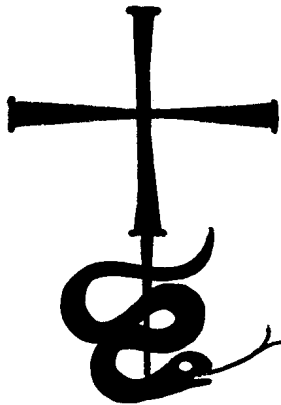


Guide *for* *the* **Daily Office**

For the Fifth Week of Lent
April 6-April 12, 2025



Private Prayers *for Before & After the Office*

Below are adaptations of the traditional prayers that were prayed before praying the Divine Office. If desired, they may be privately used before and after prayer.

Before the Office

Open, O Lord, my mouth to bless your holy Name; cleanse also my heart from all vain and wandering thoughts; enlighten my understanding; kindle my affections; that I may say this Office worthily, with attention and devotion, and so be fit to be heard in the presence of your divine Majesty. Through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, world without end.

The Prayer of St. Gertrude

O Lord, in union with that divine intention by which you yourself on earth did render your praises to God, I desire to offer this my Office of prayer unto you.

The Our Father & the Apostles' Creed may then be prayed silently

After the Office

To God Most Holy, in his divine Majesty of Trinity in Unity; To Jesus Christ, our Lord and God made man and crucified for us; To blessed Mary Ever-Virgin, from whose glorious purity he took flesh; And to the entire Company of the Saints of God in heaven; Be praise, honour, power, and glory, from every creature on earth: And likewise to us may there be full remission of all our sins: throughout all ages, world without end. Amen.

The Our Father may be prayed silently

O most gracious Jesus, I give thanks unto you with my whole heart. Be merciful to me. I offer this act of worship to your Divine Heart, that you would correct whatsoever is amiss, and supply whatever is lacking, to the praise and glory of your most holy Name, and to that of your most blessed Mother; for the salvation of my soul and for that of all your Church. Amen.

How-to use *this* Guide

This Guide is meant to help those who would like to pray the daily office. With this guide, all that you need to pray the Daily Office is a 1979 Book of Common Prayer! If you don't have one, they are available for purchase online, or for free as a PDF by searching "1979 Book of Common Prayer PDF."

There are two sections to this guide:

1. The Ordinary
2. The Propers

The Ordinary is at the beginning, and tells you the order of the typical prayers and readings for Morning and Evening Prayer every day. Page numbers are provided for convenience. Follow this for the structure of Morning & Evening Prayer.

The Propers are the readings and prayers appointed for each individual day, along with any saints being celebrated that day. This section will give you all the readings and prayers needed to pray the office.

The **Ordinary** *for* **Morning Prayer**

Introduction *Read the introduction found in the Ordinary*

Opening Sentence *Choose one of the acclamations for “Lent”* pg. 76 (or 38)

Confession of Sin pg. 79 (or 41)

Invitatory *“Lord, open our lips, etc.”* pg. 80 (or 42)

Antiphon *use the antiphon under “Lent”* pg. 81 (or 43)

Venite or Psalm 95 (pg. 724 or, for Rite I, pg. 146) pg. 82 (or 44)

Antiphon *repeat the antiphon*

Psalter *Read the Psalms appointed for Morning Prayer responsively by verse, pausing at the asterisk and ending with “Glory to the Father . . .”*

First Lesson *Read the first reading appointed*

First Canticle

<i>Mondays</i>	9: The First Song of Isaiah	pg. 86
<i>Tuesdays</i>	13: A Song of Praise (<i>Canticle 2 in Rite 1</i>)	pg. 90 (or 49)
<i>Wednesdays</i>	14: A Song of Penitence	pg. 90
<i>Thursday</i>	8: The Song of Moses	pg. 85
<i>Friday</i>	14: A Song of Penitence	pg. 90
<i>Saturday</i>	12: A Song of Creation (<i>Canticle 1 in Rite 1</i>)	pg. 88 (or 47)
<i>Sundays</i>	14: A Song of Penitence	pg. 90
<i>Major Feasts</i>	16: The Song of Zechariah (<i>Canticle 4 in Rite 1</i>)	pg. 92 (or 50)

Second Lesson *Read the first reading appointed*

Second Canticle

<i>Mondays</i>	19: The Song of the Redeemed	pg. 94
<i>Tuesdays</i>	18: A Song to the Lamb	pg. 93
<i>Wednesdays</i>	16: The Song of Zechariah (<i>4 in Rite 1, p. 50</i>)	pg. 92 (or 50)
<i>Thursday</i>	19: The Song of the Redeemed	pg. 94

<i>Friday</i>	18: A Song to the Lamb	pg. 93
<i>Saturday</i>	19: The Song of the Redeemed	pg. 94
<i>Sundays</i>	16: The Song of Zechariah (<i>Canticle 4 in Rite 1</i>)	pg. 92 (or 50)
<i>Major Feasts</i>	21: You are God (<i>Canticle 7 in Rite 1</i>)	pg. 95 (or 52)

[**Third Lesson** *if there is a third lesson appointed, read it here*]

Apostles' Creed pg. 96 (or 53)

Lord's Prayer pg. 97 (or 54)

Suffrages *Ordinarily, use Suffrage A. On Sundays & Major Feast Days, use Suffrage B.* pg. 97-8 (or 55)

Collect(s) of the Day *Read the appointed collects*

Collect of the Week

<i>Mondays</i>	A Collect for the Renewal of Life	pg. 99 (or 56)
<i>Tuesdays</i>	A Collect for Peace	pg. 99 (or 57)
<i>Wednesdays</i>	A Collect for Grace	pg. 100 (or 57)
<i>Thursday</i>	A Collect for Guidance	pg. 100 (or 57)
<i>Friday</i>	A Collect for Fridays	pg. 99 (or 56)
<i>Saturday</i>	A Collect for Saturdays	pg. 99 (or 56)
<i>Sundays</i>	A Collect for Sundays	pg. 98 (or 56)

Prayer for Mission *Choose one of the three prayers for mission* pg. 100-1
(or 57-58)

Intercessions & Thanksgivings *Add as appointed*

Silence *Intercessions/thanksgivings may be added, silently or aloud*

[**The General Thanksgiving** *may be added here*] pg. 101 (or 58)

A Prayer of St. Chrysostom pg. 102 (or 59)

Concluding Versicle and Sentence pg. 102 (or 59)

The Ordinary for Evening Prayer

Introduction *Read the introduction found in the Ordinary*

Opening Sentence *Choose one of the opening sentences* pg. 115-16
(or 61-62)

Confession of Sin *The confession of sin is said together in unison* pg. 116 (or 62)

Prayer for Forgiveness *all but priests say “us” instead of “you”* pg. 117 (or 63)

Invitatory *“O God, make speed to save us, etc.”* pg. 117 (or 63)

Phos Hilaron *Say together the “O Gracious Light”* pg. 118 (or 64)

Psalter *Read the Psalms appointed for Evening Prayer responsively by verse, pausing at the asterisk and ending with the “Glory to the Father . . .”*

The First Lesson *Read the first reading appointed*

The First Canticle

<i>Mondays</i>	14: A Song of Penitence	pg. 90
<i>Tuesdays</i>	10: The Second Song of Isaiah	pg. 86
<i>Wednesdays</i>	12: A Song of Creation (<i>Canticle 1 in Rite 1</i>)	pg. 88 (or 47)
<i>Thursday</i>	11: The Third Song of Isaiah	pg. 87
<i>Friday</i>	13: A Song of Praise (<i>Canticle 2 in Rite 1</i>)	pg. 90 (or 49)
<i>Saturday</i>	9: The First Song of Isaiah	pg. 86
<i>Sundays & Major Feasts</i>	The Song of Mary (<i>Magnificat</i>)	pg. 119 (or 65)

The Second Lesson *Read the first reading appointed*

Second Canticle

<i>Mondays-Saturdays</i>	The Song of Mary <i>Magnificat</i>	pg. 119 (or 65)
<i>Sundays & Major Feasts</i>	The Song of Simeon <i>Nunc dimittis</i>	pg. 120 (or 66)

[**The Third Lesson** *if there is a third lesson appointed, read it here*]

Apostles’ Creed pg. 120 (or 66)

Lord’s Prayer pg. 121 (or 67)

Suffrages *If there is a celebration of a saint, use Suffrage B, inserting “[their name] & the Blessed Virgin Mary” in the last petition before “and all your saints”. If not, Suffrage A.*

pg.121-2
(or 67-68)

The Collect(s) of the Day *Read the appointed collects*

The Collect of the Week

<i>Mondays</i>	A Collect for Peace	pg. 123 (or 69)
<i>Tuesdays</i>	A Collect for Aid against Perils	pg. 123 (or 70)
<i>Wednesdays</i>	A Collect for Protection	pg. 124 (or 70)
<i>Thursday</i>	A Collect for the Presence of Christ	pg. 124 (or 70)
<i>Friday</i>	A Collect for Fridays	pg. 123 (or 69)
<i>Saturday</i>	A Collect for Saturdays	pg. 123 (or 69)
<i>Sundays</i>	A Collect for Sundays	pg. 123 (or 69)

Prayer for Mission *Choose one of the three prayers for mission*

pg. 124-25
(or 70-71)

Intercessions & Thanksgivings *Add as appointed*

Silence *Personal intercessions/thanksgivings may be added*

The General Thanksgiving *(may be omitted except on feast days)* pg. 125 (or 71)

A Prayer of St. Chrysostom pg. 126 (or 72)

Concluding Versicle and Sentence pg. 126 (or 73)

The Angelus

Traditionally, the Angelus is prayed once in the morning, at noon, and in the evening. For those who are comfortable, it may be prayed on its own or before or after the office.

V. The Angel of the Lord announced unto Mary.

R. And she conceived by the Holy Ghost.

Hail, Mary, full of grace, the Lord is with thee: Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners; Now and at the hour of our death. *Amen.*

V. Behold the handmaid of the Lord.

R. Be it unto me according to thy Word.

Hail Mary . . .

V. And the Word was made flesh.

R. And dwelt among us.

Hail Mary . . .

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

We beseech thee, O Lord, pour thy grace into our hearts, that we who have known the incarnation of thy Son Jesus Christ, announced by an angel to the Virgin Mary, may by his † cross and passion be brought unto the glory of his resurrection; who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. Amen.



Sunday, April 6 | The Fourth Sunday of Lent

The Psalter

In Morning Prayer, Psalm 118 (*BCP page 760*)

In Evening Prayer, Psalm 145 (*BCP page 801*)

The First Reading for Morning Prayer (*Jeremiah 23:16–32*)

Reader A reading from the book of the prophet Jeremiah

Thus says the Lord of hosts: Do not listen to the words of the prophets who prophesy to you; they are deluding you. They speak visions of their own minds, not from the mouth of the Lord. They keep saying to those who despise the word of the Lord, “It shall be well with you”; and to all who stubbornly follow their own stubborn hearts, they say, “No calamity shall come upon you.” For who has stood in the council of the Lord so as to see and to hear his word? Who has given heed to his word so as to proclaim it? Look, the storm of the Lord! Wrath has gone forth, a whirling tempest; it will burst upon the head of the wicked. The anger of the Lord will not turn back until he has executed and accomplished the intents of his mind. In the latter days you will understand it clearly. I did not send the prophets, yet they ran; I did not speak to them, yet they prophesied. But if they had stood in my council, then they would have proclaimed my words to my people, and they would have turned them from their evil way, and from the evil of their doings. Am I a God near by, says the Lord, and not a God far off? Who can hide in secret places so that I cannot see them? says the Lord. Do I not fill heaven and earth? says the Lord. I have heard what the prophets have said who prophesy lies in my name, saying, “I have dreamed, I have dreamed!” How long? Will the hearts of the prophets ever turn back—those who prophesy lies, and who prophesy the deceit of their own heart? They plan to make my people forget my name by their dreams that they tell one another, just as their ancestors forgot my name for Baal. Let the prophet who has a dream tell the dream, but let the one who has my word

speak my word faithfully. What has straw in common with wheat? says the Lord. Is not my word like fire, says the Lord, and like a hammer that breaks a rock in pieces? See, therefore, I am against the prophets, says the Lord, who steal my words from one another. See, I am against the prophets, says the Lord, who use their own tongues and say, "Says the Lord." See, I am against those who prophesy lying dreams, says the Lord, and who tell them, and who lead my people astray by their lies and their recklessness, when I did not send them or appoint them; so they do not profit this people at all, says the Lord.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Morning Prayer (*1 Corinthians 9:19-27*)

Reader A reading from the first letter of St. Paul to the Corinthians

For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings. Do you not know that in a race the runners all compete, but only one receives the prize? Run in such a way that you may win it. Athletes exercise self-control in all things; they do it to receive a perishable wreath, but we an imperishable one. So I do not run aimlessly, nor do I box as though beating the air; but I punish my body and enslave it, so that after proclaiming to others I myself should not be disqualified.

Reader The Word of the Lord.

People *Thanks be to God.*

The First Reading for Evening Prayer (*Mark 8:31-9:1*)

Reader A reading from the Gospel according to St. Mark

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things." He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels." And he said to them, "Truly I tell you, there are some standing here who will not taste death until they see that the kingdom of God has come with power."

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from the Catechetical Lectures of Cyril of Jerusalem

The Catholic Church glories in every deed of Christ. Her supreme glory, however, is the cross. Well aware of this, Paul says: 'God forbid that I should glory in anything but the cross of our Lord Jesus Christ!' At the Pool of Siloam, there was a sense of wonder, and rightly so. A man born blind recovered his sight. But of what importance is this, when there are so many blind people in the world? Lazarus rose from the dead, but even this only affected Lazarus. What of those countless numbers who have died because of their sins? Those five miraculous loaves fed five thousand people. Yet this is a small number compared to those all over the world who were starved by ignorance. After eighteen years a woman was freed from the bondage of Satan. But are we not all shackled by the chains of our sins? For us all, however, the cross is the crown of victory! It has brought light to those blinded by ignorance. It has released those enslaved by sin. Indeed, it has redeemed the whole of the human race! Do not, then, be ashamed of the cross of

Christ; rather, glory in it. Although it is a stumbling block to the Jews and folly to the Gentiles, the message of the cross is our salvation. Of course, it is folly to those who are perishing, but to us who are being saved it is the power of God. For it was not a mere human being who died for us, but the Son of God, God incarnate. In the Mosaic law a sacrificial lamb banished the destroyer. But now 'it is the Lamb of God who takes away the sin of the world.' Will he not free us from our sins even more? The blood of an animal, a sheep, brought salvation. Will not the blood of the only-begotten Son bring us greater salvation? He was not killed by violence, he was not forced to give up his life. His was a willing sacrifice. Listen to his own words: 'I have the power to lay down my life and to take it up again.' Yes, he willingly submitted to his own passion. He took joy in his achievement; in his crown of victory he was glad and in the salvation of humanity he rejoiced. He did not blush at the cross for by it he was to save the world. No, it was not a mere man who suffered, but God incarnate. He entered the contest for the reward he would win by his patient endurance. Certainly in times of tranquillity the cross should give you joy. But maintain the same faith in times of persecution. Otherwise you run the risk of being a friend of Jesus in times of peace and his enemy during war. Now you are receiving the forgiveness of your sins and the generous gift of grace from your king. So when war comes, fight courageously for him. Jesus never sinned; yet he was crucified for you. Will you refuse to be crucified for him, who for your sake was nailed to the cross? You are not the one who is bestowing a favour; you have received one first. For your sake he was crucified on Golgotha. Now you are to return his favour; you are fulfilling your debt to him.

Reader Here ends the lesson.

The Collect

The Fifth Sunday of Lent (*from the Book of Common Prayer, pg. 167*)

O Almighty God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*



Monday, April 7 | Tikhon, Bishop and Ecumenist, 1925

Monday of the Fifth Week of Lent

Introduction

Vasily Ivanovich Belavin (Tikhon's given name) was born January 19, 1865. He grew up in a rural area among peasants in a village where his father was a priest of the Russian Orthodox Church. Even as a child, he loved religion, and by age thirteen he began his seminary training, where his classmates nicknamed him "Patriarch." At 23, he graduated as a layman and began to teach moral theology. Three years later, he became a monk and was given the name Tikhon. By 1897, he was consecrated Bishop of Lublin, and in 1898 became Archbishop of the Aleutians and Alaska, the leader of Russian Orthodoxy in North America. Tikhon was held in such esteem that the United States made him an honorary citizen. While living there, he established many new cathedrals and churches, and participated in ecumenical events with other denominations, in particular the Episcopal Church. In 1900, at the consecration of Bishop Reginald Weller as coadjutor of the Diocese of Fond du Lac, the diocesan bishop, Charles Grafton, invited Tikhon to sit on his own throne. The Archbishop would have participated in the laying-on-of-hands if the Episcopal Church's House of Bishops had not forbidden it. Tikhon later established warm relations with the Diocese of California. In 1907, Tikhon returned to Russia and a decade later was elected Patriarch of Moscow. The outbreak of the Russian Revolution threw the Church into disarray. When a severe famine caused many peasants to starve in 1921, the Patriarch ordered the sale of many church treasures to purchase food for the hungry. Soon the government began seizing church property for itself, and many believers were killed in defense of their faith. The Communists tried to wrest control of the church from Tikhon, while he, in turn, attempted to shelter his people. To this end, he discouraged the clergy from making political statements that might antagonize the government. He prayed, "May God teach every one of us to strive for His truth, and for the good of the Holy Church, rather than something for our sake." Imprisoned by the Soviet government for more than a year, he was criticized both by the Communist Party and by those Orthodox bishops who believed he had compromised too much with the government. On April 7, 1925, he died, worn out by his struggles. In 1989, the Council of Bishops of the Russian Orthodox Church glorified Patriarch Tikhon, numbering him among the saints of the church.

The Psalter

In Morning Prayer, Psalm 31 (*BCP pg. 622*)

In Evening Prayer, Psalm 35 (*BCP pg. 629*)

The First Reading for Morning Prayer (*Jeremiah 16:10–21*)

Reader A reading from the book of the prophet Jeremiah:

The Lord showed me two baskets of figs placed before the temple of the Lord. This was after King Nebuchadrezzar of Babylon had taken into exile from Jerusalem King Jeconiah son of Jehoiakim of Judah, together with the officials of Judah, the artisans, and the smiths, and had brought them to Babylon. One basket had very good figs, like first-ripe figs, but the other basket had very bad figs, so bad that they could not be eaten. And the Lord said to me, “What do you see, Jeremiah?” I said, “Figs, the good figs very good, and the bad figs very bad, so bad that they cannot be eaten.” Then the word of the Lord came to me: Thus says the Lord, the God of Israel: Like these good figs, so I will regard as good the exiles from Judah, whom I have sent away from this place to the land of the Chaldeans. I will set my eyes upon them for good, and I will bring them back to this land. I will build them up, and not tear them down; I will plant them, and not pluck them up. I will give them a heart to know that I am the Lord; and they shall be my people and I will be their God, for they shall return to me with their whole heart. But thus says the Lord: Like the bad figs that are so bad they cannot be eaten, so will I treat King Zedekiah of Judah, his officials, the remnant of Jerusalem who remain in this land, and those who live in the land of Egypt. I will make them a horror, an evil thing, to all the kingdoms of the earth—a disgrace, a byword, a taunt, and a curse in all the places where I shall drive them. And I will send sword, famine, and pestilence upon them, until they are utterly destroyed from the land that I gave to them and their ancestors.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Morning Prayer (*Romans 9:19–23*)

Reader A reading from the letter of St. Paul to the Romans

You will say to me then, “Why then does he still find fault? For who can resist his will?” But who indeed are you, a human being, to argue with God? Will what is molded say to the one who molds it, “Why have you made me like this?” Has the potter no right over the clay, to make out of the same lump one object for special use and another for ordinary use? What if God, desiring to show his wrath and to make known his power, has endured with much patience the objects of wrath that are made for destruction; and what if he has done so in order to make known the riches of his glory for the objects of mercy, which he has prepared beforehand for glory— including us whom he has called, not from the Jews only but also from the Gentiles?

Reader The Word of the Lord.

People *Thanks be to God.*

The Third Reading for Morning Prayer

A Reading from a homily of Tikhon on Forgiveness

Unfortunately, brethren, we do not like to acknowledge our transgressions. It would seem natural and easy for a person to know his own self, his own soul and his shortcomings. This, however, is actually not so. We are ready to attend to anything but a deeper understanding of ourselves, an investigation of our sins. We examine various things with curiosity, we attentively study friends and strangers, but when faced with solitude without extraneous preoccupation even for a short while, we immediately become bored and attempt to seek amusement. For example, do we spend much time examining our own conscience even before confession? Perhaps a few minutes, and once a year at that. Casting a cursory glance at our soul, correcting some of its more glaring faults, we immediately cover it over with the veil of oblivion until next year, until our next uncomfortable exercise in boredom. Yet we love to observe the sins of others. Not considering the beam in our own eye, we take notice of the mote in our brother’s eye (Matt 7:3). Speaking idly to our neighbor’s detriment, mocking and criticizing him are not even often considered sins but rather an innocent and amusing pastime. As if our own sins were so few! As if we had been appointed to judge others! “There is one Lawgiver, who is able to save and to destroy?” God (James 4:12). “Who art thou to judge another’s servant? It is

before his own master that he stands or falls” (Rom 14:4). “Thou hast no excuse, O man, whoever thou art who judgest. For wherein thou judgest another, thou dost condemn thyself. For thou who judgest dost the same things thyself” (Rom 2:1). “Examine yourselves, whether you are in the faith; put yourselves to the test” (2 For 13:5). The pious ascetics provide a good example of this. They turned their minds to themselves, meditated on their own sins and avoided judging their neighbors at all costs. One pious starets, noticing that his brother had committed a sin, sighed and said, “Woe is me! As he sinned today, so will I tomorrow.” And the following is a story about another ascetic, Abba Moisei. A monk committed a sin. The brethren, who had assembled to decide his case, sent for Abba Moisei, but the humble starets refused to attend the council. When the rector sent for him a second time, he appeared, but in quite a striking manner. He had taken an old basket, filled it with sand and was carrying it on his back. “What does this mean?” asked the monks, catching sight of him. “See how many sins I bear behind me?” answered Moisei, pointing to the heap of sand. “I don’t see them, yet I have come to pass judgment upon another.” So therefore, brethren, following the example of the ascetics, upon observing others’ sins, we should consider our own sins, regard our own transgressions and not judge our brother. And should we hold anything against him, let us pardon and forgive him, that our merciful Lord may forgive us also.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John 9:1-17*)

Reader A reading from the Gospel according to St. John

As he walked along, he saw a man blind from birth. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world.” When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see. The neighbors and those who

had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet."

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from a homily of John Chrysostom

Have you considered the nature of the wonderful victory that is ours? Have you considered the glorious deeds of the cross? Let me tell you how the victory was won and you will be even more amazed. Christ conquered the devil using the very means by which the devil conquered us: Christ took up the weapons with which the devil had fought, and defeated him. Listen now to how it was achieved. If you reflect upon the Scriptures and the story of our redemption, you will recall that a virgin, a tree and a death were the symbols of our defeat. The virgin's name was Eve: she knew not a man. The tree was the tree of the knowledge of good and evil. The death was Adam's penalty. But now those very symbols of our defeat - a virgin, a tree and a death - have become symbols of Christ's victory. In place of Eve there is Mary; in place of the tree of the knowledge of good and evil, there is the tree of the cross; and in place of the death of Adam, there is the death of Christ. Can you now see how the very circumstances in which the devil conquered us have become the pattern of his

own defeat? At the foot of the tree the devil overcame Adam; at the foot of the tree Christ vanquished the devil. As a result of the first tree humankind were consigned to Hades; now a second Adam calls back to life even those who had already descended there. The first tree hid a man who knew himself to have been undermined and stripped bare; the second tree displays the naked victor for all the world to see. The first death condemned those who were born after it; but this second death gives life even to those who were born before it. Who can describe sufficiently the mighty deeds of the Lord? For by his death we have become immortal. Such are the glorious deeds of the cross. Have you now understood the victory? Have you grasped how it was achieved? Remember, the victory was gained without any effort or work on our part. No weapons of ours were stained with blood. We were not in the front line of battle, nor were we wounded or the object of aggression. And yet we have obtained the victory. The battle was the Lord's, but the crown is ours. Since then the victory is ours, let us imitate victorious soldiers and sing a song of victory with great joy. Let us praise the Lord and say: 'Death is swallowed up in victory! O death, where is your victory? O death where is your sting?' My dear people, the cross has achieved all these wonderful things for us. The cross is a war memorial erected against the demons, a sword raised against sin, the sword with which Christ slew the serpent. The cross is the Father's will, the glory of the only-begotten, and the Spirit's exaltation. It is the beauty of angels and the guardian of the Church. Paul gloried in the cross of Christ, for it is indeed the rampart of the saints and the light of the whole world.

Reader Here ends the lesson.

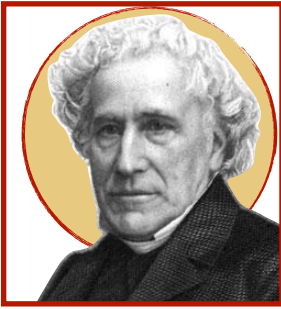
The Collect

Monday of the Fifth Week of Lent (*from Lesser Feasts and Fasts*)

Be gracious to thy people, we beseech thee, O Lord, that they, repenting day by day of the things that displease thee, may be more and more filled with love of thee and of thy commandments; and, being supported by thy grace in this life, may come to the full enjoyment of eternal life in thine everlasting kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Tikhon (*from Lesser Feasts and Fasts*)

Holy God, holy and mighty, who hast called us together into one communion and fellowship: Open our eyes, we pray thee, as thou didst open the eyes of thy servant Tikhon, that we may see the faithfulness of others as we strive to be steadfast in the faith delivered unto us, that the world may see and know thee; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be glory and praise unto ages of ages. *Amen.*



Tuesday, April 8 | William Augustus Muhlenberg, Priest, 1877

Tuesday of the Fifth Week of Lent

Introduction

William Augustus Muhlenberg was born in Philadelphia in 1796, into a prominent German Lutheran family, and was drawn to the Episcopal Church by its use of English. He deliberately chose to remain unmarried in order to free himself for a variety of ministries. As a young priest, he was deeply involved in the Sunday School movement, and was concerned that the church should minister to all social groups. Aware of the limitations of the hymnody of his time, he wrote hymns and compiled hymnals, thus widening the range of music in Episcopal churches. For twenty years he was head of a boys' school in Flushing, New York. The use of music, flowers, and color, and the emphasis on the Church Year in the worship there became a potent influence. In 1846, he founded the Church of the Holy Communion in New York City. Again, he was bold and innovative, establishing free pews for everyone, a parish school, a parish unemployment fund, and trips to the country for poor city children. His conception of beauty in worship, vivid and symbolic, had at its heart the Holy Communion itself, celebrated every Sunday. It was there that Anne Ayres founded the Sisterhood of the Holy Communion. In 1857, the two of them founded St. Luke's Hospital, where Muhlenberg was the pastor-superintendent and she the matron. Muhlenberg's concern for sacramental worship and evangelism led him and several associates to memorialize the General Convention of 1853, calling for flexibility in worship and polity to enable the church better to fulfill its mission. The insistence of the "Memorial" on traditional Catholic elements—the Creeds, the Eucharist, and Episcopal ordination—together with the Reformation doctrine of grace, appealed to people of varying views. Although the church was not ready to adopt the specific suggestions of the Memorial, its influence was great, notably in preparing the ground for liturgical reform and ecumenical action. Muhlenberg's last great project was an experiment in Christian social living, St. Johnland on Long Island. Although his dream of a Christian city was not realized, several of its philanthropic institutions survive.

The Psalter

In Morning Prayer, Psalm 120, 121, 122, 123 (*BCP pg. 778*)

In Evening Prayer, Psalm 124, 125, 126, 127 (*BCP pg. 781*)

The First Reading for Morning Prayer (*Jeremiah 25:8-17*)

Reader A reading from the book of the prophet Jeremiah:

Therefore thus says the Lord of hosts: Because you have not obeyed my words, I am going to send for all the tribes of the north, says the Lord, even for King Nebuchadrezzar of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these nations around; I will utterly destroy them, and make them an object of horror and of hissing, and an everlasting disgrace. And I will banish from them the sound of mirth and the sound of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp. This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, says the Lord, making the land an everlasting waste. I will bring upon that land all the words that I have uttered against it, everything written in this book, which Jeremiah prophesied against all the nations. For many nations and great kings shall make slaves of them also; and I will repay them according to their deeds and the work of their hands. For thus the Lord, the God of Israel, said to me: Take from my hand this cup of the wine of wrath, and make all the nations to whom I send you drink it. They shall drink and stagger and go out of their minds because of the sword that I am sending among them. So I took the cup from the Lord's hand, and made all the nations to whom the Lord sent me drink it.

Reader The Word of the Lord.

People Thanks be to God.

The Second Reading for Morning Prayer (*Romans 10:1-13*)

Reader A reading from the letter of St. Paul to the Romans

Brothers and sisters, my heart's desire and prayer to God for them is that they may be saved. I can testify that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they have not submitted to God's righteousness. For Christ is the end of the law so that there may be righteousness for everyone who believes. Moses writes concerning the righteousness that comes from the law, that "the person who does these things will live by them." But the righteousness that comes from faith says, "Do not say in your heart, 'Who will ascend into heaven?' " (that is, to bring Christ down) "or 'Who will descend into the abyss?' " (that is, to bring Christ up from the dead). But what does it say? "The word is near you, on your lips and in your heart" (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, "No one who believes in him will be put to shame." For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, "Everyone who calls on the name of the Lord shall be saved."

Reader The Word of the Lord.

People *Thanks be to God.*

The Third Reading for Morning Prayer

A Reading from *The Weekly Eucharist* by William Augustus Muhlenberg

The restoration of the weekly Eucharist can seldom, with profit, be a sudden movement in a congregation; it must be viewed in its practical bearings and probable consequences, as well as in its abstract propriety. Now, viewing it thus practically, there are many reflecting persons who have serious doubts of its expediency. This leads me to consider the chief objection to the constant celebration of the Eucharist. Many devout persons fear that it will impair their feelings of the high sanctity of the ordinance; they fear that the Holy Sacrament will come down from its high and wonted place in their sacred veneration. They look upon it as an extraordinary act of devotion, and this would be to lower it to the rank of an ordinary one. Hence, they fear, too, that

the preparation that is now thought so needful in order to ensure a profitable receiving of the sacrament would be gradually laid aside. These are no trifling apprehensions. No one can fear more than I do the habit of coming to the altar, without those previous duties that the best Christian practice has prescribed as most salutary, if not indispensable. We have the mind of our own church on this point. She evidently requires special preparation in her communicants. How earnestly, from time to time, does she there call upon us to "consider the dignity of the Holy mysteries, and the great peril of the unworthy receiving thereof; to search and examine our consciences, and that not lightly and after the manner of dissemblers with God, but so that we may come holy and clean to such an heavenly feast, in the marriage garment required in Holy Scripture; and so be received as worthy partakers of that Holy Table." To follow this counsel, and the more specific directions that the exhortation proceeds to lay down, requires time and thought. To be done well it is a patient work. Self-examination cannot be a hurried performance of a few moments before receiving. Of course, I would not say that such preliminary duties are invariably necessary, or that there should be no communicating without them, since the requisite fitness consists more in the habitual character and general tenor of life than in any particular state of mind. A good Christian is always fit to partake of the Sacrament; but yet, in order to do it, he will desire to collect himself—to repair himself, as it were—to wipe off the dust and soil of the world, which are forever settling on the soul; just as a good Christian is always prepared to die, while yet he prays against sudden death, in order that he may be actually ready, as well as habitually prepared for the awful change. He would have his lamp not merely burning, but bright, and replenished with oil to light him well as he enters the dark valley. In like manner the communicant, though conscious of having the main qualification for meeting his Lord acceptably at the Holy Table, yet desires to examine it, again and again—to try himself, as the apostle bids him, "whether he be in the faith." Every time he ventures into the presence of the King he endeavors to have his marriage garment cleaner and whiter, more thoroughly purified from the stains of earth. He feels as if he must repent anew—believe anew—love anew—make good resolutions anew; and begin, as it were, his whole Christian life anew. True, the grace which is to enable him to do all this is the very thing he seeks in going to the Eucharist, yet

the grace which he obtains is ever in proportion to that with whom he comes. "Whosoever hath, to him more shall be given; and from him that hath not shall be taken away even that which he hath." So of the grace of which the Eucharist is the means. The more we have to come with, the more we bring away.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John 9:18-41*)

Reader A reading from the Gospel according to St. John

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him." So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out. Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of

Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him. Jesus said, "I came into this world for judgment so that those who do not see may see, and those who do see may become blind." Some of the Pharisees near him heard this and said to him, "Surely we are not blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from *A Serious Call to a Devout and Holy Life* by William Law

Deep is the foundation of humility laid in the deplorable circumstances of the human condition, which show that it is as great an offence against truth and the reason of things for a man in this state of things to lay claim to any degrees of glory as to pretend to the honour of creating himself. If man will boast of anything as his own, he must boast of his misery and sin, for there is nothing else but this that is his own property. Turn your eyes toward heaven and fancy that you saw what is doing there, that you saw cherubims and seraphims and all the glorious inhabitants of that place all united in one work, not seeking glory from one another, not labouring their own advancement, not contemplating their own perfections, not singing their own praises, not valuing themselves and despising others, but all employed in one and the same work, all happy in one and the same joy, 'casting down their crowns before the throne of God, giving glory, and honour, and power to him alone'. Then turn your eyes to the fallen world and consider how unreasonable and odious it must be for such poor worms, such miserable sinners to take delight in their own fancied glories whilst the highest and most glorious sons of heaven seek for no other greatness and honour but that of ascribing all honour and greatness and glory to God alone. Pride is only the disorder of the fallen world, it has no place amongst other beings; it can only subsist where ignorance and sensuality, lies and falsehood, lusts and impurity, reign. Let a man, when he is most delighted with his own figure, look upon a crucifix and contemplate our blessed Lord

stretched out and nailed upon a cross, and then let him consider how absurd it must be for a heart full of pride and vanity to pray to God through the sufferings of such a meek and crucified Saviour. These are the reflections that you are often to meditate upon, that you may thereby be disposed to walk before God and man in such a spirit of humility as becomes the weak, miserable, sinful state of all that are descended from fallen Adam.

Reader Here ends the lesson.

The Collect

Tuesday of the Fifth Week of Lent (*from Lesser Feasts and Fasts*)

Almighty God, who through the incarnate Word dost make us to be born anew of an imperishable and eternal seed: Look with compassion, we beseech thee, upon those who are being prepared for Holy Baptism, and grant that they may be built as living stones into a spiritual temple acceptable unto thee; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

William Augustus Muhlenberg (*from Lesser Feasts and Fasts*)

Open the eyes of thy church, O Lord, to the plight of the poor and neglected, the homeless and destitute, the old and the sick, the lonely and those who have none to care for them. Give unto us the vision and compassion with which thou didst so richly endow thy servant William Augustus Muhlenberg, that we may labor tirelessly to heal those who are broken in body or spirit, and to turn their sorrow into joy; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. *Amen.*



Wednesday, April 9 | Dietrich

Bonhoeffer, *Pastor and Theologian*, 1945

Wednesday of the Fifth Week of Lent

Introduction

*Dietrich Bonhoeffer was born in Breslau, Germany (now Wroclaw, Poland), on February 4, 1906. He studied theology at the universities of Berlin and Tübingen, and his doctoral thesis was published in 1930 as *Communio Sanctorum*. Still canonically too young to be ordained at the age of 24, he undertook postdoctoral study and teaching at Union Theological Seminary in New York City. From the first days of the Nazi accession to power in 1933, Bonhoeffer was involved in protests against the regime. From 1933 to 1935 he was the pastor of two small congregations in London, but nonetheless was a leading spokesman for the Confessing Church, the center of Protestant resistance to the Nazis. In 1935, Bonhoeffer was appointed to organize and head a new seminary for the Confessing Church at Finkenwald. He described the community in his classic work *Life Together*. He later wrote *The Cost of Discipleship*, which quickly became a modern classic. Bonhoeffer was acutely aware of the difficulties of life in community, and the easy disillusionment that could come when the experience did not live up to the imagined idea. Yet he also wrote eloquently of the gift and privilege of Christian community. "It is not simply to be taken for granted that the Christian has the privilege of living among other Christians. Jesus Christ lived in the midst of his enemies. At the end all of his disciples deserted him. On the Cross he was utterly alone, surrounded by evildoers and mockers. For this cause he had come, to bring peace to the enemies of God. So the Christian, too, belongs not in the seclusion of a cloistered life but in the thick of foes. There is his commission, his work . . . So between the death of Christ and the Last Day it is only by a gracious anticipation of the last things that Christians are privileged to live in visible fellowship with other Christians." Bonhoeffer became increasingly involved in the political struggle after 1939, when he was introduced to a group seeking Hitler's overthrow. Bonhoeffer considered refuge in the United States, but he returned to Germany where he was able to continue his resistance. Bonhoeffer was arrested April 5, 1943, and imprisoned in Berlin. After an attempt on Hitler's life failed on*

July 20, 1944, documents were discovered linking Bonhoeffer to the conspiracy. He was taken to Buchenwald concentration camp, then to Schoenberg Prison. On Sunday, April 8, 1945, just as he concluded a service in a school building in Schoenberg, two men came in with the chilling summons, "Prisoner Bonhoeffer . . . come with us." He said to another prisoner, "This is the end. For me, the beginning of life." Bonhoeffer was hanged the next day, April 9, at Flossenburg Prison. There is in Bonhoeffer's life a remarkable unity of faith, prayer, writing, and action. The pacifist theologian came to accept the guilt of plotting the death of Hitler, because he was convinced that not to do so would be a greater evil. Discipleship was to be had only at great cost.

The Psalter

In Morning Prayer, Psalm 119:145–176 (*BCP pg. 775*)

In Evening Prayer, Psalm 128, 129, 130 (*BCP pg. 783*)

The First Reading for Morning Prayer (*Jeremiah 25:30–38*)

Reader A reading from the book of the prophet Jeremiah

You, therefore, shall prophesy against them all these words, and say to them: The Lord will roar from on high, and from his holy habitation utter his voice; he will roar mightily against his fold, and shout, like those who tread grapes, against all the inhabitants of the earth. The clamor will resound to the ends of the earth, for the Lord has an indictment against the nations; he is entering into judgment with all flesh, and the guilty he will put to the sword, says the Lord. Thus says the Lord of hosts: See, disaster is spreading from nation to nation, and a great tempest is stirring from the farthest parts of the earth! Those slain by the Lord on that day shall extend from one end of the earth to the other. They shall not be lamented, or gathered, or buried; they shall become dung on the surface of the ground. Wail, you shepherds, and cry out; roll in ashes, you lords of the flock, for the days of your slaughter have come—and your dispersions, and you shall fall like a choice vessel. Flight shall fail the shepherds, and there shall be no escape for the lords of the flock. Hark! the cry of the shepherds, and the wail of the lords of the flock! For the Lord is despoiling their pasture, and the peaceful folds are devastated, because of the

fierce anger of the Lord. Like a lion he has left his covert; for their land has become a waste because of the cruel sword, and because of his fierce anger.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Morning Prayer *(Romans 10:14-21)*

Reader A reading from the letter of St. Paul to the Romans

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" But not all have obeyed the good news; for Isaiah says, "Lord, who has believed our message?" So faith comes from what is heard, and what is heard comes through the word of Christ. But I ask, have they not heard? Indeed they have; for "Their voice has gone out to all the earth, and their words to the ends of the world." Again I ask, did Israel not understand? First Moses says, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry." Then Isaiah is so bold as to say, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me." But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people."

Reader The Word of the Lord.

People *Thanks be to God.*

The Third Reading for Morning Prayer

A Reading from a letter of Dietrich Bonhoeffer to his friend Eberhard Bethge, written from Tegel Prison, dated 21 July 1944

During the last year or so I've come to know and understand more and more the profound this-worldliness of Christianity. The Christian is not a *homo religiosus*, but simply a human being, as Jesus was human – in contrast, shall we say, to John the Baptist. I don't mean the shallow and banal this-worldliness of the enlightened, the busy, the comfortable, or the lascivious, but the profound

this-worldliness, characterised by discipline and the constant knowledge of death and resurrection. I remember a conversation that I had in America thirteen years ago with a young French pastor. We were asking ourselves quite simply what we wanted to do with our lives. He said he would like to become a saint (and I think it's quite likely that he did become one). At the time I was very impressed, but I disagreed with him, and said, in effect, that I should like to learn to have faith. For a long time I didn't realise the depth of the contrast. I thought I could acquire faith by trying to live a holy life, or something like it. I suppose I wrote *The Cost of Discipleship* as the end of that path. Today I can see the dangers of that book, though I still stand by what I wrote. I discovered later, and I'm still discovering right up to this moment, that it is only by living completely in this world that one learns to have faith. One must completely abandon any attempt to make something of oneself, whether it be a saint, or a converted sinner, or a churchman (a so-called priestly type!), a righteous person or an unrighteous one, a sick or a healthy one. By this-worldliness I mean living unreservedly in life's duties, problems, successes and failures, experiences and perplexities. In so doing we throw ourselves completely into the arms of God, taking seriously, not our own sufferings, but those of God in the world – watching with Christ in Gethsemane. That, I think, is faith; that is metanoia; and that is how one becomes a human being and a Christian. How can success make us arrogant, or failure lead us astray, when we share in God's sufferings through a life of this kind? I am glad to have been able to learn this, and I know I've been able to do so only along the road that I've travelled. So I'm grateful for the past and present, and content with them. You may be surprised at such a personal letter; but for once I want to say this kind of thing, to whom should I say it? May God in his mercy lead us through these times; but above all, may he lead us to himself.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John 10:1-18*)

Reader A reading from the gospel according to St. John

“Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the

gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers.” Jesus used this figure of speech with them, but they did not understand what he was saying to them. So again Jesus said to them, “Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly. “I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep. I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father.”

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from a treatise On the Incarnation of the Lord by Theodoret of Cyr
Of his own free will, Jesus hastened to meet the suffering which, according to Scripture, was his destiny. He had often warned his disciples that he would suffer, and when Peter protested against this, Jesus rebuked him. At the end he also taught his disciples that the salvation of the world depended on his suffering. This is why he gave himself up to those who came to arrest him,

saying: 'I am the one whom you seek.' Jesus wept over Jerusalem, for he realised it was moving inexorably towards its own destruction through its lack of faith. He warned that the once famous temple would be destroyed. He endured being hit on the face at his trial from a man who both in reality and in spirit was a slave. Beaten, spat upon, ridiculed, tormented, scourged and finally nailed to the cross, Jesus accepted as his companions in punishment two thieves, one on his right hand, the other on his left. He was numbered among murderers and criminals, given gall and vinegar from the evil vine to drink, and instead of being crowned with a wreath of palm leaves and clusters of grapes was given a crown of thorns. He was dressed in purple, mocked, struck with a reed, pierced in the side by a spear, and finally laid in a tomb. All these things Jesus suffered in the cause of our salvation. For us who were slaves to sin, he who was without sin accepted the penalties due to sin. He who had lived a life of complete holiness, now took upon himself the punishment of sinners, wiping out by the cross the curse that had been decreed long ago. We are healed through the sufferings of our Saviour. This is what the prophet Isaiah taught when he said: 'Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, abandoned by God and afflicted. But he was wounded for our iniquities; his suffering has made us whole, and by his wounds we are healed. All we like sheep have gone astray; like a lamb he has been led to the slaughter and like a sheep before its shearers, he was dumb.' When a shepherd sees that his sheep have scattered, he takes hold of one of them and leads it to the pastures he has chosen, and the others instinctively follow this one sheep. In the same way the Word of God saw humankind wandering aimlessly, and took upon himself our full humanity, assuming the form of a slave. Then he led us to the pastures of God, we who beforehand had been under-nourished and prey to wolves. This is why our Saviour assumed our human nature. This is why Christ our Lord submitted to his saving passion.

Reader Here ends the lesson.

The Collects

Wednesday of the Fifth Week of Lent (*from Lesser Feasts and Fasts*)

Almighty God our heavenly Father, renew in us the gifts of thy mercy; increase our faith, strengthen our hope, enlighten our understanding, enlarge our charity, and make us ready to serve thee; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Dietrich Bonhoeffer (*from Lesser Feasts and Fasts*)

Embolden our lives, O Lord, and inspire our faiths, that we, following the example of thy servant Dietrich Bonhoeffer, might embrace thy call with undivided hearts; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. *Amen.*



Thursday, April 10 | William Law, Priest, 1761

Thursday of the Fifth Week of Lent

Introduction

"If we are to follow Christ, it must be in our common way of spending every day. If we are to live unto God at any time or in any place, we are to live unto him in all times and in all places. If we are to use anything as the gift of God, we are to use everything as his gift." So wrote William Law in 1728 in A Serious Call to a Devout and Holy Life. This quiet schoolmaster of Putney, England, could hardly be considered a revolutionary, and yet his book had near-revolutionary repercussions. His challenge to take Christian living very seriously received a more enthusiastic response than he could ever have imagined, especially in the lives of Henry Venn, George Whitefield, and John Wesley, all of whom he strongly influenced. More than any other man, William Law laid the foundation for the religious revival of the eighteenth century, the Evangelical Movement in England, and the Great Awakening in America. Law came to typify the devout priest in the eyes of many. His life was characterized by simplicity, devotion, and works of charity. Because he was a Non-Juror, who refused to swear allegiance to the House of Hanover, he was deprived of the usual means of making a living as a clergyman in the Church of England. He therefore worked as a tutor to the father of the historian Edward Gibbon from 1727 to 1737. Law also organized schools and homes for the poor. He stoutly defended the sacraments and scriptures against attacks by the Deists, and he spoke out eloquently against the warfare of his day. His richly inspired sermons and writings have gained him a permanent place in Christian literature. Law died at Kings Cliffe on April 9, 1761.

The Psalter

In Morning Prayer, Psalm 131, 132, 133 (BCP pg. 679)

In Evening Prayer, Psalm 140, 142 (BCP pg. 687)

The First Reading for Morning Prayer (*Jeremiah 26:1-16*)

Reader A reading from the book of the prophet Jeremiah

At the beginning of the reign of King Jehoiakim son of Josiah of Judah, this word came from the Lord: Thus says the Lord: Stand in the court of the Lord's house, and speak to all the cities of Judah that come to worship in the house of the Lord; speak to them all the words that I command you; do not hold back a word. It may be that they will listen, all of them, and will turn from their evil way, that I may change my mind about the disaster that I intend to bring on them because of their evil doings. You shall say to them: Thus says the Lord: If you will not listen to me, to walk in my law that I have set before you, and to heed the words of my servants the prophets whom I send to you urgently—though you have not heeded— then I will make this house like Shiloh, and I will make this city a curse for all the nations of the earth. The priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord. And when Jeremiah had finished speaking all that the Lord had commanded him to speak to all the people, then the priests and the prophets and all the people laid hold of him, saying, “You shall die! Why have you prophesied in the name of the Lord, saying, ‘This house shall be like Shiloh, and this city shall be desolate, without inhabitant?’” And all the people gathered around Jeremiah in the house of the Lord. When the officials of Judah heard these things, they came up from the king's house to the house of the Lord and took their seat in the entry of the New Gate of the house of the Lord. Then the priests and the prophets said to the officials and to all the people, “This man deserves the sentence of death because he has prophesied against this city, as you have heard with your own ears.” Then Jeremiah spoke to all the officials and all the people, saying, “It is the Lord who sent me to prophesy against this house and this city all the words you have heard. Now therefore amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will change his mind about the disaster that he has pronounced against you. But as for me, here I am in your hands. Do with me as seems good and right to you. Only know for certain that if you put me to death, you will be bringing innocent blood upon yourselves and upon this city and its inhabitants, for in truth the Lord sent me to you to speak all these words in your ears.” Then the officials and all the people said to the priests and the prophets, “This man does not deserve the sentence of death, for he has spoken to us in the name of the Lord our God.”

Reader The Word of the Lord.

People Thanks be to God.

The Second Reading for Morning Prayer *(Romans 11:1-12)*

Reader A reading from the letter of St. Paul to the Romans

I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew. Do you not know what the scripture says of Elijah, how he pleads with God against Israel? "Lord, they have killed your prophets, they have demolished your altars; I alone am left, and they are seeking my life." But what is the divine reply to him? "I have kept for myself seven thousand who have not bowed the knee to Baal." So too at the present time there is a remnant, chosen by grace. But if it is by grace, it is no longer on the basis of works, otherwise grace would no longer be grace. What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, as it is written, "God gave them a sluggish spirit, eyes that would not see and ears that would not hear, down to this very day." And David says, "Let their table become a snare and a trap, a stumbling block and a retribution for them; let their eyes be darkened so that they cannot see, and keep their backs forever bent." So I ask, have they stumbled so as to fall? By no means! But through their stumbling salvation has come to the Gentiles, so as to make Israel jealous. Now if their stumbling means riches for the world, and if their defeat means riches for Gentiles, how much more will their full inclusion mean!

Reader The Word of the Lord.

People Thanks be to God.

The Third Reading for Morning Prayer

A Reading from *A Serious Call to a Devout and Holy Life* by William Law

Devotion signifies a life given or devoted to God. He therefore is the devout man who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God, who considers God in everything, who serves God in everything, who makes all the parts of his common life parts of piety by doing everything in the name of God and under such rules as are conformable to his

glory. We readily acknowledge that God alone is to be the rule and measure of our prayers, that in them we are to look wholly unto him and act wholly for him, that we are only to pray in such a manner for such things and such ends as are suitable to his glory. Now let anyone but find out the reason why he is to be thus strictly pious in his prayers and he will find the same as strong a reason to be as strictly pious in all the other parts of his life. For there is not the least shadow of a reason why we should make God the rule and measure of our prayers, why we should then look wholly unto him and pray according to his will, but what equally proves it necessary for us to look wholly unto God, and make him the rule and measure of all the other actions of our life. For any of life, any employment of our talents, whether of our parts, our time, or money, that is not strictly according to the will of God, is not for such ends as are suitable to his glory, and are as great absurdities and failings as prayers that are not according to the will of God. For there is no other reason why our prayers should be according to the will of God, why they should have nothing in them but what is wise, and holy, and heavenly, there is no other reason for this but that our lives may be of the same nature, full of the same wisdom, holiness, and heavenly tempers that we may live unto God in the same spirit that we pray unto him. Were it not our strict duty to live by reason, to devote all the actions of our lives to God, were it not absolutely necessary to walk before him in wisdom and holiness and all heavenly conversation, doing everything in his name and for his glory, there would be no excellency or wisdom in the most heavenly prayers. Nay, such prayers would be absurdities: they would be like prayers for wings when it was no part of our duty to fly. As sure, therefore, as there is any wisdom in praying for the Spirit of God, so sure is it that we are to make that Spirit the rule of all our actions; as sure as it is our duty to look wholly unto God in our prayers, so sure is it that it is our duty to live wholly unto God in our lives. But we can no more be said to live unto God unless we live unto him in all the ordinary actions of our life, unless he be the rule and measure of all our ways, than we can be said to pray unto God unless our prayer look wholly unto him. So that unreasonable and absurd ways of life, whether in labor or diversion, whether they consume our time or our money, are like unreasonable and absurd prayers, and are as truly an offence unto God.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John 10:19-42*)

Reader A reading from the Gospel according to St. John

Again the Jews were divided because of these words. Many of them were saying, "He has a demon and is out of his mind. Why listen to him?" Others were saying, "These are not the words of one who has a demon. Can a demon open the eyes of the blind?" At that time the festival of the Dedication took place in Jerusalem. It was winter, and Jesus was walking in the temple, in the portico of Solomon. So the Jews gathered around him and said to him, "How long will you keep us in suspense? If you are the Messiah, tell us plainly." Jesus answered, "I have told you, and you do not believe. The works that I do in my Father's name testify to me; but you do not believe, because you do not belong to my sheep. My sheep hear my voice. I know them, and they follow me. I give them eternal life, and they will never perish. No one will snatch them out of my hand. What my Father has given me is greater than all else, and no one can snatch it out of the Father's hand. The Father and I are one." The Jews took up stones again to stone him. Jesus replied, "I have shown you many good works from the Father. For which of these are you going to stone me?" The Jews answered, "It is not for a good work that we are going to stone you, but for blasphemy, because you, though only a human being, are making yourself God." Jesus answered, "Is it not written in your law, 'I said, you are gods'? If those to whom the word of God came were called 'gods'—and the scripture cannot be annulled—can you say that the one whom the Father has sanctified and sent into the world is blaspheming because I said, 'I am God's Son'? If I am not doing the works of my Father, then do not believe me. But if I do them, even though you do not believe me, believe the works, so that you may know and understand that the Father is in me and I am in the Father." Then they tried to arrest him again, but he escaped from their hands. He went away again across the Jordan to the place where John had been baptizing earlier, and he remained there. Many came to him, and they were saying, "John performed no sign, but everything that John said about this man was true." And many believed in him there.

Reader The Word of the Lord.

People Thanks be to God.

The Second Reading for Evening Prayer

A Reading from an oration 'In Adoration of the Cross' by Theodore of Studios

How precious is the gift of the cross, how splendid to contemplate! In the cross there is no mingling of good and evil, as in the tree of paradise: it is wholly beautiful to behold and good to taste. The fruit of this tree is not death but life, not darkness but light. This tree does not cast us out of paradise, but opens the way for our return. This was the tree on which Christ, like a king on a chariot, destroyed the devil, the lord of death, and freed the human race from tyranny. This was the tree upon which the Lord, like a brave warrior wounded in hands, feet and side, healed the wounds of sin that the evil serpent had inflicted on our nature. A tree once caused our death, but now a tree brings life. Once deceived by a tree, we have now repelled the cunning serpent by a tree. What an astonishing transformation! That death should become life, that decay should become immortality, that shame should become glory! Well might the holy Apostle exclaim: 'Far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world!' The supreme wisdom that flowered on the cross has shown the folly of worldly wisdom's pride. The knowledge of all good, which is the fruit of the cross, cut away the shoots of wickedness. The wonders accomplished through this tree were fore-shadowed clearly even by the mere types and figures that existed in the past. Meditate on these, if you are eager to learn. Was it not the wood of a tree that enabled Noah, at God's command, to escape the destruction of the flood together with his sons, his wife, his sons' wives and every kind of animal? And surely the rod of Moses prefigured the cross when it changed water into blood, swallowed up the false serpents of Pharaoh's magicians, divided the Red Sea at one stroke and then restored the waters to their normal course, drowning the enemy and saving God's own people? Aaron's rod, which blossomed in one day in proof of his true priesthood, was another figure of the cross; and did not Abraham foreshadow the cross when he bound his son Isaac and placed him on the pile of wood? By the cross death was slain and Adam was restored to life. The cross is the glory of the apostles, the crown of the martyrs, the sanctification of the saints. By the cross we put

on Christ and cast aside our former self. By the cross we, the sheep of Christ, have been gathered into one flock, destined for the sheepfolds of heaven.

Reader Here ends the lesson.

The Collects

Thursday of the Fifth Week of Lent (*from Lesser Feasts and Fasts*)

O God, who hast called us to be thy children, and hast promised that those who suffer with Christ will be heirs with him of thy glory: Arm us with such trust in him that we may ask no rest from his demands and have no fear in his service; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

William Law (*from Lesser Feasts and Fasts*)

Almighty God, whose servant William Law taught us to hear and follow your call to a devout and holy life: Grant that we, loving thee above all things and in all things, may seek thy purpose and shape our actions to thy will, that we may grow in all virtue and be diligent in prayer all the days of our lives, through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honor and glory now and for ever. *Amen.*



Friday, April 11 | George Augustus Selwyn, Bishop, 1878

Friday of the Fifth Week of Lent

Introduction

George Augustus Selwyn was born on April 5, 1809, at Hampstead, London. He was educated at Eton, and in 1831 graduated from St. John's College, Cambridge, of which he became a Fellow. Ordained in 1833, Selwyn served as a curate at Windsor until his selection as the first Bishop of New Zealand in 1841. On the voyage to his new field, he mastered the Maori language and was able to preach in it upon his arrival. In the tragic ten-year war between the English and the Maoris, Selwyn was able to minister to both sides and to keep the affection and admiration of both the Maori and colonists. He began missionary work in the Pacific islands in 1847. In addition to learning the Maori language and customs, Selwyn became an accomplished navigator, cartographer, and sailor in order to spread the gospel through the Pacific Islands. Reportedly, a sailor once noted, "To see the bishop handle a boat was almost enough to make a man a Christian." Selwyn's first general synod in 1859 laid down a constitution, influenced by that of the Episcopal Church, which became important for all English colonial churches. After the first Lambeth Conference in 1867, Selwyn was reluctantly persuaded to accept the See of Lichfield in England. He died on April 11, 1878, and his grave in the cathedral close has become a place of pilgrimage for the Maoris to whom he first brought the light of the gospel. Bishop Selwyn twice visited the Episcopal Church in the United States, and was the preacher at the 1874 General Convention.

Opening Sentence & Invitatory

Use one of the Opening Sentences for Lent (pg. 76)

Use Psalm 95 (pg. 724 or pg. 146) as the Invitatory Psalm (in place of the Venite), with the antiphon for Lent (pg. 81 or pg. 43)

The Psalter

In Morning Prayer, Psalm 22 (*BCP pg. 610*)

In Evening Prayer, Psalm 141, 143 (*BCP pg. 797*)

The First Reading for Morning Prayer (*Jeremiah 29:1, 4-13*)

Reader A reading from the book of the prophet Jeremiah

These are the words of the letter that the prophet Jeremiah sent from Jerusalem to the remaining elders among the exiles, and to the priests, the prophets, and all the people, whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon. Thus says the Lord of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: Build houses and live in them; plant gardens and eat what they produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare. For thus says the Lord of hosts, the God of Israel: Do not let the prophets and the diviners who are among you deceive you, and do not listen to the dreams that they dream, for it is a lie that they are prophesying to you in my name; I did not send them, says the Lord. For thus says the Lord: Only when Babylon's seventy years are completed will I visit you, and I will fulfill to you my promise and bring you back to this place. For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope. Then when you call upon me and come and pray to me, I will hear you. When you search for me, you will find me; if you seek me with all your heart, I will let you find me, says the Lord, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, says the Lord, and I will bring you back to the place from which I sent you into exile.

Reader The Word of the Lord.

People Thanks be to God.

The Second Reading for Morning Prayer (*Romans 11:13-24*)

Reader A reading from the letter of St. Paul to the Romans

Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I glorify my ministry in order to make my own people jealous, and thus save some of them. For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead! If the part of the dough offered as first fruits is holy, then the whole batch is holy; and if the root is holy, then the branches also are holy. But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the rich root of the olive tree, do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root that supports you. You will say, "Branches were broken off so that I might be grafted in." That is true. They were broken off because of their unbelief, but you stand only through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, perhaps he will not spare you. Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness toward you, provided you continue in his kindness; otherwise you also will be cut off. And even those of Israel, if they do not persist in unbelief, will be grafted in, for God has the power to graft them in again. For if you have been cut from what is by nature a wild olive tree and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree.

Reader The Word of the Lord.

People Thanks be to God.

The Third Reading for Morning Prayer

A Reading from a sermon of George Augustus Selwyn delivered before the University of Cambridge in 1854

In the mission-field, schism is an acknowledged evil. We make a rule, therefore, never to introduce controversy among a native people. If the ground has been preoccupied by any other religious body, we forbear to enter. And I can speak from observation, ranging over nearly half the Southern Pacific Ocean, that

wherever this law of religious unity is adopted, there the gospel has its full and unchecked power. Missionaries must be ready at a moment to put their lives in their hands and go out to preach the gospel to others, with no weapon but prayer, and with no refuge but in God. I have visited many of the islands in their days of darkness, and therefore I can rejoice in the light that now bursts upon them, from whatever quarter it may come. I feel that there is an episcopate of love as well as of authority, and that these simple teachers, scattered over the wide ocean, are objects of the same interest to me as Apollos was to Aquila. If in anything they lack knowledge, it seems to be our duty to "expound to them the way of God more perfectly," and to do this as their friend and brother, "not as having dominion over their faith, but as helpers of their joy." Above all other things, it is our duty to guard against inflicting upon them the curses of our disunion, lest we make every little island in the ocean a counterpart of our own divided and contentious Church. And, further, I would point to the mission-field as the great outlet for the excited and sensitive spirit of the Church at home. There are minds which have placed before them an ideal perfection which can never be realized on earth. They burn with a zeal for God which cannot bear to be confined. Such men would be the very salt of the earth if they would but go out into the mission-field. There are five hundred millions of heathen still waiting for the gospel. But how, you will ask, shall truth of doctrine be maintained if we tolerate in the mission-field every form of error, and provide no safeguard for the purity of the faith? I answer that, as running water purifies itself, so Christian work is seen to correct its own mistakes. Is it, then, a hope too unreasonable to be entertained, that the power which will heal the divisions of the Church at home may come from her distant fields of missionary work? And now, my dear friends, I commend you to the grace of God's Holy Spirit. I go from hence if it be the will of God, to the most distant of all countries. There God has planted a standard of the cross, as a signal to his Church to fill up the intervening spaces. Fill up the void. The Spirit of God is ready to be poured out upon all flesh, and some of you are his chosen vessels. Again, I say, offer yourselves to the Primate of our Church. The voice of the Lord is asking, "Whom shall I send, and who will go for us?" May many of you who intend, by God's grace, to dedicate yourselves to the ministry, answer at once: "Here am I; send me."

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John II:1-27*)

Reader A reading from the Gospel according to St. John

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him." When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone

who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world."

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from *The Dialogue* by Catherine of Siena

Open your mind's eye and look at the bridge of my only-begotten Son, and notice its greatness. Look! It stretches from heaven to earth, joining the earth of your humanity with the greatness of the Godhead. This is what I mean when I say it stretches from heaven to earth - through my union with humanity. This was necessary if I wanted to remake the road that had been broken up, so that you might pass over the bitterness of the world and reach life. From earth alone I could not have made it great enough to cross the river and bring you to eternal life. The earth of human nature by itself was incapable of atoning for sin and draining off the poison from Adam's sin, for that poison has infected the whole human race. Your nature had to be joined with the height of mine, the eternal Godhead, before it could make atonement for all of humanity. Then human nature could endure the suffering, and the divine nature, joined with that humanity, would accept my Son's sacrifice on your behalf to release you from death and give you life. So the height stooped to the earth of your humanity, bridging the chasm between us and rebuilding the road. And why should he have made of himself a roadway? So that you might in truth come to the same joy as the angels. But although my Son has made of himself a bridge for you, he cannot bring you to life unless you make your way along that bridge. O immeasurably tender love! Who would not be set afire with such love? What heart could keep from breaking! You, deep well of charity, it seems you are so madly in love with your creatures that you could not live without us! Yet you are our God, and have no need of us. Your greatness is no greater for our well-being, nor are you harmed by any harm that comes to us, for you are supreme eternal Goodness. What could move you to such mercy! Neither duty nor any need you have of us (we are sinful and wicked debtors) - but only love! If I see

clearly at all, supreme eternal Truth, it is I who am the thief, and you have been executed in my place. For I see the Word, your Son, nailed to a cross. And you have made him a bridge for me, as you have shown me, wretched servant that I am! My heart is breaking and yet cannot break for the hungry longing it has conceived for you!

Reader Here ends the lesson.

The Collects

Friday of the Fifth Week of Lent (*from Lesser Feasts and Fasts*)

O Lord, who dost, out of the abundance of thy great riches, relieve our necessity: Grant, we beseech thee, that we may accept with joy the salvation thou dost bestow, and by the quality of our lives show forth the same to all the world; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

George Augustus Selwyn (*from Lesser Feasts and Fasts*)

Almighty and everlasting God, whose servant George Augustus Selwyn didst lay a firm foundation for the growth of thy church in many nations: Raise up in this and every land evangelists and heralds of thy kingdom, that thy church may proclaim the unsearchable riches of our Lord Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. *Amen.*



Saturday, April 12 | Saturday of the Fifth Week of Lent

The Psalter

In Morning Prayer, Psalm 137, 144 (*BCP pg. 792, 800*)

In Evening Prayer, Psalm 42, 43 (*BCP pg. 643*)

The First Reading for Morning Prayer (*Jeremiah 31:27-34*)

Reader A reading from the book of the prophet Jeremiah

The days are surely coming, says the Lord, when I will sow the house of Israel and the house of Judah with the seed of humans and the seed of animals. And just as I have watched over them to pluck up and break down, to overthrow, destroy, and bring evil, so I will watch over them to build and to plant, says the Lord. In those days they shall no longer say: “The parents have eaten sour grapes, and the children’s teeth are set on edge.” But all shall die for their own sins; the teeth of everyone who eats sour grapes shall be set on edge. The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, “Know the Lord,” for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Morning Prayer (*Romans 11:25-36*)

Reader A reading from the letter of St. Paul to the Romans

So that you may not claim to be wiser than you are, brothers and sisters, I want you to understand this mystery: a hardening has come upon part of Israel, until the full number of the Gentiles has come in. And so all Israel will be saved; as it is written, "Out of Zion will come the Deliverer; he will banish ungodliness from Jacob." "And this is my covenant with them, when I take away their sins." As regards the gospel they are enemies of God for your sake; but as regards election they are beloved, for the sake of their ancestors; for the gifts and the calling of God are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. For God has imprisoned all in disobedience so that he may be merciful to all. O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! "For who has known the mind of the Lord? Or who has been his counselor?" "Or who has given a gift to him, to receive a gift in return?" For from him and through him and to him are all things. To him be the glory forever. Amen.

Reader The Word of the Lord.

People *Thanks be to God.*

The Third Reading for Morning Prayer

A Reading from an oration of Gregory of Nazianzus

We are soon going to share in the Passover, and although we still do so only in a symbolic way, the symbolism already has more clarity than it possessed in former times because, under the law, the Passover was, if I may dare to say so, only a symbol of a symbol. Before long, however, when the Word drinks the new wine with us in the kingdom of his Father, we shall be keeping the Passover in a yet more perfect way, and with deeper understanding. He will then reveal to us and make clear what he has so far only partially disclosed. For this wine, so familiar to us now, is eternally new. It is for us to learn what this drinking is, and for him to teach us. He has to communicate this knowledge to his disciples, because teaching is food, even for the teacher. So let us take our part in the Passover prescribed by the law, not in a literal way, but according to the teaching of the gospel; not in an imperfect way, but perfectly; not only for a

time, but eternally. Let us regard as our home the heavenly Jerusalem, not the earthly one; the city glorified by angels, not the one laid waste by armies. We are not required to sacrifice young bulls or rams, beasts with horns and hoofs that are more dead than alive and devoid of feeling; but instead, let us join the choirs of angels in offering God upon his heavenly altar a sacrifice of praise. We must now pass through the first veil and approach the second, turning our eyes toward the Holy of Holies. I will say more: we must sacrifice ourselves to God, each day and in everything we do, accepting all that happens to us for the sake of the Word, imitating his passion by our sufferings, and honouring his blood by shedding our own. We must be ready to be crucified. If you are a Simon of Cyrene, take up your cross and follow Christ. If you are crucified beside him like one of the thieves, now, like the good thief, acknowledge your God. For your sake, and because of your sin, Christ himself was regarded as a sinner; for his sake, therefore, you must cease to sin. Worship him who was hung on the cross because of you, even if you are hanging there yourself. Derive some benefit from the very shame; purchase salvation with your death. Enter paradise with Jesus, and discover how far you have fallen. Contemplate the glories there, and leave the other scoffing thief to die outside in blasphemy. If you are a Joseph of Arimathea, go to the one who ordered his crucifixion, and ask for Christ's body. Make your own the expiation for the sins of the whole world. If you are a Nicodemus, like the one who worshipped God by night, bring spices and prepare Christ's body for burial. If you are one of the Marys, or Salome, or Joanna, weep in the early morning. Be the first to see the stone rolled back, and even the angels perhaps, and Jesus himself.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John 11:28-44*)

Reader A reading from the Gospel according to St. John

When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They

followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from *The Fruits of the Spirit* by Evelyn Underhill

'Though I give my body to be burned,' said Saint Paul, 'and have not love, I am nothing.' I do not as a supernatural being exist. And now he gives us another and much more surprising test of spiritual vitality. Though you feel an unconquerable love, joy and peace, though you are gentle, long-suffering, good in all your personal relationships, though you are utterly faithful in your service of God—in the end the only proof that all this is truly the fruit of the Spirit, Christ in you and not just your own idea, is the presence of the last two berries on the bunch: not showy berries, not prominently placed, but absolutely decisive for the classification of the plant. Meekness and Temperance, says the

Authorized Version or, as we may quite properly translate, Humility and Moderation. That means our possession of the crowning grace of creatureliness: knowing our own size and own place, the self-oblivion and quietness with which we fit into God's great scheme instead of having a jolly little scheme of our own, and are content to bring forth the fruit of His Spirit, according to our own measure, here and now in space and time. Humility and Moderation—the graces of the self-forgetful soul—we might almost expect that if we have grasped all that the Incarnation really means—God and His love, manifest not in some peculiar and supernatural spiritual manner, but in ordinary human nature. Christ, first-born of many brethren, content to be one of us, living the family life and from within His Church inviting the souls of men to share His family life. In the family circle there is room for the childish and the imperfect and the naughty, but the uppish is always out of place. We have got down to the bottom of the stairs now and are fairly sitting on the mat. But the proof that it is the right flight and leads up to the Divine Charity, is the radiance that pours down from the Upper story: the joy and peace in which the whole is bathed and which floods our whole being here in the lowest place. How right Saint Paul was to put these two fruits at the end of his list, for as a rule they are the last we acquire. At first we simply do not see the point. But the saints have always seen it. When Angela of Foligno was dying, her disciples asked for a last message and she, who had been called a Mistress in Theology and whose Visions of the Being of God are among the greatest the medieval mystics have left us, had only one thing to say to them as her farewell: 'Make yourselves small! Make yourselves very small.'

Reader Here ends the lesson.

The Collects

Saturday of the Fifth Week of Lent (*from Lesser Feasts and Fasts*)

O Lord, who in thy goodness dost bestow abundant graces on thine elect: Look with favor, we entreat thee, upon those who in these Lenten days are being prepared for Holy Baptism, and grant them the help of thy protection; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*