

## A Lectionary for Creation Time

	Year A	Year B	Year C
Week 1	Job 37.14 - 24 Psalm 130 Revelation 4 Matthew 8.23 - 27	Isaiah 55.6 - 13 Psalm 104.1 - 23 2 Corinthians 9.6 - 12 Mark 4.1 - 9	Genesis 1.1 - 25 Psalm 19 Revelation 3.14 - 22 John 1.1 - 5
Week 2	Job 38.1 - 18 Psalm 139.1 - 14 Romans 1.18 - 25 Matthew 5.13 - 16	Genesis 2.4 - 7, 15 - 24 Psalm 104.24 - 35 1 John 1.1 - 4 John 2.1 - 11	Genesis 1.26 - 2.3 Psalm 8 Colossians 1.15 - 20 John 1.6 - 18
Week 3	Deuteronomy 28.1 - 14 Psalm 65 2 Corinthians 9.6 - 15 Luke 12.16 - 30	Deuteronomy 8.7 - 18 Psalm 126 1 Timothy 6.6 - 10 Matthew 6.25 - 33	Deuteronomy 26.1 - 11 Psalm 100 Philippians 4.4 - 9 John 6.25 - 35
Week 4	Leviticus 25.1 - 7 Psalm 95 Hebrews 4.1 - 11 John 6.1 - 15	Ecclesiastes 3.1 - 8 Psalm 98 Romans 8.14 - 25 Mark 4.26 - 32	Proverbs 8.1 - 4, 22 - 31 Psalm 148 Acts 17.22 - 34 Matthew 6.19 - 24
Week 5	Leviticus 25.8 - 19 Psalm 33.1 - 12 1 Timothy 2.1 - 7 Luke 17.11 - 19	Isaiah 40.21 - 31 Psalm 24 Revelation 21.1 - 7 Luke 7.1 - 10	Genesis 9.8 - 17 Psalm 67 1 Corinthians 10.23 - 31 Matthew 5.43 - 48

### Notes

1. Creation Time was initiated by some Orthodox Churches and is promoted by the European Christian Environment Network. The aim is to bring this major theological theme into the liturgical calendar.
2. It is recommended that Creation Time be celebrated in September and early October.
3. The readings for the third week of this lectionary are those for Harvest Thanksgiving in the C of E Common Worship Lectionary. The readings for the fifth week might be suitable for marking One World Week.
4. This lectionary was produced for use in the parishes of Pilton, Croscombe, North Wootton and Dinder in the Diocese of Bath and Wells. It is not an authorised lectionary of the Church of England.
5. In these parishes the lectionary was first used in 2007 (Year C) in late September and early October, a time which included Harvest Thanksgiving in four churches on three different Sundays. The readings were used as above, regardless of whether or not it was Harvest Thanksgiving at that particular church, with every church in the group using the same readings every Sunday. That worked well for congregations, worship leaders and preachers.

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