopted the RCL:

- ◆ American Baptist Churches in the USA.
- ◆ Anglican Church of Australia
- ◆ Anglican Church of Canada
- ◆ Christian Church [Disciples of Christ]
- ◆ Christian Reformed Church in North America
- ◆ Church of England
- ◆ Anglican Church in South Africa
- ◆ Evangelical Lutheran Church in America
- ◆ Evangelical Lutheran Church in Canada
- ◆ Presbyterian Church in Canada
- ◆ Presbyterian Church in the USA
- ◆ United Church of Canada
- ◆ United Church of Christ
- ◆ United Methodist Church

One could easily argue that a number of the churches listed do not celebrate the Eucharist on a regular basis and are known to choose *one* of the readings from the RCL as *the* reading of the day. Others, such as the Church of England offer a number of official lectionaries that are adopted for use. Be that as it may, in theory, if these churches have adopted it they are more likely to use it and thus it cannot but be more ecumenical than the BCP lectionary used by Episcopalians and some other Anglicans.

Second, it is a fact that nearly half of all Christians are Roman Catholics. There is no doubt then that the most ecumenical lectionary is that used by the Roman church. If the primary goal were a common lectionary that was truly ecumenical then the RCL would be significantly closer to the Roman lectionary than it is. This argument misses the point, however, that the RCL reflects Protestant worship practices, not Roman. That it is modeled off of the Roman Lectionary is, in and of itself, a great ecumenical achievement.

Third, the BCP is a book with a lectionary contained in it which reflects Episcopal worship practices in a way that the RCL does not. By default any Episcopalian who does not have access to both the RCL and the BCP is going to follow the BCP lectionary. Also, a number of churches will reject adopting the RCL *in toto* until it is contained in the BCP. In any case, until this issue is resolved in some way it will be a stumbling block for ecumenism *among Episcopalians*.

An illustration of this problem might help: As it stands today (Advent 2007) a number of Diocesan Ordinaries in the Episcopal Church have mandated use of the RCL while others have refrained from mandating its use. My Ordinary (New York) has requested that all readings used at any Visitation over the course of the next year come from the BCP rather than RCL. The long and short of it the problem is that Episcopalians can no longer be sure that they are all reading the same lessons on Sundays and Holy Days.

Part 4: Conclusion

At the start of this article I asked two questions:

- 1) Was the RCL adapted in such a way that it complies with the Lectionary practice of the BCP;
- 2) Is this adapted RCL worth replacing the current BCP three-year lectionary?

In answer to the first question. The RCL was adapted (and adopted) hastily. The currently legislated lectionary creates great confusion and large problems for all parishes that use the BCP. It is more likely to be a source of disunity and contention within the Episcopal Church rather than a tool of ecumenism. To solve these problems the 2009 General Convention must EITHER:

a) restore the BCP lectionary as an approved option

OR

b) clarify and pass legislation as to which Holy Week and Holy Day lections are approved *and* authorize the publication of a version of the 1979 BCP that contains only those lections that are approved for use in the Episcopal Church.

In answer to the second question. Changing to the RCL reaps no obvious benefits for the Episcopal Church or its parishes and members beyond the dubious claim of ecumenism. Most of the changes are insignificant, some changes are highly problematic, some changes are quite well thought out improvements. At the end of the day it appears to be change for the sake of change rather than change for the benefit of the Episcopal Church.

## GENERAL NOTES REGARDING THE ANALYSIS

This section notes, in general, where the RCL is different than the BCP. In all cases, it works with the assumption that an Episcopalian reading the analysis will consider the change as one moving from the BCP to the RCL.

### **Matching Rome:**

In nearly every case, when the RCL changes an OT or NT reading it is to match what the Roman Catholics (RC) read. Since RC make up half of all Christians, this is a very ecumenical thing to do. I have thus given such changes a positive grade. It is worth noting that when I state something matches the Roman lectionary, that often means it is a loose fit, since the Romans almost always read less than what the RCL or the BCP prescribe.

### **Adding and eliminating options:**

When an option is created where there was none, I have given the change a negative grade, unless the option increases the amount of scripture read. When an option is removed I have given it a positive mark. This is based on the ecumenical idea that it is better for churches to read the same things: options by definition make this less likely.

### **Old Testament and New Testament Readings:**

Unless the content or length of the reading is changed dramatically, I have avoided making a judgment on it. Taking or leaving a verse to add or remove some context is not a big deal. In some cases, Old Testament lessons are completely modified without much thematic change. When there is little or no thematic change I have avoided making a judgment.

### **Psalms/Canticles:**

In general I find it problematic when the Psalm is split up. As often as the RCL improves on a BCP split, it creates one elsewhere.

Very often the RCL will lengthen Psalms. I generally do not like this, but I have refrained from noting this in the analysis. When the RCL removes the “option” of a long or short Psalm from the BCP I have ignored it. The long version is meant for Morning Prayer. In those cases where the RCL actually goes with the longer option, I have also ignored it – at least we are reading more scripture.

Often the Psalm is changed. Only in those cases where the change is either highly problematic or very positive do I make note of it.

In cases where Canticles replace Psalms I have refrained from judgment. While it is true that scriptural texts have long been used as minor propers, it is also true that in the Anglican tradition there is no tradition of using minor propers and there is a tradition of having a Psalm at every celebration of the Eucharist. However, if the Canticle is prescribed for use at an office for that day in the BCP, I have given it a negative grade based solely on unnecessary duplication. Also, if a selection of scripture is given as a “Psalm” that is not in the BCP, I have given it a negative grade.

There are several cases where the RCL prescribes part of a verse from a Psalm. Considering the BCP rubrics for the Psalter note that there are other ways of reciting the Psalter than just in unison, I have given this a negative rating. The logistics of getting a congregation to recite Psalm 147:1-12, 21c out of the BCP are mind boggling.

**Gospel Readings:**

Unless the content or length of the reading is changed dramatically, I have avoided making a judgment on it. Taking or leaving a verse to add or remove some context is not a big deal.

**Feast Days & the Summer Option:**

The summer option and out of season calendar feast days are not reviewed in this analysis. The summer option is simply a cycle of readings that are not connected to the other readings of the day and are either a good or bad idea taken as a whole. It is likely (though not clearly stated) that the intention of GC2006 was to retain the BCP lections for the few out of season calendar feast days offered in the RCL (Presentation, Annunciation, Visitation, All Saints). In any case, the differences to these lections in the RCL is not great.

## ANALYSIS

### **First Sunday of Advent, Year A**

*Change NT:* Romans 13:8-14 **to** Romans 13:11-14  
*Analysis:* **OK**  
*Change Gospel:* Matthew 24:37-44 **to** Matthew 24:36-44  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

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### **First Sunday of Advent, Year B**

*Change OT:* Isaiah 64:1-9a **to** Isaiah 64:1-9:  
*Analysis:* **OK**  
*Change Psalm:* Psalm 80:1-7 **to** Psalm 80:1-7, 16-18  
*Effect:* Splits verses.  
*Analysis:* **NOT GOOD**  
*Change NT:* 1 Corinthians 1:1-9 **to** 1 Corinthians 1:3-9  
*Analysis:* **OK**  
*Change Gospel:* Mark 13:(24-32)33-37 **to** Mark 13:24-37:  
*Effect:* Eliminates short option.  
*Analysis:* **GOOD**  
*Overall Analysis:* **OK**

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### **First Sunday of Advent, Year C**

*Change OT:* Zechariah 14:4-9 **to** Jeremiah 33:14-16  
*Effect:* Matches RCs  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 50:1-6 **to** Psalm 25:1-10  
*Analysis:* **OK**  
*Change Gospel:* Luke 21:25-31 **to** Luke 21:25-36  
*Analysis:* **OK**  
*Overall Analysis:* **GOOD**

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### **Second Sunday of Advent, Year A**

*Change Psalm:* Psalm 72:1-8 **to** Psalm 72:1-7, 18-19  
*Effect:* Splits verses.  
*Analysis:* **NOT GOOD**  
*Overall Analysis:* **NOT GOOD**

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### **Second Sunday of Advent, Year B**

*Change Psalm:* Psalm 85:7-13 **to** Psalm 85:1-2, 8-13  
*Effect:* Splits verses.  
*Analysis:* **NOT GOOD**  
*Change NT:* 2 Peter 3:8-15a,18 **to** 2 Peter 3:8-15a  
*Effect:* Removes the only reference **to** Jesus in the reading.  
Problematic during Advent..  
*Analysis:* **BAD**  
*Overall Analysis:* **BAD**

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**Second Sunday of Advent, Year C**

*Change OT:* Baruch 5:1-9 **to** Baruch 5:1-9 **or** Malachi 3:1-4  
*Effect:* Malachi is quoted in the Gospel of the day.  
 Adding option means fewer churches doing the same thing.

*Analysis:* **OK**

*Change Psalm:* Psalm 126 **to** Canticle 4/16

*Effect:* Canticle 4/16 is prescribed at the office according to the BCP chart for Sundays in Advent.

*Analysis:* **NOT GOOD**

*Change NT:* Philippians 1:1-11 **to** Philippians 1:3-11

*Analysis:* **OK**

*Overall Analysis:* **NOT GOOD**

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**Third Sunday of Advent, Year A**

*Change Psalm:* Psalm 146 **to** Psalm 146 **or** Canticle 3/15

*Effect:* Canticle 3/15 is prescribed at the office according to the BCP chart for Sundays in Advent.

*Analysis:* **NOT GOOD**

*Overall Analysis:* **NOT GOOD**

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**Third Sunday of Advent, Year B**

*Change OT:* Isaiah 65:17-25 **to** Isaiah 61:1-4, 8-11

*Effect:* Creation theme replaced with Spirit theme.

*Analysis:* **GOOD**

*Change NT:* 1 Thessalonians 5:(12-15)16-28 **to** 1 Thessalonians 5:16-24

*Effect:* Removes context **to** focus on Spirit.

*Analysis:* **GOOD**

*Change Gospel:* Remove option of John 3:23-30

*Effect:* Removes an option; more people will read the same thing.  
 John 3:22-30 is read at the office, this eliminates overlap.

*Analysis:* **GREAT**

*Overall Analysis:* **GREAT**

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**Third Sunday of Advent, Year C**

*Change Psalm:* Psalm 85:7-13 **to** Canticle 9

*Analysis:* **OK**

*Change NT:* Philippians 4:4-7(8-9) **to** Philippians 4:4-7

*Effect:* Removes optional elongation.

*Analysis:* **GOOD**

*Overall Analysis:* **GOOD**

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**Fourth Sunday of Advent, Year A**

*Change OT:* Isaiah 7:10-17 **to** Isaiah 7:10-16

*Analysis:* **OK**

*Change Psalm:* Psalm 24:1-7 **to** Psalm 80:1-7, 16-18

*Effect:* Splits verses.

*Analysis:* **NOT GOOD**

*Overall Analysis:* **NOT GOOD**

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**Fourth Sunday of Advent, Year B**

*Change OT:* 2 Samuel 7:4,8-16 **to** 2 Samuel 7:1-11, 16  
*Effect:* Changes context from Davidic Messiah to building temple.  
*Analysis:* **BAD**  
*Change Psalm:* Psalm 132:8-15 **to** Canticle 3/15 **or** Psalm 89:1-4, 19-26  
*Effect:* Canticle 3/15 is prescribed at the office according to the BCP chart for Sundays in Advent.  
*Analysis:* **NOT GOOD**  
*Overall Analysis:* **BAD**

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**Fourth Sunday of Advent, Year C**

*Change OT:* Micah 5:2-4a **to** Micah 5:2-5a  
*Analysis:* **OK**  
*Change Psalm:* Add Canticle 3 **or** 15 as options for Psalm  
*Effect:* Canticle 3/15 is prescribed at the office according to the BCP chart for Sundays in Advent.  
 Overlaps with Gospel of the day  
*Analysis:* **BAD**  
*Change Gospel:* Luke 1:39-49(50-56) **to** Luke 1:39-45, (46-55)  
*Analysis:* **OK**  
*Overall Analysis:* **BAD**

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**Christmas 1 – Christmas Eve**

*Change OT:* Isaiah 9:2-4,6-7 **to** Isaiah 9:2-7  
*Analysis:* **OK**  
*Change Psalm:* Psalm 96:1-4,11-12 **to** Psalm 96  
*Analysis:* **OK**  
*Overall Analysis:* **OK.**

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**Christmas 2 – Dawn Mass**

*Change OT:* Isaiah 62:6-7,10-12 **to** Isaiah 62:6-12  
*Analysis:* **OK**  
*Change Psalm:* Psalm 97:1-4,11-12 **to** Psalm 97  
*Analysis:* **OK**  
*Change Gospel:* Luke 2:(1-14)15-20 **to** Luke 2:(1-7) 8-20  
*Analysis:* **OK**  
*Overall Analysis:* **OK.**

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**Christmas 3 – Mass of the Day**

*Change Psalm:* Psalm 98:1-6 **to** Psalm 98  
*Analysis:* **OK**  
*Change NT:* Hebrews 1:1-14 **to** Hebrews 1:1-4, (5-12)  
*Effect:* Creates a weak option.  
*Analysis:* **NOT GOOD**  
*Overall Analysis:* **NOT GOOD**

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**First Sunday after Christmas**

**No changes.**

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**Second Sunday after Christmas**

**No changes.**

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**Holy Name**

*Change OT:* Exodus 34:1-8 *to* Numbers 6:22-27  
*Effect:* Matches RCs  
*Analysis:* **GOOD**  
*Change NT:* Romans 1:1-7 *or* Philippians 2:9-13 (year A only) *to*  
Galatians 4:4-7 *or* Philippians 2:5-11  
*Effect:* The Philippians reading is the ideal reading.  
Galatians is for the Mary, mother of God Feast,  
*Analysis:* **BAD**  
*Overall Analysis:* **NOT GOOD**

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**Epiphany**

*Change OT:* Isaiah 60:1-6,9 *to* Isaiah 60:1-6  
*Effect:* Eliminates bringing silver and gold and glory of the Lord  
*Analysis:* **NOT GOOD**  
*Change Psalm:* Psalm 72:1-2,10-17 *to* Psalm 72:1-7, 10-14  
*Effect:* Adds “God rules creation” theme, lessens nations” theme.  
*Analysis:* **NOT GOOD**  
*Overall Analysis:* **NOT GOOD**

---

**Baptism of Our Lord – First Sunday after Epiphany – Year A**

*Change Psalm:* Psalm 89:20-29 *to* Psalm 29  
*Effect:* Changes anointing theme to water and voice themes  
*Analysis:* **OK**  
*Change NT:* Acts 10:34-38 *to* Acts 10:34-43  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Baptism of Our Lord – First Sunday after Epiphany – Year B**

*Change OT:* Isaiah 42:1-9 *to* Genesis 1:1-5  
*Effect:* Brings in a different reading from year to year.  
*Analysis:* **GREAT**  
*Change Psalm:* Psalm 89:20-29 *to* Psalm 29  
*Effect:* Changes anointing theme to water and voice themes  
*Analysis:* **OK**  
*Change NT:* Acts 10:34-38 *to* Acts 19:1-7  
*Effect:* Brings in a different reading from year to year.  
*Analysis:* **GREAT**  
*Change Gospel:* Mark 1:7-11 *to* Mark 1:4-11  
*Effect:* Adds much needed context.  
*Analysis:* **GOOD**  
*Overall Analysis:* **GREAT**

---

**Baptism of Our Lord – First Sunday after Epiphany – Year C**

*Change OT:* Isaiah 42:1-9 *to* Isaiah 43:1-7  
*Effect:* Brings in a different reading from year to year.  
*Analysis:* **GREAT**  
*Change Psalm:* Psalm 89:20-29 *to* Psalm 29  
*Effect:* Changes anointing theme to water and voice themes  
*Analysis:* **OK**  
*Change NT:* Acts 10:34-38 *to* Acts 8:14-17  
*Effect:* Brings in a different reading from year to year.  
*Analysis:* **GREAT**  
*Overall Analysis:* **GREAT**

---

**Second Sunday after Epiphany – Year A**

*Change Psalm:* Psalm 40:1-10 **to** Psalm 40:1-12

*Analysis:* **OK**

*Change Gospel:* John 1:29-41 **to** John 1:29-42

*Analysis:* **OK**

*Overall Analysis:* **OK**

---

**Second Sunday after Epiphany – Year B**

*Change Psalm:* Psalm 63:1-8 **to** Psalm 139:1-5, 12-17

*Effect:* Splits verses.

*Analysis:* **NOT GOOD**

*Change NT:* 1 Corinthians 6:11b-20 **to** 1 Corinthians 6:12-20

*Analysis:* **OK**

*Overall Analysis:* **OK**

---

**Second Sunday after Epiphany – Year C**

*Change Psalm:* Psalm 96:1-10 **to** Psalm 36:5-10

*Effect:* Psalm 96 has just been read during Christmastide.

*Analysis:* **GOOD**

*Overall Analysis:* **GOOD**

---

**Third Sunday after Epiphany – Year A**

*Change OT:* Amos 3:1-8 **to** Isaiah 9:1-4

*Effect:* Matches RCs

*Analysis:* **GOOD**

*Change Psalm:* Psalm 139:1-11 **to** Psalm 27:1, 4-9

*Effect:* Splits verses.

*Analysis:* **NOT GOOD**

*Change NT:* 1 Corinthians 1:10-17 **to** 1 Corinthians 1:10-18

*Analysis:* **OK**

*Overall Analysis:* **OK**

---

**Third Sunday after Epiphany – Year B**

*Change OT:* Jeremiah 3:21--4:2 **to** Jonah 3:1-5, 10

*Effect:* Matches RCs

*Analysis:* **GOOD**

*Change Psalm:* Psalm 130 **to** Psalm 62: 6-14

*Analysis:* **OK**

*Change NT:* 1 Corinthians 7:17-23 **to** 1 Corinthians 7:29-31

*Analysis:* **OK**

*Overall Analysis:* **GOOD**

---

**Third Sunday after Epiphany – Year C**

*Change OT:* Nehemiah 8:2-10 **to** Nehemiah 8:1-3, 5-6, 8-10

*Effect:* Brings in context and eliminates many Hebrew names.

*Analysis:* **GOOD**

*Change Psalm:* Psalm 113 **to** Psalm 19

*Analysis:* **OK**

*Change NT:* 1 Corinthians 12:12-27 **to** 1 Corinthians 12:12-31a

*Analysis:* **OK**

*Overall Analysis:* **GOOD**

---

**Fourth Sunday after Epiphany – Year A**

*Change Psalm:* Psalm 37:1-6 **to** Psalm 15  
*Analysis:* **OK**  
*Change NT:* 1 Corinthians 1:(18-25)26-31 **to** 1 Corinthians 1:18-31  
*Effect:* Eliminates option.  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Fourth Sunday after Epiphany – Year B**

*Change NT:* 1 Corinthians 8:1b-13 **to** 1 Corinthians 8:1-13  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Fourth Sunday after Epiphany – Year C**

*Change Psalm:* Psalm 71:1-6,15-17 **to** Psalm 71:1-6  
*Effect:* Eliminates skipping verses.  
*Analysis:* **GOOD**  
*Change NT:* 1 Corinthians 14:12b-20 **to** 1 Corinthians 13:1-13  
*Effect:* Changes theme from Spirit **to** Love.  
*Analysis:* **OK**  
*Overall Analysis:* **GOOD**

---

**Fifth Sunday after Epiphany – Year A**

*Change OT:* Habakkuk 3:1-6,17-19 **to** Isaiah 58:1-9a, (9b-12)  
*Effect:* Quite an upgrade over the Prayer of Habakkuk  
 Matches RCs  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 27:1-7 **to** Psalm 112:1-9 (10)  
*Analysis:* **OK**  
*Change NT:* 1 Corinthians 2:1-11 **to** 1 Corinthians 2:1-12, (13-16)  
*Effect:* Adds some context  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Fifth Sunday after Epiphany – Year B**

*Change OT:* 2 Kings 4:(8-17)18-21(22-31)32-37 **to** Isaiah 40:21-31  
*Effect:* Changes raising of Shunamite child to creation in general.  
 Healing story in the Gospel matches better old reading.  
 The healing by Elisha is not read elsewhere.  
*Analysis:* **BAD**  
*Change Psalm:* Psalm 142 **to** Psalm 147:1-12, 21c  
*Effect:* Who uses 1/3 of a Psalm???  
*Analysis:* **BAD**  
*Overall Analysis:* **BAD**

---

**Fifth Sunday after Epiphany – Year C**

*Change OT:* Jgs 6:11-24a **to** Isaiah 6:1-8, (9-13)  
*Effect:* Changes from call of Gideon to Call of Isaiah  
 Matches RCs  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 85:7-13 **to** Psalm 138  
*Analysis:* **OK**  
*Overall Analysis:* **GOOD**

---

**Sixth Sunday after Epiphany – Year A**

*Change OT:* Sirach 15:15-20 *to*  
Deuteronomy 30:15-20 *or* Sirach 15:15-20  
Adding option means fewer churches doing the  
same thing.

*Analysis:* **NOT GOOD**

*Change Gospel:* Matthew 5:21-24,27-30,33-37 *to* Matthew 5:21-37

*Analysis:* **OK.**

*Overall Analysis:* **OK.**

---

**Sixth Sunday after Epiphany – Year B**

*Change OT:* 2Kings 5:1-15ab *to* 2 Kings 5:1-14

*Analysis:* **OK.**

*Change Psalm:* Psalm 42:1-7 *to* Psalm 30

*Analysis:* **OK.**

*Overall Analysis:* **OK.**

---

**Sixth Sunday after Epiphany – Year C**

**No Changes**

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**Seventh Sunday after Epiphany – Year A**

*Change Psalm:* Psalm 71:16-24 *to* Psalm 119:33-40

*Analysis:* **OK.**

*Overall Analysis:* **OK.**

---

**Seventh Sunday after Epiphany – Year B**

*Change Psalm:* Psalm 32:1-8 *to* Psalm 41

*Analysis:* **OK.**

*Overall Analysis:* **OK.**

---

**Seventh Sunday after Epiphany – Year C**

*Change OT:* Genesis 45:3-11,21-28      Genesis 45:3-11, 15

*Analysis:* **OK.**

*Change Psalm:* Psalm 37:3-10      Psalm 37:1-11, 39-40

*Effect:* Splits verses.

*Analysis:* **NOT GOOD**

*Overall Analysis:* **NOT GOOD**

---

**Eighth Sunday after Epiphany – Year A**

*Change OT:* Isaiah 49:8-18 *to* Isaiah 49:8-16a

*Analysis:* **OK.**

*Change Psalm:* Psalm 62:6-14 *to* Psalm 131

*Analysis:* **OK.**

*Change NT:* 1 Corinthians 4:1-5(6-7)8-13 *to* 1 Corinthians 4:1-5

*Analysis:* **OK.**

*Overall Analysis:* **OK.**

---

**Eighth Sunday after Epiphany – Year B**

*Change Psalm:* Psalm 103:1-6 *to* Psalm 103:1-3, 22

*Effect:* Splits verses.

*Analysis:* **NOT GOOD**

*Change NT:* 2 Corinthians 3:(4-11)17--4:2 *to* 2 Corinthians 3:1-6

*Analysis:* **OK.**

*Change Gospel:* Mark 2:18-22 *to* Mark 2:13-22

*Analysis:* **OK.**

*Overall Analysis:* **OK.**

---

**Eighth Sunday after Epiphany – Year C**

*Change OT:* Jeremiah 7:1-7(8-15) **to** Isaiah 55:10-13 **or** Sirach 27:4-7  
 Adds an option but, Sirach matches RCs  
*Analysis:* **OK**  
*Change NT:* 1 Corinthians 15:50-58 **to** 1 Corinthians 15:51-58  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Last Sunday after Epiphany – Year A**

*Change OT:* Exodus 24:12(13-14)15-18 **to** Exodus 24:12-18  
*Effect:* Adds some context.  
*Analysis:* **GOOD**  
*Change Psalm:* Add option from Psalm 99 **to** Psalm 2 **or** Psalm 99  
*Effect:* Adds an option  
*Analysis:* **NOT GOOD**  
*Change NT:* Philippians 3:7-14 **to** 2 Peter 1:16-21  
*Effect:* Brings in Peter's mention of the voice from heaven  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Last Sunday after Epiphany – Year B**

*Change OT:* 1 Kings 19:9-18 **to** 2 Kings 2:1-12  
*Effect:* Changes Elijah on the mountain to Elijah's ascension.  
 Why? This is a worse reading choice.  
*Analysis:* **NOT GOOD**  
*Change Psalm:* Psalm 27:5-11 **to** Psalm 50:1-6  
*Analysis:* **OK**  
*Change NT:* 2Pt 1:16-19(20-21) **to** 2 Corinthians 4:3-6  
*Effect:* Pauline light shining imagery.  
*Analysis:* **GOOD**  
*Overall Analysis:* **OK**

---

**Last Sunday after Epiphany – Year C**

*Change NT:* 1 Corinthians 12:27--13:13 **to** 2 Corinthians 3:12-4:2  
*Effect:* Pauline Moses and light imagery  
*Analysis:* **GOOD**  
*Change Gospel:* Luke 9:28-36 **to** Luke 9:28-36, (37-43)  
*Analysis:* **OK**  
*Overall Analysis:* **GOOD**

---

**Ash Wednesday****No Changes****First Sunday in Lent – Year A**

*Change OT:* Genesis 2:4b-9,15-17,25--3:7 **to** Genesis 2:15-17; 3:1-7  
*Analysis:* **OK**  
*Change Psalm:* Psalm 51 **or** Psalm 51:1-13 **to** Psalm 32  
*Effect:* Psalm 51 is used on Ash Wednesday.  
*Analysis:* **GOOD**  
*Change NT:* Romans 5:12-19(20-21) **to** Romans 5:12-19  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**First Sunday in Lent – Year B**

*Change Psalm:* Psalm 25 **or** Psalm 25:3-9 **to** Psalm 25:1-9

*Analysis:* **OK.**

*Change Gospel:* Mark 1:9-13 **to** Mark 1:9-15

*Analysis:* **OK.**

*Overall Analysis:* **OK.**

---

**First Sunday in Lent – Year C**

*Change OT:* Deuteronomy 26:(1-4)5-11 **to** Deuteronomy 26:1-11

*Analysis:* **OK.**

*Change Psalm:* Psalm 91 **or** Psalm 91:9-15 **to** Psalm 91:1-2, 9-16

*Effect:* Splits verses.

*Analysis:* **NOT GOOD**

*Change NT:* Romans 10:(5-8a)8b-13 **to** Romans 10:8b-13

*Effect:* Eliminates option, but removes context.

*Analysis:* **OK.**

*Overall Analysis:* **OK.**

---

**Second Sunday in Lent – Year A**

*Change OT:* Genesis 12:1-8 **to** Genesis 12:1-4a

*Analysis:* **OK.**

*Change Psalm:* Psalm 33:12-22 **to** Psalm 121

*Analysis:* **OK.**

*Change NT:* Romans 4:1-5(6-12)13-17 **to** Romans 4:1-5, 13-17

*Effect:* Eliminates option but removes context.

*Analysis:* **OK.**

*Overall Analysis:* **OK.**

---

**Second Sunday in Lent – Year B**

*Change OT:* Genesis 22:1-14 **to** Genesis 17:1-7, 15-16

*Effect:* Changes testing of Abraham with sacrificing his son to renaming Abraham and Sarah. This removes this reading from the lectionary entirely and has nothing to do with the Gospel.

*Analysis:* **BAD**

*Change Psalm:* Psalm 16 **or** Psalm 16:5-11 **to** Psalm 22:23-31

*Analysis:* **OK.**

*Change NT:* Romans 8:31-39 **to** Romans 4:13-25

*Effect:* Changes reading from fitting with testing of Abraham to fitting with renaming Abraham and Sarah.

*Analysis:* **BAD**

*Overall Analysis:* **BAD**

---

**Second Sunday in Lent – Year C**

*Change Psalm:* Psalm 27 **or** Psalm 27:10-18 **to** Psalm 27

*Analysis:* **OK.**

*Change Gospel:* Luke 13:(22-30)31-35 **to** Luke 13:31-35

*Analysis:* **OK.**

*Overall Analysis:* **OK.**

---

**Third Sunday in Lent – Year A**

*Change Psalm:* Psalm 95 *or* Psalm 95:6-11 *to* Psalm 95  
*Analysis:* **OK.**  
*Change Gospel:* John 4:5-26(27-38)39-42 *to* John 4:5-42  
*Effect:* Eliminates option  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Third Sunday in Lent – Year B**

*Change Psalm:* Psalm 19:7-14 *to* Psalm 19  
*Effect:* A bit long.  
*Analysis:* **OK.**  
*Change NT:* Romans 7:13-25 *to* 1 Corinthians 1:18-25  
*Effect:* Matches RCs  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Third Sunday in Lent – Year C**

*Change Psalm:* Psalm 103 *or* Psalm 103:1-11 *to* Psalm 63:1-8  
*Analysis:* **OK.**  
*Overall Analysis:* **OK.**

---

**Fourth Sunday in Lent – Year A**

*Change NT:* Ephesians 5:(1-7)8-14 *to* Ephesians 5:8-14  
*Effect:* Eliminates option, but shortens reading  
*Analysis:* **OK**  
*Change Gospel:* John 9:1-13(14-27)28-38 *to* John 9:1-41  
*Effect:* Eliminates option  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Fourth Sunday in Lent – Year B**

*Change OT:* 2Chr 36:14-23 *to* Numbers 21:4-9  
*Effect:* No longer matches RCs, but matches new Gospel  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 122 *to* Psalm 107:1-3, 17-22  
*Analysis:* **OK.**  
*Change NT:* Ephesians 2:4-10 *to* Ephesians 2:1-10  
*Analysis:* **OK.**  
*Change Gospel:* John 6:4-15 *to* John 3:14-21  
*Effect:* Matches RCs  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Fourth Sunday in Lent – Year C**

*Change OT:* Joshua (4:19-24) 5:9-12 Joshua 5:9-12  
*Effect:* Eliminates option, but shortens reading  
*Analysis:* **OK.**  
*Change Psalm:* Psalm 34 *or* Psalm 34:1-8 *to* Psalm 32  
*Analysis:* **OK.**  
*Change NT:* 2 Corinthians 5:17-21 *to* 2 Corinthians 5:16-21  
*Analysis:* **OK.**  
*Change Gospel:* Luke 15:11-32 *to* Luke 15:1-3, 11b-32  
*Analysis:* **OK.**  
*Overall Analysis:* **OK.**

---

**Fifth Sunday in Lent – Year A**

*Change OT:* Ezekiel 37:1-3(4-10)11-14 *to* Ezekiel 37:1-14  
*Effect:* Eliminates option  
*Analysis:* **GOOD**  
*Change NT:* Romans 6:16-23 *to* Romans 8:6-11  
*Analysis:* **OK**  
*Change Gospel:* John 11:(1-17)18-44 *to* John 11:1-45  
*Effect:* Eliminates option  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Fifth Sunday in Lent – Year B**

*Change Psalm:* Psalm 51 *or* Psalm 51:11-16 *to*  
 Psalm 51:1-13 *or* Psalm 119:9-16  
*Analysis:* **OK**  
*Change NT:* Hebrews 5:(1-4)5-10 *to* Hebrews 5:5-10  
*Effect:* Eliminates option, but shortens reading  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Fifth Sunday in Lent – Year C**

*Change NT:* Philippians 3:8-14 *to* Philippians 3:4b-14  
*Analysis:* **OK**  
*Change Gospel:* Luke 20:9-19 *to* John 12:1-8  
*Effect:* This is pretty big change but I'm not convinced it an  
 improvement at all. Both readings are excellent.  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Palm/Passion Sunday – Year A****Liturgy of the Palms**

*Change Psalm:* Psalm 118:19-29 *to* Psalm 118:1-2, 19-29  
*Effect:* Problematic because it changes Palm Sunday (page 270)  
*Analysis:* **BAD, OK**

**Liturgy of the Passion**

*Change OT:* Isaiah 45:21-25 *or* Isaiah 52:13--53:12 *to* Isaiah 50:4-9a  
*Effect:* Problematic because it changes Palm Sunday (page 270)  
*Analysis:* **BAD, OK**  
*Change Psalm:* Psalm 22:1-21 *or* 22:1-11 *to* Psalm 31:9-16  
*Effect:* Problematic because it changes Palm Sunday (page 270)  
*Analysis:* **BAD, OK**  
*Change Gospel:* Matthew (26:36-75)27:1-54(55-66) *to*  
 Matthew 26:14-27:66 *or* Matthew 27:11-54  
*Effect:* Problematic because it changes Palm Sunday (page 270)  
 Returns Passion text to proper length and matches RC.  
*Analysis:* **BAD, GREAT**  
*Overall Analysis:* **BAD, GREAT**

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## **Palm/Passion Sunday – Year B**

### **Liturgy of the Palms**

*Change Psalm:* Psalm 118:19-29 to Psalm 118:1-2, 19-29  
*Effect:* Problematic because it changes Palm Sunday (page 270)  
*Analysis:* **BAD, OK**  
*Change Gospel:* Mark 11:1-11a **to** Mark 11:1-11 **or** John 12:12-16  
*Effect:* Problematic because it changes Palm Sunday (page 270)  
The added option is no problem here.  
*Analysis:* **BAD, OK**

### **Liturgy of the Passion**

*Change OT:* Isaiah45:21-25 **or** Isaiah52:13--53:12 **to** Isaiah 50:4-9a  
*Effect:* Problematic because it changes Palm Sunday (page 270)  
*Analysis:* **BAD, OK**  
*Change Psalm:* Psalm 22:1-21 **or** 22:1-11 **to** Psalm 31:9-16  
*Effect:* Problematic because it changes Palm Sunday (page 270)  
*Analysis:* **BAD, OK**  
*Change Gospel:* Mark (14:32-72)15:1-39(40-47) **to**  
Mark 14:1-15:47 **or** Mark 15:1-39, (40-47)  
*Effect:* Problematic because it changes Palm Sunday (page 270)  
Returns Passion text to proper length and matches RC.  
*Analysis:* **BAD, GREAT**  
*Overall Analysis:* **BAD, GREAT**

---

## **Palm/Passion Sunday – Year C**

### **Liturgy of the Palms**

*Change Psalm:* Psalm 118:19-29 to Psalm 118:1-2, 19-29  
*Effect:* Problematic because it changes Palm Sunday (page 270)  
*Analysis:* **BAD, OK**  
*Change Gospel:* Luke 19:29-40 **to** Luke 19:28-40  
*Effect:* Problematic because it changes Palm Sunday (page 270)  
*Analysis:* **BAD, OK**

### **Liturgy of the Passion**

*Change OT:* Isaiah45:21-25 **or** Isaiah52:13--53:12 **to** Isaiah 50:4-9a  
*Effect:* Problematic because it changes Palm Sunday (page 270)  
*Analysis:* **BAD, OK**  
*Change Psalm:* Psalm 22:1-21 **or** 22:1-11 **to** Psalm 31:9-16  
*Effect:* Problematic because it changes Palm Sunday (page 270)  
*Analysis:* **BAD, OK**  
*Change Gospel:* Luke (22:39-71) 23:1-49(50-56) **to**  
Luke 22:14-23:56 **or** Luke 23:1-49  
*Effect:* Problematic because it changes Palm Sunday (page 270)  
Returns Passion text to proper length and matches RC.  
*Analysis:* **BAD, GREAT**  
*Overall Analysis:* **BAD, GREAT**

---

**Monday in Holy Week**

*Change Psalm:* Psalm 36:5-10 **to** Psalm 36:5-11  
*Analysis:* **OK**  
*Change NT:* Hebrews 11:39--12:3 **to** Hebrews 9:11-15  
*Analysis:* **OK**  
*Change Gospel:* John 12:1-11 **or** Mark 14:3-9 **to** John 12:1-11  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Tuesday in Holy Week**

*Change OT:* Isaiah 49:1-6 **to** Isaiah 49:1-7  
*Analysis:* **OK**  
*Change Psalm:* Psalm 71:1-12 **to** Psalm 71:1-14  
*Analysis:* **OK**  
*Change Gospel:* John 23:37-38,42-50 **or** Mark 11:15-19 **to** John 12:20-36  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Wednesday in Holy Week**

*Change Psalm:* Psalm 69:7-15,22-23 **to** Psalm 70  
*Analysis:* **OK**  
*Change NT:* Hebrews 9:11-15,24-28 **to** Hebrews 12:1-3  
*Analysis:* **OK**  
*Change Gospel:* John 13:21-35 **or** Matthew 26:1-5,14-25 **to** John 13:21-32  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Maundy Thursday**

*Change OT:* Exodus 12:1-14a **to** Exodus 12:1-4, (5-10), 11-14  
*Effect:* Problematic because it changes Maundy Thurs (page 274f)  
*Analysis:* **BAD, OK**  
*Change Psalm:* Psalm 78:14-20,23-25 **to** Psalm 116:1, 10-17  
*Effect:* Problematic because it changes Maundy Thurs (page 274f)  
*Analysis:* **BAD, OK**  
*Change NT:* 1 Corinthians 11:23-26(27-32) **to** 1 Corinthians 11:23-26  
*Effect:* Problematic because it changes Maundy Thurs (page 274f)  
*Analysis:* **BAD, OK**  
*Change Gospel:* John 13:1-15 **or** Luke 22:14-30 **to** John 13:1-17, 31b-35  
*Effect:* Problematic because it changes Maundy Thurs (page 274f)  
*Analysis:* **BAD, GOOD**  
*Overall Analysis:* **BAD, GOOD**

---

**Good Friday**

*Change OT:* Isaiah 52:13--53:12 **or** Genesis 22:1-18  
**or** Wisdom of Solomon 2:1,12-24 **to** Isaiah 52:13-53:12

*Effect:* Problematic because it changes Good Friday (page 276ff)

*Analysis:* **BAD, GOOD**

*Change Psalm:* Psalm 22:1-21 **or** Psalm 22:1-11 **or** Psalm 40:1-14  
**or** Psalm 69:1-23 **to** Psalm 22

*Effect:* Problematic because it changes Good Friday (page 276ff)

*Analysis:* **BAD, GOOD**

*Change NT:* Hebrews 10:1-25  
**to** Hebrews 10:16-25 **or** Hebrews 4:14-16; 5:7-9

*Effect:* Problematic because it changes Good Friday (page 276ff)

*Analysis:* **BAD, OK**

*Change Gospel:* John (18:1-40) 19:1-37 **to** John 18:1-19:42

*Effect:* Problematic because it changes Good Friday (page 276ff)  
Returns Passion text to proper length and matches RC.

*Analysis:* **BAD, GREAT**

*Overall Analysis:* **BAD, GREAT**

---

**Holy Saturday**

*Change OT:* Job 14:1-14 **to** Job 14:1-14 **or** Lamentations 3:1-9, 19-24

*Effect:* Problematic because it changes Holy Saturday (page 283)  
Adds option.

*Analysis:* **BAD, NOT GOOD**

*Change Psalm:* Psalm 130 **or** Psalm 31:1-5 **to** Psalm 31:1-4, 15-16

*Effect:* Problematic because it changes Holy Saturday (page 283)  
Eliminates option.

*Analysis:* **BAD, GOOD**

*Overall Analysis:* **BAD, OK**

---

**Easter Vigil**

*Change OT:* Genesis 1:1-2:2 **to** Genesis 1: 1-2:4a  
Psalm 33:1-11, **or** Psalm 36:5-10 **to** Psalm 136:1-9, 23-26

*Effect:* Problematic because it changes Easter Vigil (page 285ff)  
Eliminates option

*Analysis:* **BAD, GOOD**

*Change OT:* Genesis 7:1-5, 11-18; 8:8-18; 9:8-13 **to**  
Genesis 7: 1-5, 11-18; 8:6-18; 9:8-13  
Psalm 46 (NO CHANGE)

*Effect:* Problematic because it changes Easter Vigil (page 285ff)

*Analysis:* **BAD, OK**

*Change OT:* Genesis 22:1-18 (NO CHANGE)  
Psalm 33:12-22, **or** Psalm 16 **to** Psalm 16

*Effect:* Problematic because it changes Easter Vigil (page 285ff)  
Eliminates option

*Analysis:* **BAD, GOOD**

*Change OT:* Exodus 14:10-15:1 **to** Exodus 14: 10-31;15: 20-21  
Canticle 8 (NO CHANGE)

*Effect:* Problematic because it changes Easter Vigil (page 285ff)  
Adds Song of Miriam and removes doubling of Canticle 8

*Analysis:* **BAD, GREAT**

<i>Change OT:</i>	Isaiah4:2-6            NA Psalm 122NA
<i>Effect:</i>	Problematic because it changes Easter Vigil (page 285ff) Matches RCs who do not use this reading
<i>Analysis:</i>	<b>BAD, GOOD</b>
<i>Change OT:</i>	Isaiah55:1-11 (NO CHANGE) Canticle 9, <b>or</b> Psalm 42:1-7 <b>to</b> Canticle 9
<i>Effect:</i>	Problematic because it changes Easter Vigil (page 285ff) Eliminates option
<i>Analysis:</i>	<b>BAD, GOOD</b>
<i>Change OT:</i>	NA <b>to</b> Baruch 3: 9-15, 3:32-4:4 <b>or</b> Proverbs 8: 1-8, 19-21;9:4b-6 NA <b>to</b> Psalm 19
<i>Effect:</i>	Problematic because it changes Easter Vigil (page 285ff) Matches RCs with Baruch, but adds option
<i>Analysis:</i>	<b>BAD, GOOD</b>
<i>Change OT:</i>	Ezekiel 36:24-28        (NO CHANGE) Psalm 42:1-7, <b>or</b> Canticle 9: Isaiah12:2-6 <b>to</b> Psalm 42 and 43
<i>Effect:</i>	Problematic because it changes Easter Vigil (page 285ff) Eliminates option
<i>Analysis:</i>	<b>BAD, GOOD</b>
<i>Change OT:</i>	Ezekiel 37:1-14 (NO CHANGE) Psalm 30, <b>or</b> Psalm 143 <b>to</b> Psalm 143
<i>Effect:</i>	Problematic because it changes Easter Vigil (page 285ff) Eliminates option
<i>Analysis:</i>	<b>BAD, GOOD</b>
<i>Change OT:</i>	Zeph 3:12-20 <b>to</b> Zephaniah 3: 14-20 Psalm 98, <b>or</b> Psalm 126 <b>to</b> Psalm 98
<i>Effect:</i>	Problematic because it changes Easter Vigil (page 285ff) Eliminates option
<i>Analysis:</i>	<b>BAD, GOOD</b>
<i>Change Gospel:</i>	Matthew 28:1-10 <b>to</b> Luke 24:1-12 for Year C
<i>Effect:</i>	Problematic because it changes Easter Vigil (page 285ff) Why change only year C? Either do a three year cycle or don't. This causes problems on Easter Day.
<i>Analysis:</i>	<b>BAD, BAD</b>
<i>Overall Analysis:</i>	<b>BAD, OK</b>

---

### Easter Day – Year A

*Change OT:* Acts 10:34-43 **or** Exodus 14:10-14,21-25; 15:20-21 **to**  
Acts 10:34-43 **or** Jeremiah 31:1-6

*Effect:* Removes a reading read at the Vigil.

*Analysis:* **GOOD**

*Change Psalm:* Psalm 118:14-29 **or** Psalm 118:14-17,22-24 **to**  
Psalm 118:1-2, 14-24

*Effect:* Eliminates option

*Analysis:* **GOOD**

*Change Gospel:* John 20:1-10(11-18) **or** Matthew 28:1-10 **to**  
John 20:1-18 **or** Matthew 28:1-10

*Effect:* Eliminates option, all Easter Gospels are problematic  
because of the change to year C at the Vigil

*Analysis:* **NOT GOOD**

*Overall Analysis:* **GOOD**

---

### Easter Day – Year B

*Change Psalm:* Psalm 118:14-29 **or** 118:14-17,22-24 **to**  
Psalm 118:1-2, 14-24

*Effect:* Eliminates option

*Analysis:* **GOOD**

*Change NT:* Colossians 3:1-4 **or** Acts 10:34-43 **to**  
1 Corinthians 15:1-11 **or** Acts 10:34-43

*Effect:* This is an improvement in content.  
NT is not a three year cycle

*Analysis:* **GOOD**

*Change Gospel:* Mark 16:1-8 **to** John 20:1-18 **or** Mark 16:1-8

*Effect:* Adds option, all Easter Gospels are problematic  
because of the change to year C at the Vigil

*Analysis:* **NOT GOOD**

*Overall Analysis:* **GOOD**

---

### Easter Day – Year C

*Change OT:* Acts 10:34-43 **or** Isaiah 51:9-11  
**to** Acts 10:34-43 **or** Isaiah 65:17-25

*Analysis:* **OK**

*Change Psalm:* 118:14-29 **or** 118:14-17,22-24 **to** Psalm 118:1-2, 14-24

*Effect:* Eliminates option

*Analysis:* **GOOD**

*Change NT:* Colossian 3:1-4 **or** Acts 10:34-43  
**to** 1 Corinthians 15:19-26 **or** Acts 10:34-43

*Effect:* This is an improvement in content.  
NT is not a three year cycle

*Analysis:* **GOOD**

*Change Gospel:* Luke 24:1-10 **to** John 20:1-18 **or** Luke 24:1-12

*Effect:* Adds option, all Easter Gospels are problematic  
because of the change to year C at the Vigil

*Analysis:* **NOT GOOD**

*Overall Analysis:* **GOOD**

---

**Easter Evening**

*Change OT:* Acts 5:29a,30-32 **or** Daniel 12:1-3 **to** Isaiah 25:6-9  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 114 **or** Psalm 136 **or** Psalm 118:14-17,22-24 **to**  
 Psalm 114  
*Effect:* Eliminates option  
*Analysis:* **GOOD**  
*Change NT:* 1 Corinthians 5:6b-8 **or** Acts 5:29a,30-32 **to**  
 1 Corinthians 5:6b-8  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Gospel:* Luke 24:13-35 **to** Luke 24:13-49  
*Effect:* Adds more of account  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Second Sunday in Easter – Year A**

*Change OT:* Acts 2:14a,22-32 **or** Genesis 8:6-16; 9:8-16 **to**  
 Acts 2:14a, 22-32  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 111 **or** Psalm 118:19-24 **to** Psalm 16  
*Effect:* Eliminates option  
*Analysis:* **GOOD**  
*Change NT:* 1 Peter 1:3-9 **or** Acts 2:14a,22-32 **to** 1 Peter 1:3-9  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Second Sunday in Easter – Year B**

*Change OT:* Acts 3:12a,13-15,17-26 **or** Isaiah 26:2-9,19 **to** Acts 4:32-35  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 111 **or** Psalm 118:19-24 **to** Psalm 133  
*Effect:* Eliminates option  
*Analysis:* **GOOD**  
*Change NT:* 1 John 5:1-6 **or** Acts 3:12a,13-15,17-26 **to** 1 John 1:1-2:2  
*Effect:* Eliminates option and forces Acts to be read first  
 Does not Match RC  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Second Sunday in Easter – Year C**

*Change OT:* Acts 5:12a,17-22,25-29 **or** Job 42:1-6 **to** Acts 5:27-32  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 111 **or** Psalm 118:19-24  
**to** Psalm 118:14-29 **or** Psalm 150  
*Analysis:* **OK**  
*Change NT:* Revelation 1:(1-8)9-19 **or** Acts 5:12a,17-22,25-29 **to**  
Revelation 1:4-8  
*Effect:* Eliminates option and forces Acts to be read first  
Does not match RCs  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Third Sunday in Easter – Year A**

*Change OT:* Acts 2:14a,36-47 **or** Isaiah43:1-12 **to** Acts 2:14a, 36-41  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 116 **or** Psalm 116:10-17 **to** Psalm 116:1-3, 10-17  
*Effect:* Eliminates option  
*Analysis:* **GOOD**  
*Change NT:* 1 Peter 1:17-23 **or** Acts 2:14a,36-47 **to** 1 Peter 1:17-23  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Third Sunday in Easter – Year B**

*Change OT:* Acts 4:5-12 **or** Micah 4:1-5 **to** Acts 3:12-19  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 8 **or** Psalm 98:1-5 **to** Psalm 4  
*Effect:* Eliminates option  
*Analysis:* **GOOD**  
*Change NT:* 1 John 1:1--2:2 **or** Acts 4:5-12 **to** 1 John 3:1-7  
*Effect:* Eliminates option and forces Acts to be read first  
Does not match RCs  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Third Sunday in Easter – Year C**

*Change OT:* Acts 9:1-19a **or** Jeremiah 32:36-41 **to** Acts 9:1-6, (7-20)  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 33 **or** Psalm 33:1-11 **to** Psalm 30  
*Effect:* Eliminates option  
*Analysis:* **GOOD**  
*Change NT:* Revelation 5:6-14 **or** Acts 9:1-19a **to** Revelation 5:11-14  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Gospel:* John 21:1-14 **to** John 21:1-19  
*Analysis:* **OK**  
*Overall Analysis:* **GOOD**

---

**Fourth Sunday in Easter – Year A**

*Change OT:* Acts 6:1-9; 7:2a,51-60 **or** Nehemiah 9:6-15 **to** Acts 2:42-47  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change NT:* 1 Peter 2:19-25 **or** Acts 6:1-9; 7:2a,51-60 **to**  
 1 Peter 2:19-25  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Fourth Sunday in Easter – Year B**

*Change OT:* Acts 4:(23-31)32-37 **or** Ezekiel 34:1-10 **to** Acts 4:5-12  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 23 **or** Psalm 100 **to** Psalm 23  
*Effect:* Eliminates option  
*Analysis:* **GOOD**  
*Change NT:* 1 John 3:1-8 **or** Acts 4:(23-31)32-37 **to** 1 John 3:16-24  
*Effect:* Eliminates option and forces Acts to be read first  
 Does not match RCs  
*Analysis:* **GOOD**  
*Change Gospel:* John 10:11-16 **to** John 10:11-18  
*Analysis:* **OK**  
*Overall Analysis:* **GOOD**

---

**Fourth Sunday in Easter – Year C**

*Change OT:* Acts 13:15-16,26-33(34-39) **or** Num 27:12-23 **to**  
 Acts 9:36-43  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 100 **to** Psalm 23  
*Effect:* Standardizes this as Good Shepherd Sunday  
*Analysis:* **GOOD**  
*Change NT:* Revelation 7:9-17 **or** Acts 13:15-16,26-33(34-39) **to**  
 Revelation 7:9-17  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Fifth Sunday in Easter – Year A**

*Change OT:* Acts 17:1-15 **or** Deuteronomy 6:20-25 **to** Acts 7:55-60  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 66:1-11 **or** Psalm 66:1-8 **to** Psalm 31:1-5, 15-16  
*Effect:* Eliminates option  
*Analysis:* **GOOD**  
*Change NT:* 1 Peter 2:1-10 **or** Acts 17:1-15 **to** 1 Peter 2:2-10  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Overall Analysis:*

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**Fifth Sunday in Easter – Year B**

*Change OT:* Acts 8:26-40 **or** Deuteronomy 4:32-40 **to** Acts 8:26-40  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 66:1-11 **or** Psalm 66:1-8 **to** Psalm 22:24-30  
*Effect:* Eliminates option  
*Analysis:* **GOOD**  
*Change NT:* 1 John 3:(14-17)18-24 **or** Acts 8:26-40 **to** 1 John 4:7-21  
*Effect:* Eliminates option and forces Acts to be read first  
 Does not match RCs  
*Analysis:* **GOOD**  
*Change Gospel:* John 14:15-21 **to** John 15:1-8  
*Effect:* Matches RCs  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Fifth Sunday in Easter – Year C**

*Change OT:* Acts 13:44-52 **or** Lev 19:1-2,9-18 **to** Acts 11:1-18  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 145 **or** Psalm 145:1-9 **to** Psalm 148  
*Effect:* Eliminates option  
*Analysis:* **GOOD**  
*Change NT:* Revelation 19:1,4-9 **or** Acts 13:44-52 **to** Revelation 21:1-6  
*Effect:* Eliminates option and forces Acts to be read first  
 Matches RCs  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Sixth Sunday in Easter – Year A**

*Change OT:* Acts 17:22-31 **or** Isaiah 41:17-20 **to** Acts 17:22-31  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 148 **or** Psalm 148:7-14 **to** Psalm 66:7-18  
*Effect:* Eliminates option  
*Analysis:* **GOOD**  
*Change NT:* 1 Peter 3:8-18 **or** Acts 17:22-31 **to** 1 Peter 3:13-22  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Gospel:* John 15:1-8 **to** John 14:15-21  
*Effect:* Matches RCs  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

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**Sixth Sunday in Easter – Year B**

*Change OT:* Acts 11:19-30 **or** Isaiah 45:11-13,18-19 **to** Acts 10:44-48  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 33 **or** Psalm 33:1-8,18-22 **to** Psalm 98  
*Effect:* Eliminates option  
*Analysis:* **GOOD**  
*Change NT:* 1 John 4:7-21 **or** Acts 11:19-30 **to** 1 John 5:1-6  
*Effect:* Eliminates option and forces Acts to be read first, but does not Match RCs  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

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**Sixth Sunday in Easter – Year C**

*Change OT:* Acts 14:8-18 **or** Joel 2:21-27 **to** Acts 16:9-15  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change NT:* Revelation 21:22--22:5 **or** Acts 14:8-18 **to** Revelation 21:10, 22-22:5  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Gospel:* John 14:23-29 **to** John 14:23-29 **or** John 5:1-9  
*Effect:* Adds option  
*Analysis:* **NOT GOOD**  
*Overall Analysis:* **GOOD**

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**Ascension Day**

*Change OT:* Acts 1:1-11 **or** Daniel 7:9-14 (Year A) **or** Ezekiel 1:3-5a,15-22,26-28 (Year B) **or** 2 Kings (Year C) 2:1-15 **to** Acts 1:1-11  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 47 **or** Psalm 110:1-5 **to** Psalm 47 **or** Psalm 93  
*Analysis:* **OK**  
*Change NT:* Ephesians 1:15-23 **or** Acts 1:1-11 **to** Ephesians 1:15-23  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Gospel:* Luke 24:49-53 **or** Mark 16:9-15,19-20 **to** Luke 24:44-53  
*Effect:* Eliminates option  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

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**Seventh Sunday in Easter – Year A**

*Change OT:* Acts 1:(1-7)8-14 **or** Ezekiel 39:21-29 **to** Acts 1:6-14  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 68:1-20 **or** Psalm 47 **to** Psalm 68: 1-10, 33-36  
*Effect:* Eliminates option and removes Psalm 47 (read Ascension)  
*Analysis:* **GOOD**  
*Change NT:* 1 Peter 4:12-19 **or** Acts 1:(1-7)8-14 **to**  
 1 Peter 4:12-14; 5:6-11  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Seventh Sunday in Easter – Year B**

*Change OT:* Acts 1:15-26 **or** Exodus 28:1-4,9-10,29-30 **to**  
 Acts 1:15-17, 21-26  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 68:1-20 **or** Psalm 47 **to** Psalm 1  
*Effect:* Eliminates option and removes Psalm 47 (read Ascension)  
*Analysis:* **GOOD**  
*Change NT:* 1 John 5:9-15 **or** Acts 1:15-26 **to** 1 John 5:9-13  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Gospel:* John 17:11b-19 **to** John 17:6-19  
*Analysis:* **OK**  
*Overall Analysis:* **GOOD**

---

**Seventh Sunday in Easter – Year C**

*Change OT:* Acts 16:16-34 **or** 1 Samuel 12:19-24 **to** Acts 16:16-34  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 68:1-20 **or** Psalm 47 **to** Psalm 97  
*Effect:* Eliminates option and removes Psalm 47 (read Ascension)  
*Analysis:* **GOOD**  
*Change NT:* Revelation 22:12-14,16-17,20 **or** Acts 16:16-34 **to**  
 Revelation 22:12-14, 16-17, 20-21  
*Effect:* Eliminates option and forces Acts to be read first  
*Analysis:* **GOOD**  
*Overall Analysis:* **GOOD**

---

**Pentecost – Year A**

*Change OT:* Acts 2:1-11 **or** Ezekiel 11:17-20  
**to** Acts 2:1-21 **or** Numbers 11:24-30

*Effect:* Those congregations using the OT lesson lose either way

*Analysis:* **OK**

*Change Psalm:* Psalm 104:25-37 **or** Psalm 104:25-32  
**or** Psalm 33:12-15,18-22 **to** Psalm 104: 25-35,37

*Effect:* Eliminates option

*Analysis:* **GOOD**

*Change NT:* 1 Corinthians 12:4-13 **or** Acts 2:1-11 **to**  
 1 Corinthians 12:3b-13 **or** Acts 2:1-21

*Analysis:* **OK**

*Change Gospel:* John 20:19-23 **or** John 14:8-17 **to**  
 John 20:19-23 **or** John 7:37-39

*Analysis:* **OK**

*Overall Analysis:* **OK**

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**Pentecost – Year B**

*Change OT:* Acts 2:1-11 **or** Isaiah 44:1-8 **to**  
 Acts 2:1-21 **or** Ezekiel 37:1-14

*Effect:* Those congregations using the OT lesson lose either way

*Analysis:* **OK**

*Change Psalm:* Psalm 104:25-37 **or** Psalm 104:25-32  
**or** Psalm 33:12-15,18-22 **to** Psalm 104: 25-35, 37

*Effect:* Eliminates option

*Analysis:* **GOOD**

*Change NT:* 1 Corinthians 12:4-13 **or** Acts 2:1-11  
**to** Romans 8:22-27 **or** Acts 2:1-21

*Analysis:* **OK**

*Change Gospel:* John 20:19-23 **or** John 14:8-17 **to** John 15:26-27; 16:4b-15

*Effect:* Eliminates option, Matches RCs

*Analysis:* **GOOD**

*Overall Analysis:* **OK**

---

**Pentecost – Year C**

*Change OT:* Acts 2:1-11 **or** Joel 2:28-32 **to**  
 Acts 2:1-21 **or** Genesis 11:1-9

*Effect:* Those congregations using the OT lesson lose either way  
 The selection of the Tower of Babel is brilliant!

*Analysis:* **GOOD**

*Change Psalm:* Psalm 104:24-37 **or** Psalm 104:25-32  
**or** Psalm 33:12-15,18-22 **to** Psalm 104:24-34, 35b

*Effect:* Eliminates option

*Analysis:* **GOOD**

*Change NT:* 1 Corinthians 12:4-13 **or** Acts 2:1-11 **to**  
 Romans 8:14-17 **or** Acts 2:1-21

*Effect:* Matches RCs

*Analysis:* **GOOD**

*Change Gospel:* John 20:19-23 **or** John 14:8-17 **to** John 14:8-17, (25-27)

*Effect:* Eliminates option, Matches RCs

*Analysis:* **GOOD**

*Overall Analysis:*

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**Trinity Sunday – Year A**

*Change OT:* Genesis 1:1--2:3 **to** Genesis 1:1-2:4a  
*Analysis:* **OK**  
*Change Psalm:* Psalm 150 **or** Canticle 2/13 **to**  
 Psalm 8 **or** Canticle 2/13  
*Analysis:* **OK**  
*Change NT:* 2 Corinthians 13:(5-10)11-14 **to** 2 Corinthians 13:11-13  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

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**Trinity Sunday – Year B**

*Change OT:* Exodus 3:1-6 **to** Isaiah 6:1-8  
*Analysis:* **OK**  
*Change Psalm:* Psalm 93 **or** Canticle 2/13 **to** Psalm 29 **or** Canticle 2/13  
*Analysis:* **OK**  
*Change Gospel:* John 3:1-16 **to** John 3:1-17  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

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**Trinity Sunday – Year C**

*Change OT:* Isaiah 6:1-8 **to** Proverbs 8:1-4, 22-31  
*Effect:* Matches RCs  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 29 **or** Canticle 2/13 **to** Psalm 8 **or** Canticle 2/13  
*Analysis:* **OK**  
*Change NT:* Revelation 4:1-11 **to** Romans 5:1-5  
*Effect:* Matches RCs  
*Analysis:* **GOOD**  
*Change Gospel:* John 16:(5-11)12-15 **to** John 16:12-15  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

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**Proper 4 – Year A**

*Change NT:* Romans 3:21-25a,28 **to** Romans 1:16-17; 3:22b-28, (29-31)  
*Effect:* Does not match RCs  
*Analysis:* **NOT GOOD**  
*Change Gospel:* Matthew 7:21-27 **to** Matthew 7:21-29  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

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**Proper 4 – Year B**

*Change OT:* Deuteronomy 5:6-21 **to** Deuteronomy 5:12-15  
*Analysis:* **OK**  
*Change Gospel:* Mark 2:23-28 **to** Mark 2:23-3:6  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

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**Proper 4 – Year C**

*Change OT:* 1 Kings 8:22-23,27-30,41-43 **to** 1 Kings 8:22-23, 41-43  
*Analysis:* **OK**  
*Change NT:* Galatians 1:1-10 **to** Galatians 1:1-12  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

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**Proper 5 – Year A**

*Change NT:* Romans 4:13-18 **to** Romans 4:13-25  
*Analysis:* **OK**  
*Change Gospel:* Matthew 9:9-13 **to** Matthew 9:9-13, 18-26  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

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**Proper 5 – Year B**

*Change OT:* Genesis 3:(1-7)8-21 **to** Genesis 3:8-15  
*Analysis:* **OK**  
*Change NT:* 2 Corinthians 4:13-18 **to** 2 Corinthians 4:13-5:1  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

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**Proper 5 – Year C**

*Change Psalm:* Psalm 30 **or** Psalm 30:1-6,12-13 **to** Psalm 130  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

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**Proper 6 – Year A**

*Change NT:* Romans 5:6-11 **to** Romans 5:1-8  
*Analysis:* **OK**  
*Change Gospel:* Matthew 9:35--10:8(9-15) **to** Matthew 9:35-10:8, (9-23)  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

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**Proper 6 – Year B**

*Change OT:* Ezekiel 31:1-6,10-14 **to** Ezekiel 17: 22-24  
*Effect:* Matches RCs  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 92 **or** Psalm 92:1-4,11-14 **to** Psalm 92:1-4, 12-15  
*Analysis:* **OK**  
*Change NT:* 2 Corinthians 5:1-10 **to** 2 Corinthians 5:6-10, (11-13),14-17  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

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**Proper 6 – Year C**

*Change Psalm:* Psalm 32 **or** Psalm 32:1-8 **to** Psalm 32  
*Analysis:* **OK**  
*Change NT:* Galatians 2:11-21 **to** Galatians 2:15-21  
*Analysis:* **OK**  
*Change Gospel:* Luke 7:36-50 **to** Luke 7:36-8:3  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

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**Proper 7 – Year A**

*Change Psalm:* Psalm 69:1-18 **or** Psalm 69:7-10,16-18 **to**  
 Psalm 69: 8-11, (12-17), 18-20  
*Analysis:* **OK**  
*Change NT:* Romans 5:15b-19 **to** Romans 6:1b-11  
*Effect:* Does not match RCs  
*Analysis:* **NOT GOOD**  
*Change Gospel:* Matthew 10:(16-23)24-33 **to** Matthew 10:24-39  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 7 – Year B**

*Change OT:* Job 38:1-11,16-18 *to* Job 38:1-11  
*Analysis:* **OK**  
*Change NT:* 2 Corinthians 5:14-21 *to* 2 Corinthians 6:1-13  
*Effect:* Does not match RCs  
*Analysis:* **NOT GOOD**  
*Change Gospel:* Mark 4:35-41 (5:1-20) *to* Mark 4:35-41  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 7 – Year C**

*Change OT:* Zechariah 12:8-10; 13:1 *to* Isaiah 65:1-9  
*Effect:* Does not match RCs  
*Analysis:* **NOT GOOD**  
*Change Psalm:* Psalm 63:1-8 *to* Psalm 22:18-27  
*Analysis:* **OK**  
*Change Gospel:* Luke 9:18-24 *to* Luke 8:26-39  
*Effect:* Does not match RCs  
*Analysis:* **NOT GOOD**  
*Overall Analysis:* **OK**

---

**Proper 8 – Year A**

*Change OT:* Isaiah 2:10-1 *to* Jeremiah 28:5-9  
*Analysis:* **OK**  
*Change NT:* Romans 6:3-11 *to* Romans 6:12-23  
*Analysis:* **OK**  
*Change Gospel:* Matthew 10:34-42 *to* Matthew 10:40-42  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 8 – Year B**

*Change OT:* Deuteronomy 15:7-11 *to*  
Wisdom of Solomon 1:13-15; 2:23-24  
*Analysis:* **OK**  
*Change Psalm:* Psalm 112 *to* Lamentations 3:21-33 *or* Psalm 30  
*Effect:* The Lamentations reading is not available in the BCP  
*Analysis:* **BAD**  
*Change NT:* 2 Corinthians 8:1-9,13-15 *to* 2 Corinthians 8:7-15  
*Analysis:* **OK**  
*Change Gospel:* Mark 5:22-24,35b-43 *to* Mark 5:21-43  
*Analysis:* **OK**  
*Overall Analysis:* **BAD**

---

**Proper 8 – Year C**

*Change Psalm:* Psalm 16 *or* Psalm 16:5-11 *to* Psalm 16  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 9 – Year A**

*Change Psalm:* Psalm 145 *or* Psalm 145:8-14 *to* Psalm 145: 8-15

*Analysis:* **OK**

*Change NT:* Romans 7:21--8:6 *to* Romans 7:15-25a

*Analysis:* **OK**

*Change Gospel:* Matthew 11:25-30 *to* Matthew 11:16-19, 25-30

*Analysis:* **OK**

*Overall Analysis:* **OK**

---

**Proper 9 – Year B**

*Change OT:* Ezekiel 2:1-7 *to* Ezekiel 2:1-5

*Analysis:* **OK**

*Change Gospel:* Mark 6:1-6 *to* Mark 6:1-13

*Analysis:* **OK**

*Overall Analysis:* **OK**

---

**Proper 9 – Year C**

*Change OT:* Isaiah 66:10-16 *to* Isaiah 66:10-14

*Analysis:* **OK**

*Change NT:* Galatians 6:(1-10)14-18 *to* Galatians 6:(1-6), 7-16

*Analysis:* **OK**

*Overall Analysis:* **OK**

---

**Proper 10 – Year A**

*Change OT:* Isaiah 55:1-5,10-13 *to* Isaiah 55:10-13

*Analysis:* **OK**

*Change Psalm:* Psalm 65 *or* Psalm 65:9-14 *to* Psalm 65: (1-8), 9-14

*Analysis:* **OK**

*Change NT:* Romans 8:9-17 *to* Romans 8:1-11

*Analysis:* **OK**

*Overall Analysis:* **OK**

---

**Proper 10 – Year B**

*Change Psalm:* Psalm 85 *or* Psalm 85:7-13 *to* Psalm 85:8-13

*Analysis:* **OK**

*Change NT:* Ephesians 1:1-14 *to* Ephesians 1:3-14

*Analysis:* **OK**

*Change Gospel:* Mark 6:7-13 *to* Mark 6:14-29

*Analysis:* **OK**

*Overall Analysis:* **OK**

---

**Proper 10 – Year C**

*Change Psalm:* Psalm 25 *or* Psalm 25:3-9 *to* Psalm 25:1-10

*Analysis:* **OK**

*Overall Analysis:* **OK**

---



**Proper 11 – Year A**

*Change OT:* Wisdom of Solomon 12:13,16-19 *to* Isaiah 44:6-8  
*Effect:* Does not match RCs  
*Analysis:* **NOT GOOD**  
*Change NT:* Romans 8:18-25 *to* Romans 8:12-25  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 11 – Year B**

*Change OT:* Isaiah 57:14b-21 *to* Jeremiah 23:1-6  
*Effect:* Matches RCs  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 22:22-30 *to* Psalm 23  
*Analysis:* **OK**  
*Change Gospel:* Mark 6:30-44 *to* Mark 6:30-34, 53-56  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 11 – Year C**

*Change OT:* Genesis 18:1-10a(10b-14) *to* Genesis 18:1-10a  
*Analysis:* **OK**  
*Change NT:* Colossian 1:21-29 *to* Colossian 1:15-28  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 12 – Year A**

*Change Psalm:* Psalm 119:121-136 *or* Psalm 119:129-136 *to*  
 Psalm 128 *or* Psalm 119:129-136  
*Analysis:* **OK**  
*Change NT:* Romans 8:26-34 *to* Romans 8:26-39  
*Analysis:* **OK**  
*Change Gospel:* Matthew 13:31-33,44-49a *to* Matthew 13:31-33, 44-52  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 12 – Year B**

*Change OT:* 2 Kings 2:1-15 *to* 2 Kings 4:42-44  
*Effect:* Matches RCs  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 114 *to* Psalm 145:10-18  
*Analysis:* **OK**  
*Change NT:* Ephesians 4:1-7,11-16 *to* Ephesians 3:14-21  
*Effect:* Does not match RCs  
*Analysis:* **NOT GOOD**  
*Change Gospel:* Mark 6:45-52 *to* John 6:1-21  
*Effect:* Matches RCs, but means we read Bread of life longer  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 12 – Year C**

*Change OT:* Genesis 18:20-33 *to* Genesis 18:20-32  
*Analysis:* **OK**  
*Change NT:* Colossian 2:6-15 *to* Colossian 2:6-15, (16-19)  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 13 – Year A**

*Change OT:* Nehemiah 9:16-20 **to** Isaiah 55:1-5  
*Effect:* Matches RCs  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 78:1-29 **or** Psalm 78:14-20,23-25 **to**  
 Psalm 145: 8-9, 15-22  
*Analysis:* **OK**  
*Change NT:* Romans 8:35-39 **to** Romans 9:1-5  
*Effect:* Does not match RCs  
*Analysis:* **NOT GOOD**  
*Overall Analysis:* **OK**

---

**Proper 13 – Year B**

*Change Psalm:* 78:1-25 **\*or** 78:14-20,23-25 **to** Psalm 78:23-29  
*Analysis:* **OK**  
*Change NT:* Ephesians 4:17-25 **to** Ephesians 4:1-16  
*Effect:* Does not match RCs  
*Analysis:* **NOT GOOD**  
*Overall Analysis:* **OK**

---

**Proper 13 – Year C**

*Change OT:* Ecclesiastes 1:12-14; 2:(1-7,11)18-23 **to**  
 Ecclesiastes 1:2, 12-14; 2:18-23  
*Analysis:* **OK**  
*Change NT:* Colossian 3:(5-11)12-17 **to** Colossian 3:1-11  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 14 – Year A**

*Change OT:* Jonah 2:1-9 **to** 1 Kings 19:9-18  
*Effect:* Matches RCs  
*Analysis:* **GOOD**  
*Change Psalm:* Psalm 29 **to** Psalm 85:8-13  
*Analysis:* **OK**  
*Change NT:* Romans 9:1-5 **to** Romans 10:5-15  
*Effect:* Does not match RCs  
*Analysis:* **NOT GOOD**  
*Overall Analysis:* **OK**

---

**Proper 14 – Year B**

*Change OT:* Deuteronomy 8:1-10 **to** 1 Kings 19:4-8  
*Effect:* Matches RCs  
*Analysis:* **GOOD**  
*Change NT:* Ephesians 4:(25-29)30--5:2 **to** Ephesians 4:25-5:2  
*Analysis:* **OK**  
*Change Gospel:* John 6:37-51 **to** John 6:35, 41-51  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 14 – Year C**

*Change Psalm:* Psalm 33 **or** Psalm 33:12-15,18-22 **to** Psalm 33:12-22  
*Analysis:* **OK**  
*Change NT:* Hebrews 11:1-3(4-7)8-16 **to** Hebrews 11:1-3, 8-16  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 15 – Year A**

*Change OT:* Isaiah 56:1(2-5)6-7 **to** Isaiah 56:1, 6-8  
*Analysis:* **OK**  
*Change NT:* Romans 11:13-15,29-32 **to** Romans 11:1-2a, 29-32  
*Analysis:* **OK**  
*Change Gospel:* Matthew 15:21-28 **to** Matthew 15:(10-20), 21-28  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 15 – Year B**

*Change Psalm:* Psalm 147 **or** Psalm 34:9-14 **to** Psalm 34:9-14  
*Effect:* Eliminates option  
*Analysis:* **GOOD**  
*Change NT:* Ephesians 5:15-20 **to** Ephesians 5:15-20  
*Analysis:* **OK**  
*Change Gospel:* John 6:53-59 **to** John 6:51-58  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 15 – Year C**

*Change NT:* Hebrews 12:1-7(8-10)11-14 **to** Hebrews 11:29-12:2  
*Effect:* Does not match RCs  
*Analysis:* **NOT GOOD**  
*Overall Analysis:* **OK**

---

**Proper 16 – Year A**

*Change NT:* Romans 11:33-36 **to** Romans 12:1-8  
*Effect:* Does not match RCs  
*Analysis:* **NOT GOOD**  
*Overall Analysis:* **OK**

---

**Proper 16 – Year B**

*Change OT:* Joshua 24:1-2a,14-25 **to** Joshua 24:1-2a, 14-18  
*Analysis:* **OK**  
*Change Psalm:* Psalm 16 **or** Psalm 34:15-22 **to** Psalm 34:15-22  
*Analysis:* **OK**  
*Change NT:* Ephesians 5:21-33 **to** Ephesians 6:10-20  
*Effect:* Does not match RCs  
*Analysis:* **NOT GOOD**  
*Change Gospel:* John 6:60-69 **to** John 6:56-69  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 16 – Year C**

*Change OT:* Isaiah 28:14-22 **to** Isaiah 58:9b-14      6  
*Analysis:* **OK**  
*Change Psalm:* Psalm 46 **to** Psalm 103:1-8  
*Analysis:* **OK**  
*Change NT:* Hebrews 12:18-19,22-29 **to** Hebrews 12:18-29  
*Analysis:* **OK**  
*Change Gospel:* Luke 13:22-30 **to** Luke 13:10-17  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 17 – Year A**

*Change NT:* Romans 12:1-8 **to** Romans 12:9-21  
*Analysis:* **OK**  
*Change Gospel:* Matthew 16:21-27 **to** Matthew 16:21-28  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 17 – Year B**

*Change OT:* Deuteronomy 4:1-9 **to** Deuteronomy 4:1-2, 6-9  
*Analysis:* **OK**  
*Change Psalm:* Psalm 15 **to** Psalm 15  
*Analysis:* **OK**  
*Change NT:* Ephesians 6:10-20 **to** James 1:17-27  
*Effect:* Matches RCs  
*Analysis:* **GOOD**  
*Change Gospel:* Mark 7:1-8,14-15,21-23 **to** Mark 7:1-8, 14-15, 21-23  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 17 – Year C**

*Change OT:* Sirach 10:(7-11)12-18 **to**  
 Sirach 10:12-18 **or** Proverbs 25:6-7  
*Effect:* Adds options; option does not match RC  
*Analysis:* **NOT GOOD**  
*Change NT:* Hebrews 13:1-8 **to** Hebrews 13:1-8, 15-16  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 18 – Year A**

*Change OT:* Ezekiel 33:(1-6)7-11 **to** Ezekiel 33:7-11  
*Analysis:* **OK**  
*Change NT:* Romans 12:9-21 **to** Romans 13:8-14  
*Effect:* Matches RCs  
*Analysis:* **GOOD**  
*Overall Analysis:* **OK**

---

**Proper 18 – Year B**

*Change Psalm:* Psalm 146 **or** Psalm 146:4-9 **to** Psalm 146  
*Analysis:* **OK**  
*Change NT:* James 1:17-27 **to** James 2:1-10, (11-13), 14-17  
*Effect:* Matches RCs  
*Analysis:* **GOOD**  
*Change Gospel:* Mark 7:31-37 **to** Mark 7:24-37  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 18 – Year C**

*Change NT:* Philemon 1-20 **to** Philemon 1-21  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

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**Proper 19 – Year A**

*Change OT:* Sirach 27:30--28:7 **to** Genesis 50:15-21  
*Effect:* No longer matches RCs  
*Analysis:* **NOT GOOD**  
*Change Psalm:* Psalm 103 **or** Psalm 103:8-13 **to** Psalm 103:(1-7), 8-13  
*Analysis:* **OK**  
*Change NT:* Romans 14:5-12 **to** Romans 14:1-12  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 19 – Year B**

*Change OT:* Isaiah 50:4-9 **to** Isaiah 50:4-9a  
*Analysis:* **OK**  
*Change Psalm:* Psalm 116 **or** Psalm 116:1-8 **to** Psalm 116:1-9  
*Analysis:* **OK**  
*Change NT:* James 2:1-5,8-10,14-18 **to** James 3:1-12  
*Effect:* No longer matches RCs  
*Analysis:* **NOT GOOD**  
*Change Gospel:* Mark 8:27-38 **or** Mark 9:14-29 **to** Mark 8:27-38  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 19 – Year C**

*Change OT:* Exodus 32:1,7-14 **to** Exodus 32:7-14  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

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**Proper 20 – Year A**

*Change NT:* Philippians 1:21-27 **to** Philippians 1:21-30  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

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**Proper 20 – Year B**

*Change OT:* Wisdom of Solomon 1:16--2:1(6-11)12-22  
**to** Wisdom of Solomon 1:16-2:1, 12-22 **or**  
 Jeremiah 11:18-20  
*Effect:* Adds options; option does not match RCs  
*Analysis:* **NOT GOOD**  
*Change NT:* James 3:16--4:6 **to** James 3:13-4:3, 7-8a  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 20 – Year C**

*Change OT:* Amos 8:4-7(8-12) **to** Amos 8:4-7  
*Analysis:* **OK**  
*Change Psalm:* Psalm 138 **to** Psalm 113  
*Analysis:* **OK**  
*Change NT:* 1 Timothy 2:1-8 **to** 1 Timothy 2:1-7  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 21 – Year A**

*Change Psalm:* Psalm 25:1-14 *or* Psalm 25:3-9 *to* Psalm 25: 1-8  
*Analysis:* **OK**  
*Change Gospel:* Matthew 21:28-32 *to* Matthew 21:23-32  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 21 – Year B**

*Change Psalm:* Psalm 19 *or* Psalm 19:7-14 *to* Psalm 19:7-14  
*Analysis:* **OK**  
*Change NT:* James 4:7-12(13--5:6) *to* James 5:13-20  
*Effect:* No longer matches RCs  
*Analysis:* **NOT GOOD**  
*Change Gospel:* Mark 9:38-43,45,47-48 *to* Mark 9:38-50  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 21 – Year C**

*Change OT:* Amos 6:1-7 *to* Amos 6:1a, 4-7  
*Analysis:* **OK**  
*Change Psalm:* Psalm 146 *or* Psalm 146:4-9 *to* Psalm 146  
*Analysis:* **OK**  
*Change NT:* 1 Timothy 6:11-19 *to* 1 Timothy 6:6-19  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 22 – Year A**

*Change Psalm:* Psalm 80 *or* Psalm 80:7-14 *to* Psalm 80: 7-14  
*Analysis:* **OK**  
*Change Gospel:* Matthew 21:33-43 *to* Matthew 21:33-46  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 22 – Year B**

*Change Psalm:* Psalm 8 *or* Psalm 128 *to* Psalm 8  
*Effect:* Eliminates option  
*Analysis:* **GOOD**  
*Change NT:* Hebrews 2:(1-8)9-18 *to* Hebrews 1:1-4; 2:5-12  
*Effect:* No longer matches RCs  
*Analysis:* **NOT GOOD**  
*Change Gospel:* Mark 10:2-9 *to* Mark 10:2-6  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

---

**Proper 22 – Year C**

*Change OT:* Habakkuk 1:1-6(7-11)12-13; 2:1-4 *to*  
 Habakkuk 1:1-4, 2:1-4  
*Analysis:* **OK**  
*Change Psalm:* Psalm 37:1-18 *or* Psalm 37:3-10 *to* Psalm 37:1-10  
*Analysis:* **OK**  
*Change NT:* 2 Timothy 1:(1-5)6-14 *to* 2 Timothy 1:1-14  
*Analysis:* **OK**  
*Overall Analysis:* **OK**

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**Proper 23 – Year A**

*Change NT:* Philippians 4:4-13 *to* Philippians 4:1-9

*Analysis:* **OK**

*Overall Analysis:* **OK**

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**Proper 23 – Year B**

*Change Psalm:* Psalm 90 *or* Psalm 90:2-8,12 *to* Psalm 90:12-17

*Analysis:* **OK**

*Change NT:* Hebrews 3:1-6 *to* Hebrews 4:12-16

*Effect:* Matches RCs

*Analysis:* **GOOD**

*Change Gospel:* Mark 10:17-27(28-31) *to* Mark 10:17-31

*Analysis:* **OK**

*Overall Analysis:* **OK**

---

**Proper 23 – Year C**

*Change OT:* Ruth 1:(1-7)8-19a *to* 2 Kings 5:1-3, 7-15c

*Analysis:* **OK**

*Change Psalm:* Psalm 113 *to* Psalm 111

*Analysis:* **OK**

*Change NT:* 2 Timothy 2:(3-7)8-15 *to* 2 Timothy 2:8-15

*Analysis:* **OK**

*Overall Analysis:* **OK**

---

**Proper 24 – Year A**

*Change Psalm:* Psalm 96 *or* Psalm 96:1-9 *to* Psalm 96:1-9, (10-13)

*Analysis:* **OK**

*Overall Analysis:* **OK**

---

**Proper 24 – Year B**

*Change NT:* Hebrews 4:12-16 *to* Hebrews 5:1-10

*Effect:* No longer matches RCs

*Analysis:* **NOT GOOD**

*Overall Analysis:* **OK**

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**Proper 24 – Year C**

*Change OT:* Genesis 32:3-8,22-30 *to* Genesis 32:22-31

*Analysis:* **OK**

*Change NT:* 2 Timothy 3:14--4:5 *to* 2 Timothy 2:8-15

*Effect:* No longer matches RCs

*Analysis:* **NOT GOOD**

*Change Gospel:* Luke 18:1-8a *to* Luke 17:11-19

*Effect:* No longer matches RCs

*Analysis:* **NOT GOOD**

*Overall Analysis:* **OK**

---

**Proper 25 – Year A**

*Change OT:* Exodus 22:21-27 **to** Leviticus 19:1-2, 15-18

*Effect:* No longer matches RCs

*Analysis:* **NOT GOOD**

*Overall Analysis:* **OK**

---

**Proper 25 – Year B**

*Change OT:* Isaiah 59:(1-4)9-19 **to** Jeremiah 31:7-9

*Effect:* Matches RCs

*Analysis:* **GOOD**

*Change Psalm:* Psalm 13 **to** Psalm 126

*Analysis:* **OK**

*Change NT:* Hebrews 5:12--6:1,9-12 **to** Hebrews 7:23-28

*Analysis:* **OK**

*Overall Analysis:* **OK**

---

**Proper 25 – Year C**

*Change OT:* Jeremiah 14:(1-6)7-10,19-22  
**to** Sirach 35:12-17 **or** Jeremiah 14:7-10, 19-22

*Effect:* Adds option to match RC's

*Analysis:* **OK**

*Overall Analysis:* **OK**

---

**Proper 26 – Year A**

*Change NT:* 1 Thessalonians 2:9-13,17-20 **to** 1 Thessalonians 2:9-13

*Analysis:* **OK**

*Overall Analysis:* **OK**

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**Proper 26 – Year B**

*Change OT:* Deuteronomy 6:1-9 **to** Deuteronomy 6:1-9

*Analysis:* **OK**

*Change NT:* Hebrews 7:23-28 **to** Hebrews 9:11-14

*Analysis:* **OK**

*Overall Analysis:* **OK**

---

**Proper 26 – Year C**

*Change OT:* Isaiah 1:10-20 **to** Isaiah 1:10-18

*Analysis:* **OK**

*Change NT:* 2 Thessalonians 1:1-5(6-10)11-12 **to**  
2 Thessalonians 1:1-4, 11-12

*Analysis:* **OK**

*Overall Analysis:* **OK**

---



**Proper 27 – Year A**

*Change Psalm:* Psalm 70  
*to* Psalm 70 *or* Wisdom of Solomon 6:17-20  
*Effect:* The Wisdom reading is not available in the BCP.  
 This is given to match the RC OT reading for this year,  
 but it makes no sense as a Psalm selection.

*Analysis:* **BAD**

*Overall Analysis:* **BAD**

---

**Proper 27 – Year B**

*Change Psalm:* Psalm 146 *or* Psalm 146:4-9 *to* Psalm 146

*Analysis:* **OK**

*Overall Analysis:* **OK**

---

**Proper 27 – Year C**

*Change Psalm:* Psalm 17 *or* Psalm 17:1-8 *to* Psalm 17:1-9

*Analysis:* **OK**

*Change NT:* 2 Thessalonians 2:13--3:5 *to* 2 Thessalonians 2:1-5, 13-17

*Analysis:* **OK**

*Change Gospel:* Luke 20:27(28-33)34-38 *to* Luke 20:27-38

*Analysis:* **OK**

*Overall Analysis:* **OK**

---

**Proper 28 – Year A**

*Change Psalm:* Psalm 90 *or* Psalm 90:1-8,12 *to* Psalm 90:1-8, (9-11), 12

*Analysis:* **OK**

*Change NT:* 1 Thessalonians 5:1-10 *to* 1 Thessalonians 5:1-11

*Analysis:* **OK**

*Change Gospel:* Matthew 25:14-15,19-29 *to* Matthew 25:14-30

*Analysis:* **OK**

*Overall Analysis:* **OK**

---

**Proper 28 – Year B**

*Change OT:* Daniel 12:1-4a(5-13) *to* Daniel 12:1-3

*Analysis:* **OK**

*Change Psalm:* Psalm 16 *or* Psalm 16:5-11 *to* Psalm 16

*Analysis:* **OK**

*Change NT:* Hebrews 10:31-39 *to* Hebrews 10:11-14, (15-18), 19-25

*Analysis:* **OK**

*Change Gospel:* Mark 13:14-23 *to* Mark 13:1-8

*Analysis:* **OK**

*Overall Analysis:* **OK**

---

**Proper 28 – Year C**

*Change OT:* Malachi 3:13--4:2a,5-6 *to* Malachi 4:1-2a

*Analysis:* **OK**

*Change Psalm:* Psalm 98 *or* Psalm 98:5-10 *to* Psalm 98

*Analysis:* **OK**

*Overall Analysis:* **OK**

---

**Proper 29 – Year A**

*Change OT:* Ezekiel 34:11-17 **to** Ezekiel 34:11-16, 20-24

*Analysis:* **OK**

*Change Psalm:* Psalm 95:1-7 **to** Psalm 95:1-7a

*Analysis:* **OK**

*Change NT:* 1 Corinthians 15:20-28 **to** Ephesians 1:15-23

*Effect:* No longer matches RCs

*Analysis:* **NOT GOOD**

*Overall Analysis:* **OK**

---

**Proper 29 – Year B**

*Change OT:* Daniel 7:9-14 **to** Daniel 7:9-10, 13-14

*Analysis:* **OK**

*Change NT:* Revelation 1:1-8 **to** Revelation 1:4b-8

*Analysis:* **OK**

*Change Gospel:* John 18:33-37 **or** Mark 11:1-11 **to** John 18:33-37

*Effect:* Eliminates option, Matches RCs

*Analysis:* **GOOD**

*Overall Analysis:* **OK**

---

**Proper 29 – Year C**

*Change Gospel:* Luke 23:35-43 **or** Luke 19:29-38 **to** Luke 23:33-43

*Effect:* Eliminates option, Matches RCs

*Analysis:* **GOOD**

*Overall Analysis:* **OK**

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