

Guide *for* *the* Daily Office

For the Week of Trinity Sunday (Proper 6)

June 15-21, 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 “At any time”* pg. 78 (or 40)

Confession of Sin pg. 79 (or 41)

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

Antiphon *use an antiphon under “On other Sundays and Weekdays”* pg. 81 (or 44)

Venite or Jubilate pg. 82-3 (or 44-6)

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>	11: The Third Song of Isaiah	pg. 87
<i>Thursday</i>	8: The Song of Moses	pg. 85
<i>Friday</i>	10: The Second Song of Isaiah	pg. 86
<i>Saturday</i>	12: A Song of Creation (<i>Canticle 1 in Rite 1</i>)	pg. 88 (or 47)
<i>Sundays & Major Feasts</i>	16: The Song of Zechariah (<i>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>	20: Gloria to God (<i>6 in Rite 1, p. 52</i>)	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 & Major Feasts</i>	21: You are God (<i>Canticle 7 in Rite 1</i>)	pg. 95 (or 52)
[Third Lesson <i>if there is a third lesson appointed, read it here</i>]		
Apostles' Creed		pg. 96 (or 53)
Lord's Prayer		pg. 97 (or 54)
Suffrages <i>Ordinarily, use Suffrage A. On Sundays & Major Feast Days, use Suffrage B.</i>		pg.97-8 (or 55)
Collect(s) of the Day <i>Read the appointed collects</i>		
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 <i>Choose one of the three prayers for mission</i>		pg. 100-1 (or 57-58)
Intercessions & Thanksgivings <i>Add as appointed</i>		
Silence <i>Intercessions/thanksgivings may be added, silently or aloud</i>		
[The General Thanksgiving <i>may be added here</i>]		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>	8: The Song of Moses	pg. 85
<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.

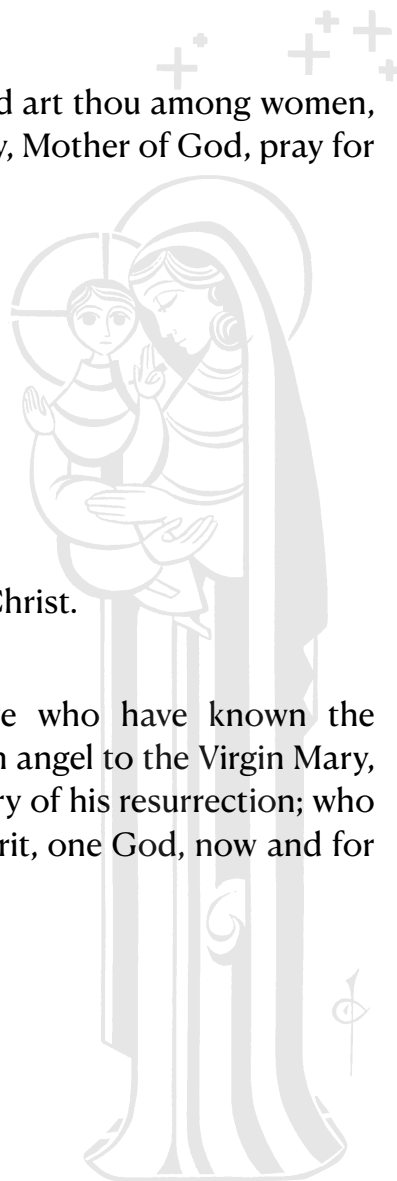
Hail Mary . . .

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

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

Let us pray.

Pour thy grace into our hearts, O Lord, 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 to the glory of his resurrection; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*



O lux beata, Trinitas

1 O Trin - i - ty of bless - ed light,
2 To thee our morn-ing song of praise,
3 To God the Fa - ther, heaven - ly Light,

O U - ni - ty of prince - ly might,
to thee our eve - ning prayer we raise;
to Christ re - vealed in earth - ly night,

the fier - y sun now goes his way;
O grant us with thy saints on high
to God the Ho - ly Ghost we raise

shed thou with - in our hearts thy ray.
to praise thee through e - ter - ni - ty.
our e - qual and un - ceas - ing praise.

Words: Latin, 6th cent.; tr. John Mason Neale (1818-1866). St. 3, Charles Coffin (1676-1749);
tr. John Chandler (1806-1876)

Music: *O lux beata Trinitas*, plainsong, Mode 8

LM

[On Sunday, the above hymn may be sung before or after the office or after the collects. In Evening Prayer, it may also be sung in place of the Phos Hilaron.]



Sunday, June 15

TRINITY SUNDAY

Opening & Invitatory

In Morning Prayer, use the last opening sentence for Trinity Sunday (pg. 77 or pg. 39) and Venite for the Invitatory (pg. 82 or pg. 44) with the antiphon for Trinity Sunday (pg. 81 or pg. 43). In Morning & Evening Prayer, the hymn on the previous page may be sung before or after the office or after the collects. In Evening Prayer, it may also be sung in place of the Phos Hilaron.

The Psalter

In Morning Prayer, Psalm 146, 147 (BCP page 803)

In Evening Prayer, Psalm 111, 112, 113 (BCP page 754)

The First Reading for Morning Prayer (*Sirach 43:1-12 (27-33)*)

Reader A reading from the book of Sirach

The pride of the higher realms is the clear vault of the sky, as glorious to behold as the sight of the heavens. The sun, when it appears, proclaims as it rises what a

marvelous instrument it is, the work of the Most High. At noon it parches the land, and who can withstand its burning heat? A man tending a furnace works in burning heat, but three times as hot is the sun scorching the mountains; it breathes out fiery vapors, and its bright rays blind the eyes. Great is the Lord who made it; at his orders it hurries on its course. It is the moon that marks the changing seasons, governing the times, their everlasting sign. From the moon comes the sign for festal days, a light that wanes when it completes its course. The new moon, as its name suggests, renews itself; how marvelous it is in this change, a beacon to the hosts on high, shining in the vault of the heavens! The glory of the stars is the beauty of heaven, a glittering array in the heights of the Lord. On the orders of the Holy One they stand in their appointed places; they never relax in their watches. Look at the rainbow, and praise him who made it; it is exceedingly beautiful in its brightness. It encircles the sky with its glorious arc; the hands of the Most High have stretched it out. We could say more but could never say enough; let the final word be: "He is the all." Where can we find the strength to praise him? For he is greater than all his works. Awesome is the Lord and very great, and marvelous is his power. Glorify the Lord and exalt him as much as you can, for he surpasses even that. When you exalt him, summon all your strength, and do not grow weary, for you cannot praise him enough. Who has seen him and can describe him? Or who can extol him as he is? Many things greater than these lie hidden, for I have seen but few of his works. For the Lord has made all things, and to the godly he has given wisdom. Let us now sing the praises of famous men, our ancestors in their generations.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Morning Prayer (*Ephesians 4:1-16*)

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

I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. But each of us was given grace according to the measure of Christ's gift. Therefore it is said, "When

he ascended on high he made captivity itself a captive; he gave gifts to his people.” (When it says, “He ascended,” what does it mean but that he had also descended into the lower parts of the earth? He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people’s trickery, by their craftiness in deceitful scheming. But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body’s growth in building itself up in love.

Reader The Word of the Lord.

People *Thanks be to God.*

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

Reader A reading from the Gospel according to St. John

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it. There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth. (John testified to him and cried out, “This was he of whom I said, ‘He who comes after me ranks ahead of me because he was before me.’”) From his fullness we have all

received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from a treatise *On the Trinity* by Hilary of Poitiers

Our Lord commanded us to baptize in the name of the Father and of the Son and of the Holy Spirit. In baptism, then, we profess faith in the Creator, in the only-begotten Son and in the Gift which is the Spirit. For in God there is one Father from whom all things have their being; and there is one only-begotten Son, our Lord Jesus Christ, through whom all things exist; and there is one Spirit, God's gift to us who is in all. So all follow their due order, according to the proper operation of each: one power from whom all things have come into being; one Son, through whom all things come to be; and one Gift who sustains us in perfect hope. Nothing is wanting in this flawless union: in Father, Son and Holy Spirit, there is an infinity of endless being, the perfect reflection of the divine image, and mutual enjoyment of the Gift. Christ taught us that God, being Spirit, must be worshipped in the Spirit, and he revealed to us just what freedom and knowledge, what boundless scope for adoration lies in the worship of God the Spirit when we pray in the Spirit. He described the purpose of the Spirit's presence within us in these words: 'I have yet many things to say to you, but you cannot bear them now. It is to your advantage that I go away; if I go, I will send you the Advocate.' And also: 'I will ask the Father and he will give you another Counsellor to be with you for ever, the Spirit of truth. He will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine.' Our Lord spoke these words to show how the multitudes might enter the kingdom of heaven, for they reveal to us the intention of the Giver, the nature of the Gift and the condition for its reception. Since our weak minds cannot comprehend the Father or the Son, we have been given the Holy Spirit as our intermediary and illuminator, to shed light on that hard doctrine of our faith, namely, the incarnation of God. Let us therefore make full use of this benefit, and seek for personal experience of this most important Gift. We receive the Spirit of truth in order that we might know the

things of God. Consider how useless the faculties of our body would become if they are denied exercise. Our eyes cannot fulfil their task without light, either natural or artificial; our ears will not function without sound vibrations, and in the absence of any smell our nostrils are ignorant of their function. Not that these senses would lose their own nature if they were not used; rather, they demand, they require external stimulus in order to function. It is the same with the human soul. Although the mind has an innate ability to know God, unless the soul absorbs the Gift of the Spirit through faith, it lacks the light necessary for that knowledge. This unique Gift which is in Christ is offered in its fullness to every person. It is denied to none, and given to each in proportion to a person's readiness to receive it. Its presence is the richer, the greater our desire to be worthy of it. This Gift will remain with us until the end of the world, and will be our comfort in the time of waiting. By the favours it bestows, it is the pledge of our hope for the future, the light of our minds, and the splendour that irradiates our understanding.

Reader Here ends the lesson.

The Collect

Trinity Sunday (*from the Book of Common Prayer, pg. 228*)

Almighty and everlasting God, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever. *Amen.*



Monday, June 16 | Joseph Butler, *Bishop and Theologian, 1752*

Monday in Proper 6

Introduction

*Joseph Butler was born in Berkshire in 1692, into a Presbyterian family. His early education was in dissenting academies, but in his early twenties he became an Anglican. He entered Oxford in 1715 and was ordained in 1718. Butler distinguished himself as a preacher while serving Rolls Chapel, Chancery Lane, London, and then went on to serve several parishes before being appointed Bishop of Bristol in 1738. He declined the primacy of Canterbury, but accepted translation to Durham in 1750. He died on June 16, 1752, in Bath, and his body was entombed in Bristol Cathedral. Butler's importance rests chiefly on his acute apology for orthodox Christianity against the Deistic thought prevalent in England in his time in his work *The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature*, 1736. He maintained the "reasonable probability" of Christianity, with action upon that probability as a basis for faith. Butler's was a rational exposition of the faith grounded in deep personal piety, a worthy counterpoint to the enthusiasm of the Wesleyan revival of the same period.*

The Psalter

In Morning Prayer, Psalm 80 (BCP pg. 702)

In Evening Prayer, Psalm 77, 79 (BCP pg. 693)

The First Reading for Morning Prayer (*1 Samuel 1:1–20*)

Reader A reading from the first book of Samuel

There was a certain man of Ramathaim, a Zuphite from the hill country of Ephraim, whose name was Elkanah son of Jeroham son of Elihu son of Tohu son of Zuph, an Ephraimite. He had two wives; the name of the one was Hannah, and the name of the other Peninnah. Peninnah had children, but Hannah had no children. Now this man used to go up year by year from his town to worship and to sacrifice to the Lord of hosts at Shiloh, where the two sons of Eli, Hophni and Phinehas, were priests of the Lord. On the day when Elkanah sacrificed, he would give portions to his wife Peninnah and to all her sons and daughters; but to Hannah he gave a double portion, because he loved her, though the Lord had closed her womb. Her rival used to provoke her

severely, to irritate her, because the Lord had closed her womb. So it went on year by year; as often as she went up to the house of the Lord, she used to provoke her. Therefore Hannah wept and would not eat. Her husband Elkanah said to her, "Hannah, why do you weep? Why do you not eat? Why is your heart sad? Am I not more to you than ten sons?" After they had eaten and drunk at Shiloh, Hannah rose and presented herself before the Lord. Now Eli the priest was sitting on the seat beside the doorpost of the temple of the Lord. She was deeply distressed and prayed to the Lord, and wept bitterly. She made this vow: "O Lord of hosts, if only you will look on the misery of your servant, and remember me, and not forget your servant, but will give to your servant a male child, then I will set him before you as a nazirite until the day of his death. He shall drink neither wine nor intoxicants, and no razor shall touch his head." As she continued praying before the Lord, Eli observed her mouth. Hannah was praying silently; only her lips moved, but her voice was not heard; therefore Eli thought she was drunk. So Eli said to her, "How long will you make a drunken spectacle of yourself? Put away your wine." But Hannah answered, "No, my lord, I am a woman deeply troubled; I have drunk neither wine nor strong drink, but I have been pouring out my soul before the Lord. Do not regard your servant as a worthless woman, for I have been speaking out of my great anxiety and vexation all this time." Then Eli answered, "Go in peace; the God of Israel grant the petition you have made to him." And she said, "Let your servant find favor in your sight." Then the woman went to her quarters, ate and drank with her husband, and her countenance was sad no longer. They rose early in the morning and worshiped before the Lord; then they went back to their house at Ramah. Elkanah knew his wife Hannah, and the Lord remembered her. In due time Hannah conceived and bore a son. She named him Samuel, for she said, "I have asked him of the Lord."

Reader The Word of the Lord.

People Thanks be to God.

The Second Reading for Morning Prayer (*Acts 1:1-14*)

Reader A reading from the book of Acts

In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. "This," he said, "is what you have heard from me; for John baptized with water, but you

will be baptized with the Holy Spirit not many days from now.” So when they had come together, they asked him, “Lord, is this the time when you will restore the kingdom to Israel?” He replied, “It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. They said, “Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.” Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day’s journey away. When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of James. All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.

Reader The Word of the Lord.

People Thanks be to God.

The Third Reading for Morning Prayer

A Reading from The Analogy of Religion by Joseph Butler

Whatever account may be given of the strange inattention and disregard in some ages and countries to a matter of such importance as religion, it would, before experience, be incredible that there should be the like disregard in those who have had the moral system of the world laid before them as it is by Christianity, and often inculcated upon them: because this moral system carries in it a good degree of evidence for its truth, upon its being barely proposed to our thoughts. There is no need of abstruse reasonings and distinctions to convince an unprejudiced understanding that there is a God who made and governs the world, and will judge it in righteousness; though they may be necessary to answer abstruse difficulties when once such are raised; when the very meaning of those words which express most intelligibly the general doctrine of religion is pretended to be uncertain; and the clear truth of the thing itself is obscured by the intricacies of speculation. To an unprejudiced mind, ten thousand thousand instances of design cannot but prove a designer. And it is intuitively manifest that creatures ought to live under a dutiful sense of their Maker; and that justice and charity must be his laws to creatures whom he has made social, and placed in society.

Indeed the truth of revealed religion, peculiarly so called, is not self-evident, but requires external proof in order to its being received. Yet inattention among us to revealed religion will be found to imply the same dissolute immoral temper of mind as inattention to natural religion; because, when both are laid before us in the manner they are in Christian countries of liberty, our obligations to inquire into both, and to embrace both upon supposition of their truth, are obligations of the same nature. For revelation claims to be the voice of God, and our obligation to attend to his voice is surely moral in all cases. And as it is insisted that its evidence is conclusive upon thorough consideration of it, so it offers itself to us with manifest obvious appearances of having something more than human in it, and therefore in all reason requires to have its claims most seriously examined into. It is to be added that though light and knowledge, in what manner soever afforded us, is equally from God, yet a miraculous revelation has a peculiar tendency from the first principles of our nature to awaken mankind, and inspire them with reverence and awe; and this is a peculiar obligation to attend to what claims to be so with such appearances of truth. It is therefore most certain that our obligations to inquire seriously into the evidence of Christianity, and upon supposition of its truth, to embrace it, are of utmost importance.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*Luke 20:9-19*)

Reader A reading from the Gospel of St. Luke

He began to tell the people this parable: "A man planted a vineyard, and leased it to tenants, and went to another country for a long time. When the season came, he sent a slave to the tenants in order that they might give him his share of the produce of the vineyard; but the tenants beat him and sent him away empty-handed. Next he sent another slave; that one also they beat and insulted and sent away empty-handed. And he sent still a third; this one also they wounded and threw out. Then the owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps they will respect him.' But when the tenants saw him, they discussed it among themselves and said, 'This is the heir; let us kill him so that the inheritance may be ours.' So they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them? He will come and destroy those tenants and give the vineyard to others." When they heard this, they said, "Heaven forbid!" But he looked at them and said, "What then does this text mean: 'The stone that the builders rejected has become the cornerstone'? Everyone who falls on that stone will be broken to pieces; and it will crush anyone on whom it falls." When the scribes and chief priests realized that he had

told this parable against them, they wanted to lay hands on him at that very hour, but they feared the people.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from the First Apology of Justin in defense of the Christians

No one may share the Eucharist unless they believe that what we teach is true, unless they are washed in the regenerating waters of baptism for the remission of sins, and unless they live in accordance with the principles given us by Christ. We do not consume the eucharistic bread and wine as if it were ordinary food and drink. We have been taught that just as Jesus Christ became a human being of flesh and blood by the power of the Word of God for our salvation, so also the food that our flesh and blood assimilate for their nourishment becomes the flesh and blood of this Jesus who became flesh by the power of his word in the prayer of thanksgiving. The apostles, in their memoirs, which are called 'Gospels', have handed down to us what Jesus commanded them to do. They tell us that he took bread, gave thanks and said: 'Do this in memory of me. This is my body.' In the same way he took the cup, he gave thanks and said: 'This is my blood.' The Lord gave this command to them alone. Ever since then we Christians have constantly reminded one another of these things. The rich among us help the poor and we meet together regularly. For all that we receive we give thanks to the Creator of the universe through his Son Jesus Christ and through the Holy Spirit. On Sundays we hold an assembly of all our members, whether they live in the city or in the outlying districts. The memoirs of the apostles or the writings of the prophets are read, as long as time permits. When the reader has finished, the president of the assembly speaks to us urging everyone to imitate the examples of virtue we have heard in the readings. Then we all stand up together and pray. When we have finished praying, bread and wine and water are brought forward. The president offers prayers and gives thanks as well as possible, and the people give their assent by saying: 'Amen.' Then follows the distribution of the food over which the prayer of thanksgiving has been recited; everyone present receives some, and the deacons take some to those who are absent. The wealthy, if they wish, may make a contribution - they themselves decide the amount. The collection is placed in the custody of the president, who uses it to help the orphans and widows and all who for any reason are in distress, whether because they are sick, in prison, or away from home. In short, the president takes care of all who are in need. We hold our assembly on Sundays because it is the first day of the week, the day on which God put darkness and chaos to flight and created the

world, and because on that same day our Saviour Jesus Christ rose from the dead. For he was crucified on Friday and on Sunday he appeared to his apostles and disciples and taught them the things that we have placed before you for your consideration.

Reader Here ends the lesson.

The Collect

Joseph Butler (*from Lesser Feasts and Fasts*)

O God, who raises up scholars for your church in every generation; we praise you for the wisdom and insight granted to your bishop and theologian Joseph Butler, and pray that your church may never be destitute of such gifts; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Week of Proper 6 (*from the Book of Common Prayer, pg. 230*)

Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*



Tuesday, June 17 | Marina the Monk, Monastic, fifth century

Tuesday in Proper 6

Introduction

Marina was born in present-day Lebanon, in the fifth century. She was the only child of her parents, and her mother died when she was still a young girl. Her father refused to remarry, and instead raised her himself until she was a teenager. At that point, he hoped to find her a husband and then retire to live the life of a monk. Marina, however, rejected this plan, saying: "Why would you save your own soul at the cost of destroying mine?" Instead, she shaved off her hair and exchanged her clothing for men's clothes. When her father saw her determination, he relented. Selling all of their possessions, they went together to the monastic settlement in the Qadisha Valley, where he introduced her as his son "Marinos." After ten years of living the monastic life together, the father died. Marinos continued to live at the monastery without revealing his identity to anyone. In time, however, a local girl who had become pregnant accused Marinos of fathering her child. Rather than respond to this accusation with the obvious denial, Marinos accepted responsibility rather than reveal his secret or subject the girl to further reproach. When the child was born, the infant was given to Marinos to raise at the monastery, and he accepted the boy as though he were truly his own son, and bore patiently all of the scorn and abuse that the other monks heaped upon him for his alleged violation of his monastic vows. After many years Marinos also died, and it was only when the monks went to prepare the body for burial that they discovered it was actually the body of a woman, who had obviously been innocent of the accusation of having fathered a child. The monks and villagers lamented their false accusation and judgment, and after their repentance many miracles were performed at Marina's tomb. While some aspects of this story may be legendary, there are numerous accounts in early Christianity of women disguising themselves as men and entering male monasteries, and this is one of the examples that is considered to be the most historically reliable. Marina/Marinos is particularly venerated today in Lebanon, Cyprus, and Italy, usually under the name of "Marina the Monk."

The Psalter

In Morning Prayer, Psalm 78: Part I (BCP pg. 694)

In Evening Prayer, Psalm 78: Part II (BCP pg. 698)

The First Reading for Morning Prayer (*1 Samuel 1:21–2:11*)

Reader A reading from the first book of Samuel

The man Elkanah and all his household went up to offer to the Lord the yearly sacrifice, and to pay his vow. But Hannah did not go up, for she said to her husband, “As soon as the child is weaned, I will bring him, that he may appear in the presence of the Lord, and remain there forever; I will offer him as a nazirite for all time.” Her husband Elkanah said to her, “Do what seems best to you, wait until you have weaned him; only—may the Lord establish his word.” So the woman remained and nursed her son, until she weaned him. When she had weaned him, she took him up with her, along with a three-year-old bull, an ephah of flour, and a skin of wine. She brought him to the house of the Lord at Shiloh; and the child was young. Then they slaughtered the bull, and they brought the child to Eli. And she said, “Oh, my lord! As you live, my lord, I am the woman who was standing here in your presence, praying to the Lord. For this child I prayed; and the Lord has granted me the petition that I made to him. Therefore I have lent him to the Lord; as long as he lives, he is given to the Lord.” She left him there for the Lord. Hannah prayed and said, “My heart exults in the Lord; my strength is exalted in my God. My mouth derides my enemies, because I rejoice in my victory. “There is no Holy One like the Lord, no one besides you; there is no Rock like our God. Talk no more so very proudly, let not arrogance come from your mouth; for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty are broken, but the feeble gird on strength. Those who were full have hired themselves out for bread, but those who were hungry are fat with spoil. The barren has borne seven, but she who has many children is forlorn. The Lord kills and brings to life; he brings down to Sheol and raises up. The Lord makes poor and makes rich; he brings low, he also exalts. He raises up the poor from the dust; he lifts the needy from the ash heap, to make them sit with princes and inherit a seat of honor. For the pillars of the earth are the Lord’s, and on them he has set the world. “He will guard the feet of his faithful ones, but the wicked shall be cut off in darkness; for not by might does one prevail. The Lord! His adversaries shall be shattered; the Most High will thunder in heaven. The Lord will judge the ends of the earth; he will give strength to his king, and exalt the power of his anointed.” Then Elkanah went home to Ramah, while the boy remained to minister to the Lord, in the presence of the priest Eli.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Morning Prayer (*Acts 1:15–26*)

Reader A reading from the book of Acts

In those days Peter stood up among the believers (together the crowd numbered about one hundred twenty persons) and said, “Friends, the scripture had to be fulfilled, which the Holy Spirit through David foretold concerning Judas, who became a guide for those who arrested Jesus— for he was numbered among us and was allotted his share in this ministry.” (Now this man acquired a field with the reward of his wickedness; and falling headlong, he burst open in the middle and all his bowels gushed out. This became known to all the residents of Jerusalem, so that the field was called in their language Hakeldama, that is, Field of Blood.) “For it is written in the book of Psalms, ‘Let his homestead become desolate, and let there be no one to live in it’; and ‘Let another take his position of overseer.’ So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—one of these must become a witness with us to his resurrection.” So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias. Then they prayed and said, “Lord, you know everyone’s heart. Show us which one of these two you have chosen to take the place in this ministry and apostleship from which Judas turned aside to go to his own place.” And they cast lots for them, and the lot fell on Matthias; and he was added to the eleven apostles.

Reader The Word of the Lord.

People *Thanks be to God.*

The Third Reading for Morning Prayer

A Reading from the entry for Marina the Monk in the Maronite Synaxarium

Marina was born in Qlamoun North Lebanon. Her father was a pious man. Her mother died while Marina was very young. This has made her father renounce the world and leave for the Monastery of Qannoubine in the Holy Valley; accompanying him was his daughter, whom he dressed like a man. Both father and daughter entered into monkshood without revealing the identity of the daughter to the monks. As a monk she was known by the name Marinos. Although young, Marinos occupied himself with the practice of monastic virtues with utmost spirit and minuteness. He was silent and reticent with bowed head and eyes, making of his cowl a veil concealing the features of his face and eyes. One day he was sent to a neighboring town on a mission for the Monastery. He was obliged to spend the night at the house of a friend of the monks named Paphnotius. Paphnotius had a young girl who had fallen into adultery and was

found pregnant. Upon finding out, her father was enraged and demanded the name of the perpetrator. His daughter told him that Marinos the Monk had raped her the night he spent in their house. Her father went straight to the Monastery and told the Superior, who was surprised for he knew that Marinos is a pious and pure man. The Superior called Marinos and scolded him, but Marinos said nothing to defend himself. Consequently, the Superior was very perplexed and considered Marinos' silence to be an admission of guilt. He then sentenced Marinos to dismissal and to be thrown outside the Monastery. Marinos resigned himself to the will of God and stayed at the door of the Monastery praying and crying, living of the leftovers of the monks' food. His father had long since died. When the daughter delivered, the grandfather brought the child, a boy, to the Monastery and threw him to Marinos saying: take and raise your son. Marinos took the boy and began raising him with what the monks used to bring to him of goat milk and of leftovers from their table. This situation lasted four years. Marinos carried the shame of this hideous accusation without any complaints. However, the Superior had compassion for him and let him enter the Monastery under very strict conditions. Marinos accepted while shedding the tears of repentance. Marinos persevered in his ascetic work until the hour of his death when the features of his face glowed with a heavenly light. He asked forgiveness from all and he forgave all those who sinned against him. He then gave up his spirit. The Superior then ordered that his body be prepared for burial outside the Monastery. It was a great moment of astonishment when the monks found that Marinos was a woman and not a man. The Superior and the monks fell on their knees before the pure cadaver, asking God and the soul of the holy saint forgiveness. As for the father of the sinful daughter, he was ashamed and came to make his statement before everyone. As for the daughter, she spent her life crying and repenting at the tomb of the saint. The sanctity of Marina spread all over Lebanon, people from all its regions came to the Monastery of Qannoubine to be blessed by her body. Her tomb became a source of cures and graces.

Reader Here ends the lesson.

The First Reading for Evening Prayer *(Luke 20:19-26)*

Reader A reading from the Gospel according to St. Luke

When the scribes and chief priests realized that he had told this parable against them, they wanted to lay hands on him at that very hour, but they feared the people. So they watched him and sent spies who pretended to be honest, in order to trap him by what he said, so as to hand him over to the jurisdiction and authority of the governor. So they asked him, "Teacher, we know that you are right in what you say and teach, and

you show deference to no one, but teach the way of God in accordance with truth. Is it lawful for us to pay taxes to the emperor, or not?" But he perceived their craftiness and said to them, "Show me a denarius. Whose head and whose title does it bear?" They said, "The emperor's." He said to them, "Then give to the emperor the things that are the emperor's, and to God the things that are God's." And they were not able in the presence of the people to trap him by what he said; and being amazed by his answer, they became silent.

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

O eternal God, light surpassing all other light because all light comes forth from you!
O fire surpassing every fire because you alone are the fire that burns without consuming! You consume whatever sin and selfishness you find in the soul. Yet your consuming does not distress the soul but fattens her with insatiable love, for though you satisfy her she is never sated but longs for you constantly. The more she possesses you the more she seeks you, and the more she seeks and desires you the more she finds and enjoys you, high eternal fire, abyss of charity! O supreme eternal Good! What moved you, infinite God, to enlighten me, your finite creature, with the light of your truth? You yourself, the very fire of love, you yourself are the reason. For it always has been and always is love that constrains you to create us in your own image and likeness, and to show us mercy by giving your creatures infinite and immeasurable graces. O Goodness surpassing all goodness! You alone are supremely good, yet you gave us the Word, your only-begotten Son, to keep company with us, though we are filth and darkness. What was the reason for this? Love. For you loved us before we existed. O good, O eternal greatness, you made yourself lowly and small to make us great! No matter where I turn, I find nothing but your deep burning charity. Can I, wretch that I am, repay the graces and burning charity you have shown and continue to show, such blazing special love beyond the general love and charity you show to all your creatures? No, only you, most gentle loving Father, only you can be my acknowledgement and my thanks. The affection of your very own charity will offer you thanks, for I am she who is not. And if I should claim to be anything of myself, I should be lying through my teeth! I should be a liar and a daughter of the devil, who is the father of lies. For you alone are who you are, and whatever being I have and every other gift of mine I have from you, and you have given it all to me for love, not because it was my due.

Reader Here ends the lesson.

The Collect

Marina the Monk (*from Lesser Feasts and Fasts*)

Give us grace, Lord God, to refrain from judgments about the sins of others; that, like your servant Marina the Monk, we may hold fast to the path of discipleship in the midst of unjust judgments; through Jesus Christ our Lord who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Week of Proper 6 (*from the Book of Common Prayer, pg. 230*)

Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*



Wednesday, June 18 | Bernard Mizeki

Martyr, 1896

Wednesday in Proper 6

Introduction

Bernard Mizeki was born around the year 1861 in Portuguese East Africa (Mozambique). In his early teens, he left his native land and came to Cape Town, South Africa, where he was befriended by Anglican missionaries. He was baptized on March 9, 1886, and trained as a catechist, becoming a much-beloved teacher. In 1891, Bernard Mizeki volunteered to serve as catechist for the pioneer mission in Mashonaland (a region in what is now northern Zimbabwe) and was stationed at Nhowe. On June 18, 1896, during an uprising of the native people against the Europeans and their African friends, Bernard was marked out especially. Though warned to flee, he would not desert his converts at the mission station. He was stabbed to death, but his body was never found, and the exact site of his burial is unknown. A shrine near Bernard's place of martyrdom attracts many pilgrims today, and the Anglican Churches of Central and Southern Africa honor him as their primary native martyr and witness.

The Psalter

In Morning Prayer, Psalm 119:97–120 (BCP pg. 771)

In Evening Prayer, Psalm 81, 82 (BCP pg. 704)

The First Reading for Morning Prayer *(1 Samuel 2:12–26)*

Reader A reading from the first book of Samuel

Now the sons of Eli were scoundrels; they had no regard for the Lord or for the duties of the priests to the people. When anyone offered sacrifice, the priest's servant would come, while the meat was boiling, with a three-pronged fork in his hand, and he would thrust it into the pan, or kettle, or caldron, or pot; all that the fork brought up the priest would take for himself. This is what they did at Shiloh to all the Israelites who came there. Moreover, before the fat was burned, the priest's servant would come and say to the one who was sacrificing, "Give meat for the priest to roast; for he will not accept boiled meat from you, but only raw." And if the man said to him, "Let them burn the fat first, and then take whatever you wish," he would say, "No, you must give it now; if not, I will take it by force." Thus the sin of the young men was very great in the sight

of the Lord; for they treated the offerings of the Lord with contempt. Samuel was ministering before the Lord, a boy wearing a linen ephod. His mother used to make for him a little robe and take it to him each year, when she went up with her husband to offer the yearly sacrifice. Then Eli would bless Elkanah and his wife, and say, “May the Lord repay you with children by this woman for the gift that she made to the Lord”; and then they would return to their home. And the Lord took note of Hannah; she conceived and bore three sons and two daughters. And the boy Samuel grew up in the presence of the Lord. Now Eli was very old. He heard all that his sons were doing to all Israel, and how they lay with the women who served at the entrance to the tent of meeting. He said to them, “Why do you do such things? For I hear of your evil dealings from all these people. No, my sons; it is not a good report that I hear the people of the Lord spreading abroad. If one person sins against another, someone can intercede for the sinner with the Lord; but if someone sins against the Lord, who can make intercession?” But they would not listen to the voice of their father; for it was the will of the Lord to kill them. Now the boy Samuel continued to grow both in stature and in favor with the Lord and with the people.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Morning Prayer (*Acts 2:1–21*)

Reader A reading from the book of Acts

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, “Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God’s deeds of power.” All were amazed and perplexed, saying to one another, “What does this mean?” But others sneered and said, “They are filled with new wine.” But Peter, standing with the eleven, raised his voice and addressed them, “Men of Judea and all who live in

Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel: 'In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. Then 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 *Mashonaland Martyr* by Jean Farrant

June 14, 1896 was a Sunday, a crisp, clear day of the Mashonaland winter. Bernard Mizeki was troubled. Mutwa, his wife, now carried their child in her womb. Had he been right to disobey the orders of the priest in Umtali who had said that all catechists and teachers were to seek safety at Penhalonga? The priest had heard rumors that disturbed him, and feared that any Africans who were associated with the Europeans would be killed. In his reply, Bernard had written: "Chief Mangwende's people are suffering. The bishop has put me here and told me to remain. Until the bishop returns, here I must stay. I cannot leave my people now in a time of such darkness." As the hours passed, Bernard's wife became increasingly restless and kept saying that she had "heard things" when she visited Mount Mahopo. She had become almost hysterical when Bernard had cut down the mukute trees and cleared a small plot of ground for growing wheat. She told him the trees were a sacred grove, the abode of the spirits of Chief Mangwende's ancestors. Bernard went out to the newly-cut stumps of the trees, and, thinking it would comfort her, cut a cross in each one saying: "There! I cut the cross. The cross makes us safe from all spirits and sorcerers." But it made no difference to Mutwa who begged him to flee saying that he was in great danger. Two days later at about midnight, there came a loud knocking at the hut door. "It is Ziute, Mangwende's son," a voice shouted. "Open this door. Mangwende has been killed. European troopers came to the village and shot him. They have beaten the people and driven away our cattle and goats!" Startled and incredulous, Bernard opened the door. Ziute and another man, Saridjgo, came in. Bernard protested that they were lying or he would have heard news of it before. As he spoke the two men knocked him off balance

and dragged him outside the hut where a third man was waiting, armed with a spear. While the two men held him down he drove the spear into Bernard's side. Believing him to be dead, the attackers fled into the night. As soon as Mutwa was certain they had gone, she crept out of the hut, searching for her husband in the darkness. Eventually she and another woman found Bernard by the water spring where he was trying to wash his wound. He pleaded with the women to leave him, to flee and hide themselves. "Your uncles have attacked me and I am dying," he said to Mutwa. "I wish you to be baptized and the child in your womb. Do not think that because your uncles have killed me the work of the priests and teachers is ended. No, when I am dead there will come many more priests, and one day all your people will be Christian." Bernard became weak and breathless. Together the two women stole down the hill to the hut to get food and blankets for him. As they began to climb the slope again, they were almost blinded by a great and brilliant white light. The whole of the hillside was lit up and there was a noise "like many wings of great birds." The noise came lower and lower, and as they crouched on the ground, covering their eyes, the women saw through their fingers that in the center of the light where Bernard lay, there was a strange red glow. After a long time the noise ceased. The light disappeared, but so had Bernard. They crept up the hillside to the rock above the spring. Bernard had gone. They never saw him again and his body was never found.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*Luke 20:27-40*)

Reader A reading from the gospel Gospel according to St. Luke

Some Sadducees, those who say there is no resurrection, came to him and asked him a question, "Teacher, Moses wrote for us that if a man's brother dies, leaving a wife but no children, the man shall marry the widow and raise up children for his brother. Now there were seven brothers; the first married, and died childless; then the second and the third married her, and so in the same way all seven died childless. Finally the woman also died. In the resurrection, therefore, whose wife will the woman be? For the seven had married her." Jesus said to them, "Those who belong to this age marry and are given in marriage; but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. Indeed they cannot die anymore, because they are like angels and are children of God, being children of the resurrection. And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. Now he is God not of the dead, but of the living; for to him all of them are alive." Then some of the scribes answered,

“Teacher, you have spoken well.” For they no longer dared to ask him another question.

Reader The Word of the Lord.

People *Thanks be to God.*

The Third Reading for Evening Prayer

A Reading from the Letter of Clement of Rome to the Church in Corinth

My dear friends, let us fix our gaze on the Father and Creator of the whole world, and when we reflect how precious and incomparable are his gifts of peace and blessing, let us embrace them eagerly. Let us contemplate him in our thoughts and with our mind's eye reflect upon the peaceful and restrained unfolding of his plan; let us consider the care with which he provides for the whole of creation. By his direction the heavens are set in motion, and are subject to him in peace. Day and night fulfil the course he has established without interfering with each other. The sun, the moon and the choirs of stars revolve in harmony at his command in their appointed orbits without deviation. By his will the earth blossoms in due season and produces an abundance of food for every man, beast and living creature without reluctance and without violation of what God has ordained. Even the as yet unexplored regions of the earth and deep are subject to God's laws. The mass of the boundless sea, joined together by his ordinance into a single expanse, does not overflow its prescribed limits but flows as he commanded it. For he said: 'Thus far shall you come, and here shall your waves stop.' The ocean, impassable for humans, and the worlds that lie beyond it, are governed by the same edicts of the Lord. The seasons, spring, summer, autumn and winter, follow one another in harmony. From the four corners of the earth the winds blow in due season without the least deviation. And the ever-flowing springs, created for our health as well as our enjoyment, unfailingly offer their breasts to sustain human life. The tiniest of living creatures meet together in harmony and peace. The great Creator and Lord of the universe commanded all these things to be established in peace and harmony, in his goodness to all, and in overflowing measure to us who seek refuge in his mercies through our Lord Jesus Christ; to him be glory and majesty for ever and ever.

Reader Here ends the lesson.

The Collects


Bernard Mizeki (*from Lesser Feasts and Fasts*)

Almighty and everlasting God, who kindled the flame of your love in the heart of your holy martyr Bernard Mizeki: Grant unto us your servants a like faith and power of love, that we, who rejoice in his triumph, may profit by his example; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*


Week of Proper 6 (*from the Book of Common Prayer, pg. 230*)

Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*


Pange lingua




1 Now, my tongue, the mys - tery tell - ing of the glo - rious
 2 Given for us, and con - de - scend - ing to be born for
 3 That last night at sup - per ly - ing mid the twelve, his
 4 Word made flesh, the bread he tak - eth, by his word his
 * 5 There - fore we, be - fore him bend - ing, this great Sac - ra -
 * 6 Glo - ry let us give and bless - ing to the Fa - ther



1 Bo - dy sing, and the Blood, all price ex - cell - ing,
 2 us be - low, he with us in con - verse blend - ing
 3 cho - sen band, Je - sus, with the Law com - ply - ing,
 4 Flesh to be; wine his sa - cred Blood he mak - eth,
 5 ment re - vere; types and sha - dows have their end - ing,
 6 and the Son, hon - or, thanks, and praise ad - dress - ing,



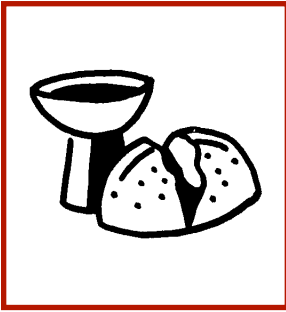
1 which the Gen - tiles' Lord and King, once on earth a -
 2 dwelt, the seed of truth to sow, till he closed with
 3 keeps the feast its rites de - mand; then, more pre - cious
 4 though the sens - es fail to see; faith a - lone the
 5 for the new - er rite is here; faith, our out - ward
 6 while e - ter - nal a - ges run; ev - er too his



1 mong us dwell - ing, shed for this world's ran - som - ing.
 2 won - drous end - ing his most pa - tient life of woe.
 3 food sup - ply - ing, gives him - self with his own hand.
 4 true heart wak - eth to be - hold the mys - ter - y.
 5 sense be - friend - ing, makes our in - ward vi - sion clear.
 6 love con - fess - ing who from both with both is One.

Words: Att. Thomas Aquinas (1225?-1274); ver. *Hymnal* 1940, rev.
 Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent.

87. 87. 87



Thursday, June 19 | THE BODY AND BLOOD OF OUR LORD JESUS CHRIST (CORPUS CHRISTI)

Thursday in Proper 6

Opening & Invitatory

In Morning Prayer, use the Venite or the Jubilate (pg. 82) with the Antiphon for Feasts of the Incarnation (pg. 82). In Morning & Evening Prayer, the hymn on the previous page may be sung before or after the office or after the collects, and in Evening Prayer it may be used in place of the Phos Hilaron.

The Psalter

In Morning Prayer, Psalm 63:1-8, 96 (BCP pg. 670, 725)

In Evening Prayer, Psalm 19, 146 (BCP pg. 606, 803)

The First Reading for Morning Prayer (*Exodus 12:21-27*)

Reader A reading from the book of Exodus

Then Moses called all the elders of Israel and said to them, “Go, select lambs for your families, and slaughter the passover lamb. Take a bunch of hyssop, dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood in the basin. None of you shall go outside the door of your house until morning. For the Lord will pass through to strike down the Egyptians; when he sees the blood on the lintel and on the two doorposts, the Lord will pass over that door and will not allow the destroyer to enter your houses to strike you down. You shall observe this rite as a perpetual ordinance for you and your children. When you come to the land that the Lord will give you, as he has promised, you shall keep this observance. And when your children ask you, ‘What do you mean by this observance?’ you shall say, ‘It is the passover sacrifice to the Lord, for he passed over the houses of the Israelites in Egypt, when he struck down the Egyptians but spared our houses.’ ” And the people bowed down and worshiped.

Reader The Word of the Lord.

People Thanks be to God.

[Canticle 16 on pg. 92 (pg. 50 in Rite I) is used as the first canticle]

The Second Reading for Morning Prayer *(Luke 22:7-20)*

Reader A reading from the Gospel according to St. Luke

Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, "Go and prepare the Passover meal for us that we may eat it." They asked him, "Where do you want us to make preparations for it?" "Listen," he said to them, "when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters and say to the owner of the house, 'The teacher asks you, "Where is the guest room, where I may eat the Passover with my disciples?"' He will show you a large room upstairs, already furnished. Make preparations for us there." So they went and found everything as he had told them; and they prepared the Passover meal. When the hour came, he took his place at the table, and the apostles with him. He said to them, "I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God." Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood.

Reader The Word of the Lord.

People *Thanks be to God.*

[Canticle 21 on pg. 95 (pg. 52 in Rite I) is used as the second canticle]

The Third Reading for Morning Prayer

A Reading from a treatise *On the Trinity* by Hilary of Poitiers

We believe that the Word became flesh and that we receive his flesh in the Lord's Supper. How then can we fail to believe that he really dwells within us? When he became human, he actually clothed himself in our flesh, uniting it to himself for ever. In the sacrament of his body he actually gives us his own flesh, which he has united to his divinity. This is why we are all one, because the Father is in Christ, and Christ is in us. He is in us through his flesh and we are in him. With him we form a unity which is in God. The manner of our indwelling in Christ through the sacrament of his body and blood is evident from the Lord's own words: 'This world will see me no longer but you

shall see me. Because I live you shall live also, for I am in my Father, you are in me, and I am in you.' If it had been a question of a mere unity of will, why should he have given us this explanation of the steps by which it is achieved? He is in the Father by reason of his divine nature, we are in him by reason of his human birth, and he is in us through the mystery of the sacraments. This, surely, is what he wished us to believe; this is how he wanted us to understand the perfect unity that is achieved through our mediator, who lives in the Father while we live in him, and who, while living in the Father, lives also in us. This is how we attain to unity with the Father. Christ is in very truth in the Father by his eternal generation; we are in very truth in Christ, and he likewise is in us. Christ himself bore witness to the reality of this unity when he said: 'You who eat my flesh and drink my blood live in me and I in you.' No one will be in Christ unless Christ himself has been in that one: Christ will take to himself only the flesh of those who have received his flesh. He had already explained the mystery of this perfect unity when he said: 'As the living Father sent me and I draw life from the Father, so he who eats my flesh will draw life from me.' We draw life from his flesh just as he draws life from the Father. Such comparisons aid our understanding, since we can grasp a point more easily when we have an analogy. And the point is that Christ is the wellspring of our life. Since we who are in the flesh have Christ dwelling in us through his flesh, we shall draw life from him in the same way as he draws life from the Father.

Reader Here ends the lesson.

The First Reading for Evening Prayer *(Proverbs 9:1-6)*

Reader A reading from the book of Proverbs

Wisdom has built her house, she has hewn her seven pillars. She has slaughtered her animals, she has mixed her wine, she has also set her table. She has sent out her servant-girls, she calls from the highest places in the town, "You that are simple, turn in here!" To those without sense she says, "Come, eat of my bread and drink of the wine I have mixed. Lay aside immaturity, and live, and walk in the way of insight."

Reader The Word of the Lord.

People *Thanks be to God.*

[the Magnificat on pg. 119 (pg. 65 in Rite I) is used as the first canticle]

The Second Reading for Evening Prayer *(John 15:4-17)*

A Reading from the Gospel according to St. John

Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples. As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete. "This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another.

Reader The Word of the Lord.

People Thanks be to God.

[the Nunc Dimittis on pg. 120 (pg. 66 in Rite I) is used as the second canticle]

The Third Reading for Evening Prayer

A Reading from a sermon of Augustine

You see on God's altar bread and a cup. That is what the evidence of your eyes tells you but your faith requires you to believe that the bread is the body of Christ, and the cup the blood of Christ. In these few words we say perhaps all that faith requires. Yet faith does crave understanding; so you may now say to me: 'You have told us what we have to believe, but explain it so that we can understand it'. Perhaps the following argument has arisen in someone's mind: 'We know from whom our Lord Jesus Christ took his flesh - it was from the Virgin Mary. As a baby, he was suckled at her breast, fed, developed, and grew to maturity. He was slain on the cross, he was taken down from it, he was buried, and he rose again on the third day. On the day of his own choosing, he ascended to heaven, taking his body with him; and it is from heaven that he will come to judge the living and the dead. So if he is there, seated at the right hand of the Father, how can bread be his body? And the cup, or rather what the cup

contains, how can that be his blood?' These things, my sisters and brothers, are called sacraments, because our eyes see in them one thing, and our understanding another. Our eyes see a material reality; our understanding perceives its spiritual effect. If you want to know what the body of Christ is, you must listen to what the apostle Paul tells the faithful: 'Now you are the body of Christ, and individually you are members of it.' If that is so, it is the sacrament of yourselves that is placed on the Lord's table, and it is the sacrament of yourselves that you are receiving. You reply 'Amen' to what you are, and thereby agree that such you are. You hear the words 'The body of Christ' and you reply 'Amen.' Be, then, a member of Christ's body, so that your 'Amen' may accord with the truth. Yes, but why all this in bread? Here let us not advance any ideas of our own, but listen again to what the Apostle says when speaking of this sacrament: 'Because there is one loaf, we, though we are many, form one body.' Let your mind assimilate that statement and be glad, for there you will find unity, truth, devotion and love. Bear in mind that bread is not made of a single grain, but of many. Be, then, what you see, and receive what you are. So much for what Paul says about the bread. As for the cup, what we have to believe is equally clear, though Paul does not mention it expressly. Just as Scripture describes the unity of the faithful in the words: 'They were of one mind and heart in God,' so the image of the wine functions in the same way as that of the kneading of many grains into one visible loaf. Think how wine is made. Many grapes hang on the vine in clusters, but their juice flows together into an indivisible liquid once they are crushed. It was in these images that Christ our Lord signified to us that we should belong to him, when he hallowed the sacrament of our peace and unity on his table.

Reader Here ends the lesson.

The Collects

Corpus Christi (*from the Book of Common Prayer, pg. 252*)

God our Father, whose Son our Lord Jesus Christ in a wonderful Sacrament has left us a memorial of his passion: Grant us so to venerate the sacred mysteries of his Body and Blood, that we may ever perceive within ourselves the fruit of his redemption; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*



Friday, June 20 | Friday after Trinity Sunday (Proper 6)

The Psalter

In Morning Prayer, Psalm 88 (*BCP pg. 712*)

In Evening Prayer, Psalm 91, 92 (*BCP pg. 719*)

The First Reading for Morning Prayer (*1 Samuel 3:1-21*)

Reader A reading from the first book of Samuel

Now the boy Samuel was ministering to the Lord under Eli. The word of the Lord was rare in those days; visions were not widespread. At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; the lamp of God had not yet gone out, and Samuel was lying down in the temple of the Lord, where the ark of God was. Then the Lord called, "Samuel! Samuel!" and he said, "Here I am!" and ran to Eli, and said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and lay down. The Lord called again, "Samuel!" Samuel got up and went to Eli, and said, "Here I am, for you called me." But he said, "I did not call, my son; lie down again." Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him. The Lord called Samuel again, a third time. And he got up and went to Eli, and said, "Here I am, for you called me." Then Eli perceived that the Lord was calling the boy. Therefore Eli said to Samuel, "Go, lie down; and if he calls you, you shall say, 'Speak, Lord, for your servant is listening.'" So Samuel went and lay down in his place. Now the Lord came and stood there, calling as before, "Samuel! Samuel!" And Samuel said, "Speak, for your servant is listening." Then the Lord said to Samuel, "See, I am about to do something in Israel that will make both ears of anyone who hears of it tingle. On that day I will fulfill against Eli all that I have spoken concerning his house, from beginning to end. For I have told him that I am about to punish his house forever, for the iniquity that he knew, because his sons were blaspheming God, and he did not restrain them. Therefore I swear to the house of Eli that the iniquity of Eli's house shall not be expiated by sacrifice or offering forever." Samuel lay there until morning; then he opened the doors of the house of the Lord. Samuel was afraid to tell the vision to Eli. But Eli called Samuel and said, "Samuel, my son." He said, "Here I am." Eli said, "What was it that he told you? Do not hide it from me. May God do so to you and more also, if you hide anything from me of all that he told you." So Samuel told him everything and hid nothing from him. Then he said, "It is

the Lord; let him do what seems good to him.” As Samuel grew up, the Lord was with him and let none of his words fall to the ground. And all Israel from Dan to Beer-sheba knew that Samuel was a trustworthy prophet of the Lord. The Lord continued to appear at Shiloh, for the Lord revealed himself to Samuel at Shiloh by the word of the Lord.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Morning Prayer *(Acts 2:37–47)*

Reader A reading from the book of Acts

Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, “Brothers, what should we do?” Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.” And he testified with many other arguments and exhorted them, saying, “Save yourselves from this corrupt generation.” So those who welcomed his message were baptized, and that day about three thousand persons were added. They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

Reader The Word of the Lord.

People *Thanks be to God.*

The Third Reading for Morning Prayer

A Reading from an ancient Celtic poem commonly known as
St Patrick's Breastplate

I rise today in power's strength, invoking the Trinity, believing in threeness, confessing the oneness, of creation's Creator.

I rise today in the in the power of Christ's birth and baptism, in the power of his crucifixion and burial, in the power of his rising and ascending, in the power of his descending and judging.

I rise today in the power of the love of cherubim, in the obedience of angels and service of archangels, in hope of rising to receive the reward, in the prayers of patriarchs, in the predictions of prophets, in the preaching of apostles, in the faith of confessors, in the innocence of holy virgins, in the deeds of the righteous.

I rise today in heaven's might, in sun's brightness, in moon's radiance, in fire's glory, in lightning's quickness, in wind's swiftness, in sea's depth, in earth's stability, in rock's fixity.

I rise today with the power of God to pilot me, God's strength to sustain me, God's wisdom to guide me, God's eye to look ahead for me, God's ear to hear me God's word to speak for me, God's hand to protect me, God's way before me, God's shield to defend me, God's host to deliver me: from snares of devils, from evil temptations, from nature's failings, from all who wish to harm me, far or near, alone and in a crowd.

May Christ protect me today against poison and burning, against drowning and wounding, so that I may have abundant reward; Christ with me, Christ before me, Christ behind me; Christ within me, Christ beneath me, Christ above me; Christ to right of me, Christ to left of me; Christ in my lying, Christ in my sitting, Christ in my rising; Christ in the heart of all who think of me, Christ on the tongue of all who speak to me, Christ in the eye of all who see me, Christ in the ear of all who hear me.

I rise today in power's strength, invoking the Trinity, believing in threeness, confessing the oneness, of creation's Creator.

For to the Lord belongs salvation, and to the Lord belongs salvation and to Christ belongs salvation. May your salvation, Lord, be with us always.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*Luke 21:5-19*)

Reader A reading from the book of the Gospel according to St. Luke

When some were speaking about the temple, how it was adorned with beautiful stones and gifts dedicated to God, he said, "As for these things that you see, the days will come when not one stone will be left upon another; all will be thrown down." They asked him, "Teacher, when will this be, and what will be the sign that this is about to take place?" And he said, "Beware that you are not led astray; for many will come in my name and say, 'I am he!' and, 'The time is near!' Do not go after them. "When you hear

of wars and insurrections, do not be terrified; for these things must take place first, but the end will not follow immediately.” Then he said to them, “Nation will rise against nation, and kingdom against kingdom; there will be great earthquakes, and in various places famines and plagues; and there will be dreadful portents and great signs from heaven. “But before all this occurs, they will arrest you and persecute you; they will hand you over to synagogues and prisons, and you will be brought before kings and governors because of my name. This will give you an opportunity to testify. So make up your minds not to prepare your defense in advance; for I will give you words and a wisdom that none of your opponents will be able to withstand or contradict. You will be betrayed even by parents and brothers, by relatives and friends; and they will put some of you to death. You will be hated by all because of my name. But not a hair of your head will perish. By your endurance you will gain your souls.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from *The Shape of the Liturgy* by Gregory Dix

Was ever another command so obeyed? For century after century, spreading slowly to every continent and country and among every race on earth, this action has been done, in every conceivable human circumstance, for every conceivable human need from infancy and before it to extreme old age and after it, from the pinnacles of earthly greatness to the refuge of fugitives in the caves and dens of the earth. Men have found no better thing than this to do for kings at their crowning and for criminals going to the scaffold; for armies in triumph or for a bride and bridegroom in a little country church; for the proclamation of a dogma or for a good crop of wheat; for the wisdom of the Parliament of a mighty nation or for a sick old woman afraid to die; for a schoolboy sitting an examination or for Columbus setting out to discover America; for the famine of whole provinces or for the soul of a dead lover; one could fill many pages with the reasons why men have done this, and not tell a hundredth part of them. And best of all, week by week and month by month, on a hundred thousand successive Sundays, faithfully, unfailingly, across all the parishes of Christendom, the pastors have done this just to make the plebs sancta Dei - the holy common people of God.

Reader The Word of the Lord.

People *Thanks be to God.*

The Collects

Week of Proper 6 (*from the Book of Common Prayer, pg. 230*)

Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*



Saturday, June 21 | Saturday after Trinity Sunday (Proper 6)

The Psalter

In Morning Prayer, Psalm 87, 90 (*BCP pg. 711*)

In Evening Prayer, Psalm 136 (*BCP pg. 789*)

The First Reading for Morning Prayer (*1 Samuel 4:1b-11*)

Reader A reading from the first book of Samuel

In those days the Philistines mustered for war against Israel, and Israel went out to battle against them; they encamped at Ebenezer, and the Philistines encamped at Aphek. The Philistines drew up in line against Israel, and when the battle was joined, Israel was defeated by the Philistines, who killed about four thousand men on the field of battle. When the troops came to the camp, the elders of Israel said, "Why has the Lord put us to rout today before the Philistines? Let us bring the ark of the covenant of the Lord here from Shiloh, so that he may come among us and save us from the power of our enemies." So the people sent to Shiloh, and brought from there the ark of the covenant of the Lord of hosts, who is enthroned on the cherubim. The two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. When the ark of the covenant of the Lord came into the camp, all Israel gave a mighty shout, so that the earth resounded. When the Philistines heard the noise of the shouting, they said, "What does this great shouting in the camp of the Hebrews mean?" When they learned that the ark of the Lord had come to the camp, the Philistines were afraid; for they said, "Gods have come into the camp." They also said, "Woe to us! For nothing like this has happened before. Woe to us! Who can deliver us from the power of these mighty gods? These are the gods who struck the Egyptians with every sort of plague in the wilderness. Take courage, and be men, O Philistines, in order not to become slaves to the Hebrews as they have been to you; be men and fight." So the Philistines fought; Israel was defeated, and they fled, everyone to his home. There was a very great slaughter, for there fell of Israel thirty thousand foot soldiers. The ark of God was captured; and the two sons of Eli, Hophni and Phinehas, died.

Reader The Word of the Lord.

People Thanks be to God.

The Second Reading for Morning Prayer (*Acts 4:32–5:11*)

Reader A reading from the book of Acts

Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles' feet, and it was distributed to each as any had need. There was a Levite, a native of Cyprus, Joseph, to whom the apostles gave the name Barnabas (which means "son of encouragement"). He sold a field that belonged to him, then brought the money, and laid it at the apostles' feet. But a man named Ananias, with the consent of his wife Sapphira, sold a piece of property; with his wife's knowledge, he kept back some of the proceeds, and brought only a part and laid it at the apostles' feet. "Ananias," Peter asked, "why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land? While it remained unsold, did it not remain your own? And after it was sold, were not the proceeds at your disposal? How is it that you have contrived this deed in your heart? You did not lie to us but to God!" Now when Ananias heard these words, he fell down and died. And great fear seized all who heard of it. The young men came and wrapped up his body, then carried him out and buried him. After an interval of about three hours his wife came in, not knowing what had happened. Peter said to her, "Tell me whether you and your husband sold the land for such and such a price." And she said, "Yes, that was the price." Then Peter said to her, "How is it that you have agreed together to put the Spirit of the Lord to the test? Look, the feet of those who have buried your husband are at the door, and they will carry you out." Immediately she fell down at his feet and died. When the young men came in they found her dead, so they carried her out and buried her beside her husband. And great fear seized the whole church and all who heard of these things.

Reader The Word of the Lord.

People *Thanks be to God.*

The Third Reading for Morning Prayer

A Reading from a letter of Basil the Great to Gregory of Nazianzus, written in about 358 following Basil's move to Pontus in Cappadocia

What I do, day and night, in this remote spot, I am ashamed to write to you about. I have abandoned my career in the city because I am convinced that it will only make me

further depressed. Within myself, I am still largely unresolved: I am like a traveler on the ocean who has never been on a voyage before and becomes ill and seasick. Such folk moan because the ship is large and has such an enormous swell, and yet the moment they transfer to a smaller boat or dinghy, they are tossed about even more and become violently ill. Wherever they go, they cannot escape from their nausea and depression. My internal state is something like this. I carry my own problems with me wherever I go and there is no escape. So in the end, I have got very little out of my solitude. What I ought to have done, what would have helped me to walk securely in the footsteps of Jesus who has led me on the path of salvation, would have been to have come here long ago. Has not our Lord said: "If any would come after me, let them deny themselves, take up their cross and follow me?" We must strive for a quiet mind. The eye cannot appreciate an object set before it if it is perpetually restless, glancing here, there and everywhere. No more can our mind's eye apprehend the truth with any clarity if it is distracted by a thousand worldly concerns. For just as it is impossible to write upon a wax tablet without first having erased the marks on it, so it is impossible to receive the impress of divine doctrine without unlearning our inherited preconceptions and habitual prejudices. Solitude offers an excellent opportunity in this process because it calms our passions, and creates space for our reason to remove their influence. Let there be, therefore, places such as this, where we may pursue such spiritual training without interruption, nourishing our souls with thoughts of God. After all, what can be better than to imitate the choirs of angels, to begin a day with prayer, honoring our Creator with hymns and songs? And as the day brightens, to pursue our daily tasks to the accompaniment of prayers, seasoning our labor with hymns as if they were salt? Such soothing melodies compose the mind and establish it in tranquillity. Our one concern is to flourish in self-control and courage, justice and wisdom, and all those other virtues in their various categories which guide the good person in the proper conduct of life.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*Luke 21:20-28*)

Reader A reading from the Gospel according to St. Luke

"When you see Jerusalem surrounded by armies, then know that its desolation has come near. Then those in Judea must flee to the mountains, and those inside the city must leave it, and those out in the country must not enter it; for these are days of vengeance, as a fulfillment of all that is written. Woe to those who are pregnant and to those who are nursing infants in those days! For there will be great distress on the earth and wrath against this people; they will fall by the edge of the sword and be

taken away as captives among all nations; and Jerusalem will be trampled on by the Gentiles, until the times of the Gentiles are fulfilled. "There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves. People will faint from fear and foreboding of what is coming upon the world, for the powers of the heavens will be shaken. Then they will see 'the Son of Man coming in a cloud' with power and great glory. Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near."

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from a poem by Margaret Saunders, *Corpus Christi*

Don't give rich food to starving babies.

It chokes them

gives them belly ache.

They need

pilgrim food for journeying

manna, waybread

bread of affliction.

They need thin gruel

to sustain

the aching loneliness.

Perhaps only the bread

that holds them in that narrow place

in which the broken body

is fragmented and shared

can be food for the journey.

The Collects

Week of Proper 6 (*from the Book of Common Prayer, pg. 230*)

Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*



ST. BARTHOLOMEW'S
EPISCOPAL CHURCH