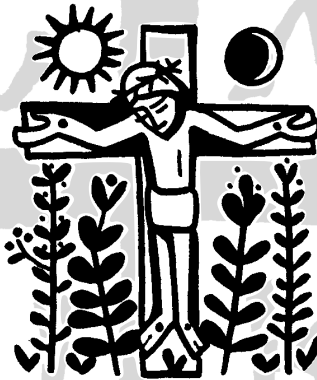


Guide *for* *the* Daily Office

Holy Week

April 13-April 15, 2025



Private Prayers *for Before & After the Office*

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

Before the Office

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

The Prayer of St. Gertrude

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

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

After the Office

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

The Our Father may be prayed silently

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

How-to *use this Guide*

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

There are two sections to this guide:

1. The Ordinary
2. The Propers

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

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

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

Introduction *Read the introduction found in the Ordinary*

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

Confession of Sin pg. 79 (or 41)

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

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

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

Antiphon *repeat the antiphon*

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

First Lesson *Read the first reading appointed*

First Canticle

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

Second Lesson *Read the first reading appointed*

Second Canticle

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

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

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

Apostles' Creed pg. 96 (or 53)

Lord's Prayer pg. 97 (or 54)

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

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

Collect of the Week

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

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

Intercessions & Thanksgivings *Add as appointed*

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

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

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

Concluding Versicle and Sentence pg. 102 (or 59)

The Ordinary for Evening Prayer

Introduction *Read the introduction found in the Ordinary*

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

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

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

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

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

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

The First Lesson *Read the first reading appointed*

The First Canticle

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

The Second Lesson *Read the first reading appointed*

Second Canticle

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

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

Apostles’ Creed pg. 120 (or 66)

Lord’s Prayer pg. 121 (or 67)

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

pg.121-2
(or 67-68)

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

The Collect of the Week

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

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

pg. 124-25
(or 70-71)

Intercessions & Thanksgivings *Add as appointed*

Silence *Personal intercessions/thanksgivings may be added*

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

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

Concluding Versicle and Sentence pg. 126 (or 73)

The Angelus

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

V. The Angel of the Lord announced unto Mary.

R. And she conceived by the Holy Ghost.

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

V. Behold the handmaid of the Lord.

R. Be it unto me according to thy Word.

Hail Mary . . .

V. And the Word was made flesh.

R. And dwelt among us.

Hail Mary . . .

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

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

Let us pray.

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

A Memorial of the Passion

In addition to or in place of the Angelus, the Memorial of the Passion may be prayed on its own or before or after the office.

V. When I am lifted up from the earth, I will draw all the world to myself.

R. *Lord, remember me when thou comest into thy kingdom.*

V. Father, into thy hands I commend my spirit.

R. *Lord, remember me when thou comest into thy kingdom.*

V. We adore thee, O Christ, and we bless thee.

R. *Lord, remember me when thou comest into thy kingdom.*

Lord Jesus Christ, Son of the living God, we pray thee to set thy passion, cross, and death between thy judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to thy holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit thou livest and reignest, one God, now and for ever. *Amen.*

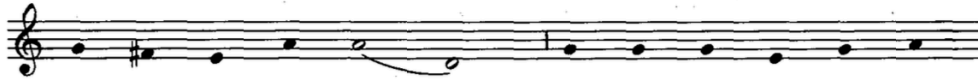
Pange, lingua, gloriosa praelium



1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble
 5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews
 *6 Praise and hon - or to the Fa - ther, praise and hon - or to the



1 sing; tell the tri - umph of the vic - tim, to his
 2 filled, born for this, he meets his pas - sion, this the
 3 reed; from that ho - ly bo - dy bro - ken blood and
 4 tree! None in fo - liage, none in blos - som, none in
 5 bend; for a - while the an - cient ri - gor that thy
 6 Son, praise and hon - or to the Spi - rit, ev - er



1 cross thy tri - bute bring. Je - sus Christ, the world's Re -
 2 Sa - vior free - ly willed: on the cross the Lamb is
 3 wa - ter forth pro - ceed: earth, and stars, and sky, and
 4 fruit thy peer may be: sweet - est wood and sweet - est
 5 birth be - stowed, sus - pend; and the King of heaven - ly
 6 Three and ev - er One: one in might and one in



1 deem - er from that cross now reigns as King.
 2 lift - ed, where his pre - cious blood is spilled.
 3 o - cean, by that flood from stain are freed.
 4 i - ron! sweet - est weight is hung on thee.
 5 beau - ty gent - ly on thine arms ex - tend.
 6 glo - ry while e - ter - nal a - ges run.

Words: Venantius Honorius Fortunatus (540?-600?); ver. *Hymnal* 1982, after John Mason Neale (1818-1866)

Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent.

87. 87. 87

Vexilla regis prodeunt



1 The roy - al ban - ners for - ward go, the cross shines
 2 Ful - filled is all that Da - vid told in true pro -
 3 O tree of beau - ty, tree most fair, or - dained those
 4 Blest tree, whose cho - sen branch - es bore the wealth that
 5 O cross, our one re - li - ance, hail! Still may thy
 6 To thee, e - ter - nal Three in One, let hom - age



forth in mys - tic glow where he through whom our flesh
 phet - ic song of old; how God the na - tions' King
 ho - ly limbs to bear gone is thy shame, each crim -
 did the world re - store, the price which none but he
 power with us a - vail to save us sin - ners from
 meet by all be done; as by the cross thou dost



was made, in that same flesh our ran - som paid.
 should be, for God is reign - ing from the tree.
 soned bough pro - claims the King of glo - ry now.
 could pay to spoil the spoil - er of his prey.
 our sin, God's right - eous-ness for all to win.
 re - store so rule and guide us ev - er - more.

Words: Venantius Honorius Fortunatus (540?-600?); ver. *Hymnal 1982*

Music: *Vexilla Regis prodeunt*, plainsong, Mode 1, Rome MS., 12th cent.

LM



Sunday, April 13

PALM SUNDAY

Opening & Invitatory

In Morning Prayer, use the Lenten opening sentence (pg. 76 or pg. 38) and Lenten invitatory antiphon (pg. 81 or pg. 43). The hymn Pange, lingua, gloriosa praelium (pg. 9 of this guide) may be sung before the office, or after the collects.

In Evening Prayer, the hymn Vexilla regis prodeunt (pg. 10 of this guide) may be sung in place of the Phos Hilaron or sung after the collects.

The Psalter

The following Psalms are said with the corresponding antiphons said before and after:

In Morning Prayer:

Antiphon The children of the Hebrews, bearing branches of olive, went out to meet the Lord, crying out and saying: Hosanna in the highest.

Psalm 24 (BCP page 613)

Antiphon The children of the Hebrews spread their garment the road, and cried out saying: Hosanna to the Son of David; blessed is he who comes in the name of the Lord.

Psalm 29 (BCP page 620)

In Evening Prayer:

Antiphon He was wounded for our transgressions, he was bruised for our iniquities; and by his stripes we are healed.

Psalm 103 (BCP page 733)

The First Reading for Morning Prayer (*Zechariah 9:9–12*)

Reader A reading from the book of the prophet Zechariah

Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey. He will cut off the chariot from Ephraim and the war-horse from Jerusalem; and the battle bow shall be cut off, and he shall command peace to the nations; his dominion shall be from sea to sea, and from the River to the ends of the earth. As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit. Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double.

Reader The Word of the Lord.

People Thanks be to God.

[*Canticle 13 (pg. 90) (in Rite I, Canticle 2, pg. 49) is used, with the following antiphon:*

Blessed is he who comes in the name of the Lord; Peace in heaven and glory in the highest.]

The Second Reading for Morning Prayer (*1 Timothy 6:12–16*)

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

Fight the good fight of the faith; take hold of the eternal life, to which you were called and for which you made the good confession in the presence of many witnesses. In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ, which he will bring about at the right time—he who is the blessed and only Sovereign, the King of kings and Lord of lords. It is he alone who has immortality and dwells in

unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen.

Reader The Word of the Lord.

People Thanks be to God.

[Canticle 16 (pg. 92) (in Rite I, Canticle 4, pg. 50) is used, with the following antiphon:

Hosanna to the Son of David; blessed is he who comes in the name of the Lord; O King of Israel, hosanna in the highest.]

The First Reading for Evening Prayer (*Zechariah 12:9-11, 13:1, 7-9*)

Reader A reading from the book of the prophet Zechariah

And on that day I will seek to destroy all the nations that come against Jerusalem. And I will pour out a spirit of compassion and supplication on the house of David and the inhabitants of Jerusalem, so that, when they look on the one whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. On that day the mourning in Jerusalem will be as great as the mourning for Hadad-rimmon in the plain of Megiddo. On that day a fountain shall be opened for the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity. "Awake, O sword, against my shepherd, against the man who is my associate," says the Lord of hosts. Strike the shepherd, that the sheep may be scattered; I will turn my hand against the little ones. In the whole land, says the Lord, two-thirds shall be cut off and perish, and one-third shall be left alive. And I will put this third into the fire, refine them as one refines silver, and test them as gold is tested. They will call on my name, and I will answer them. I will say, "They are my people"; and they will say, "The Lord is our God."

Reader The Word of the Lord.

People Thanks be to God.

[Canticle 14 (pg. 90) is used, with the following antiphon:

They shall mourn for him as one mourns for an only child.]

The Second Reading for Evening Prayer (*Matthew 21:12-17*)

Reader A reading from the Gospel according to St. Matthew

Then Jesus entered the temple and drove out all who were selling and buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves. He said to them, "It is written, 'My house shall be called a house of

prayer'; but you are making it a den of robbers." The blind and the lame came to him in the temple, and he cured them. But when the chief priests and the scribes saw the amazing things that he did, and heard the children crying out in the temple, "Hosanna to the Son of David," they became angry and said to him, "Do you hear what these are saying?" Jesus said to them, "Yes; have you never read, 'Out of the mouths of infants and nursing babies you have prepared praise for yourself'?" He left them, went out of the city to Bethany, and spent the night there.

Reader The Word of the Lord.

People *Thanks be to God.*

The Third Reading for Evening Prayer

A Reading from an oration of Andrew of Crete

Let us go together to meet Christ on the Mount of Olives. Today he returns from Bethany and proceeds of his own free will toward his holy and blessed passion, to consummate the mystery of our salvation. He who came down from heaven to raise us from the depths of sin, to raise us with himself, we are told in Scripture: 'above every sovereignty, authority and power, and every other name that can be named', now comes of his own free will to make his journey to Jerusalem. He comes without pomp or ostentation. As the psalmist says: 'He will not dispute or raise his voice to make it heard in the streets.' He will be meek and humble, and he will make his entry in simplicity. Let us run to accompany him as he hastens toward his passion, and imitate those who met him then, not by covering his path with garments, olive branches or palms, but by doing all we can to prostrate ourselves before him by being humble and by trying to live as he would wish. Then we shall be able to receive the Word at his coming, and God, whom no limits can contain, will be within us. In his humility Christ entered the dark regions of our fallen world and he is glad that he became so humble for our sake, glad that he came and lived among us and shared in our nature in order to raise us up again to himself. And even though we are told that he has now ascended above - his love for us will never rest until he has raised our earthbound nature from glory to glory, and made it one with his own in heaven. So let us spread before his feet, not garments or soulless olive branches, which delight the eye for a few hours and then wither, but ourselves, clothed in his grace, or rather, clothed completely in him. We who have been baptized into Christ must ourselves be the garments that we spread before him. Now that the crimson stains of our sins have been washed

away in the saving waters of baptism and we have become white as pure wool, let us present the conqueror of death, not with mere branches of palms but with the real rewards of his victory. Let our souls take the place of the welcoming branches as we join today in the children's holy song: 'Blessed is he who comes in the name of the Lord. Blessed is the king of Israel.'

Reader Here ends the lesson.

[The Magnificat (pg. 119, or in Rite I, pg. 65) is used, with the following antiphon:

It is written, I will strike the shepherd, and the sheep will be scattered. But after I have risen again, I will go before you into Galilee.]

The Collect

Palm Sunday (*from the Book of Common Prayer, pg. 168*)

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Savior Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.





Monday, April 14 | Monday in Holy Week

Opening & Invitatory

In Morning Prayer, use the Lenten opening sentence (pg. 76 or pg. 38) and Lenten invitatory antiphon (pg. 81 or pg. 43), using Psalm 95 (pg. 724 or pg. 146) in place of the Venite.

In Evening Prayer, one of the hymns on pg. 9 & 10 of this guide may be sung in place of the Phos Hilaron or sung after the collects.

The Psalter

The following Psalms are said with the corresponding antiphons said before and after:

In Morning Prayer:

Antiphon A broken and contrite heart, O God, you will not despise.

Psalm 51 (BCP pg. 656)

In Evening Prayer:

Antiphon They gave me gall to eat; and when I was thirsty, they gave me vinegar to drink.

Psalm 69:1-23 (BCP pg. 629)

The First Reading for Morning Prayer (*Jeremiah 12:1-16*)

Reader A reading from the book of the prophet Jeremiah:

You will be in the right, O Lord, when I lay charges against you; but let me put my case to you. Why does the way of the guilty prosper? Why do all who are treacherous thrive? You plant them, and they take root; they grow and bring forth fruit; you are near in their mouths yet far from their hearts. But you, O Lord, know me; You see me and test me—my heart is with you. Pull them out like sheep for the slaughter, and set them apart for the day of slaughter. How long will the land mourn, and the grass of every field wither? For the wickedness of those who live in it the animals and the birds are swept away, and because people said, “He is blind to our ways.” If you have raced with foot-runners and they have wearied you, how will you compete with horses? And if in a safe land you fall down, how will you fare in the thickets of the Jordan? For even

your kinsfolk and your own family, even they have dealt treacherously with you; they are in full cry after you; do not believe them, though they speak friendly words to you. I have forsaken my house, I have abandoned my heritage; I have given the beloved of my heart into the hands of her enemies. My heritage has become to me like a lion in the forest; she has lifted up her voice against me— therefore I hate her. Is the hyena greedy for my heritage at my command? Are the birds of prey all around her? Go, assemble all the wild animals; bring them to devour her. Many shepherds have destroyed my vineyard, they have trampled down my portion, they have made my pleasant portion a desolate wilderness. They have made it a desolation; desolate, it mourns to me. The whole land is made desolate, but no one lays it to heart. Upon all the bare heights in the desert spoilers have come; for the sword of the Lord devours from one end of the land to the other; no one shall be safe. They have sown wheat and have reaped thorns, they have tired themselves out but profit nothing. They shall be ashamed of their harvests because of the fierce anger of the Lord. Thus says the Lord concerning all my evil neighbors who touch the heritage that I have given my people Israel to inherit: I am about to pluck them up from their land, and I will pluck up the house of Judah from among them. And after I have plucked them up, I will again have compassion on them, and I will bring them again to their heritage and to their land, everyone of them. And then, if they will diligently learn the ways of my people, to swear by my name, “As the Lord lives,” as they taught my people to swear by Baal, then they shall be built up in the midst of my people.

Reader The Word of the Lord.

People *Thanks be to God.*

[Canticle 9 (pg. 86) is used, with the following antiphon:

You have turned your anger away, O Lord, and have comforted me.]

The Second Reading for Morning Prayer (*Philippians 3:1-14*)

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

Finally, my brothers and sisters, rejoice in the Lord. To write the same things to you is not troublesome to me, and for you it is a safeguard. Beware of the dogs, beware of the evil workers, beware of those who mutilate the flesh! For it is we who are the circumcision, who worship in the Spirit of God and boast in Christ Jesus and have no confidence in the flesh— even though I, too, have reason for confidence in the flesh. If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to

righteousness under the law, blameless. Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead. Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

Reader The Word of the Lord.

People *Thanks be to God.*

[Canticle 16 (pg. 92) (in Rite I, Canticle 4, pg. 50) is used, with the following antiphon:

Righteous Father, the world has not known you; but I have known you, because you have sent me.]

The Third Reading for Morning Prayer

A Reading from a homily of John Chrysostom

The cross used to denote punishment but it has now become a focus of glory. It was formerly a symbol of condemnation but it is now seen as a principle of salvation. For it has now become the source of innumerable blessings: it has delivered us from error, enlightened our darkness, and reconciled us to God; we had become God's enemies and were foreigners afar off, and it has given us his friendship and brought us close to him. For us it has become the destruction of enmity, the token of peace, the treasury of a thousand blessings. Thanks to the cross we are no longer wandering in the wilderness, because we know the right road; we are no longer outside the royal palace because we have found the way in; we are not afraid of the devil's fiery darts because we have discovered the fountain. Thanks to the cross we are no longer in a state of widowhood for we are reunited to the Bridegroom; we are not afraid of the wolf because we have the Good Shepherd. Thanks to the cross we dread no usurper, since we are sitting beside the King. That is why we keep festival as we celebrate the memory of the cross. St Paul himself invites us to this festival in honour of the cross: 'Let us celebrate the feast not with the old leaven, that of corruption and wickedness, but

with the unleavened bread of sincerity and truth.' And he tells us why, saying: 'Christ our Passover has been sacrificed for us.' Now do you see why he appoints a festival in honour of the cross? It is because Christ was immolated on the cross. And where he was sacrificed, there is found abolition of sins and reconciliation with the Lord; and there, too, festivity and happiness are found: 'Christ our Passover has been sacrificed for us.' Where was he sacrificed? On a gibbet. The altar of this sacrifice is a new one because the sacrifice himself is new and extraordinary. For he is at one and the same time both victim and priest: victim according to the flesh and priest according to the spirit. This sacrifice was offered outside the camp to teach us that it is a universal sacrifice, for the offering was made for the whole world; and to teach us that it effected a general purification and not just that of the Jews. God commanded the Jews to leave the rest of the world and to offer their prayers and sacrifices in one particular place; because all the rest of the world was soiled by the smoke and smell of all the impurities of pagan sacrifices. But for us, since Christ has now come and purified the whole world, every place has become an oratory.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John 12:9-19*)

Reader A reading from the Gospel according to St. John

When the great crowd of the Jews learned that he was there, they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus to death as well, since it was on account of him that many of the Jews were deserting and were believing in Jesus. The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting, "Hosanna! Blessed is the one who comes in the name of the Lord— the King of Israel!" Jesus found a young donkey and sat on it; as it is written: "Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey's colt!" His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify. It was also because they heard that he had performed this sign that the crowd went to meet him. The Pharisees then said to one another, "You see, you can do nothing. Look, the world has gone after him!"

Reader The Word of the Lord.

People Thanks be to God.

[*The Magnificat* (pg. 119, or in *Rite I*, pg. 65) is used, with the following antiphon:

As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up.]

The Second Reading for Evening Prayer

From the *Centuries of Meditations* by Thomas Traherne

Would men consider what God hath done, they would be ravished in spirit with the glory of his doings. For heaven and earth are full of the majesty of his glory. And how happy would men be could they see and enjoy it! But above all these our Savior's Cross is the throne of delights. That Center of Eternity, that Tree of Life in the midst of the Paradise of God! There are we entertained with the wonder of all ages. There we enter into the heart of the universe. There we behold the admiration of angels. There we find the price and elixir of our joys. As on every side of the earth all heavy things tend to the center; so all nations ought on every side to flow in unto it. It is not by going with the feet, but by journeys of the soul, that we travel thither. By withdrawing our thoughts from wandering in the streets of this world, to the contemplation and serious meditation of his bloody sufferings. Where the carcass is, thither will the eagles be gathered together. Our eyes must be towards it, our hearts set upon it, our affections drawn, and our thoughts and minds united to it. When I am lifted up, saith the Son of Man, I will draw all men unto me. As fishes are drawn out of the water, as Jeremy was drawn out of the dungeon, as St. Peter's sheet was drawn up into heaven; so shall we be drawn by that sight from ignorance and sin, and earthly vanities, idle sports, companions, feast and pleasures, to the joyful contemplation of that eternal object. But by what cords? The cords of a man, and the cords of love. The Cross is the abyss of wonders, the center of desires, the school of virtues, the house of wisdom, the throne of love, the theater of joys, and the place of sorrows. It is the root of happiness, and the gate of heaven. Of all the things in heaven and earth it is the most peculiar. It is the most exalted of all objects. It is an ensign lifted up for all nations, to it shall the Gentiles seek, his rest shall be glorious; the dispersed of Judah shall be gathered together to it from the four corners of the earth. If love be the weight of the soul, and its object the center, all eyes and hearts may convert and turn unto this object. Cleave unto this center, and by it enter into rest. There we might see all nations assembled with their eyes and hearts upon it. ... The Cross of Christ is the Jacob's ladder by which we ascend into the highest heavens. There we see joyful patriarchs, expecting saints, prophets ministering, apostles publishing, and doctors teaching, all nations centering, and angels praising. That Cross is a tree set on fire with invisible flame, that illuminateth all the world. The flame is love: the love in his bosom who died on it. In the light of which we see how to possess all the things in heaven and earth after his

similitude. For he that suffered on it was the Son of God as you are though he seemed only a mortal man. He had acquaintance and relations as you have, but he was a lover of men and angels. Was he not the Son of God, and heir of the whole world? To this poor, bleeding, naked man did all the corn and wine, and oil, and gold and silver in the world minister in an invisible manner, even as he was exposed lying and dying upon the Cross.

Reader Here ends the lesson.

[The Nunc Dimittis (pg. 120, or in Rite I, pg. 66) is used]

The Collect

Monday in Holy Week (*from the Book of Common Prayer, pg. 168*)

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.

Holy Week (*from the Book of Common Prayer, pg. 168*)

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Savior Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.



Tuesday, April 15 | Tuesday in Holy Week

Opening & Invitatory

In Morning Prayer, use the Lenten opening sentence (pg. 76 or pg. 38) and Lenten invitatory antiphon (pg. 81 or pg. 43), using Psalm 95 (pg. 724 or pg. 146) in place of the Venite.

In Evening Prayer, one of the hymns on pg. 9 & 10 of this guide may be sung in place of the Phos Hilaron or sung after the collects.

The Psalter

The following Psalms are said with the corresponding antiphons said before and after:

In Morning Prayer:

Antiphon In the time of my trouble, I sought the Lord.

Psalm 6 (BCP pg. 589)

Antiphon Because the poor cry out in misery, I will rise up, says the Lord, and give them the help they long for.

Psalm 12 (BCP pg. 597)

In Evening Prayer:

Antiphon They conspire against the life of the just, and condemn the innocent to death.

Psalm 94 (BCP pg. 722)

The First Reading for Morning Prayer (*Jeremiah 15:10-21*)

Reader A reading from the book of the prophet Jeremiah:

Woe is me, my mother, that you ever bore me, a man of strife and contention to the whole land! I have not lent, nor have I borrowed, yet all of them curse me. The Lord said: Surely I have intervened in your life for good, surely I have imposed enemies on you in a time of trouble and in a time of distress. Can iron and bronze break iron from the north? Your wealth and your treasures I will give as plunder, without price, for all your sins, throughout all your territory. I will make you serve your enemies in a land that you do not know, for in my anger a fire is kindled that shall burn forever. O Lord,

you know; remember me and visit me, and bring down retribution for me on my persecutors. In your forbearance do not take me away; know that on your account I suffer insult. Your words were found, and I ate them, and your words became to me a joy and the delight of my heart; for I am called by your name, O Lord, God of hosts. I did not sit in the company of merry-makers, nor did I rejoice; under the weight of your hand I sat alone, for you had filled me with indignation. Why is my pain unceasing, my wound incurable, refusing to be healed? Truly, you are to me like a deceitful brook, like waters that fail. Therefore thus says the Lord: If you turn back, I will take you back, and you shall stand before me. If you utter what is precious, and not what is worthless, you shall serve as my mouth. It is they who will turn to you, not you who will turn to them. And I will make you to this people a fortified wall of bronze; they will fight against you, but they shall not prevail over you, for I am with you to save you and deliver you, says the Lord. I will deliver you out of the hand of the wicked, and redeem you from the grasp of the ruthless.

Reader The Word of the Lord.

People *Thanks be to God.*

[Canticle 13 (pg. 90) (in Rite I, Canticle 2, pg. 49) is used, with the following antiphon:

O Lord of hosts, enthroned upon the Cherubim, look with pity upon your servants.]

The Second Reading for Morning Prayer *(Philippians 3:15-21)*

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

Let those of us then who are mature be of the same mind; and if you think differently about anything, this too God will reveal to you. Only let us hold fast to what we have attained. Brothers and sisters, join in imitating me, and observe those who live according to the example you have in us. For many live as enemies of the cross of Christ; I have often told you of them, and now I tell you even with tears. Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on earthly things. But our citizenship is in heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ. He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself.

Reader The Word of the Lord.

People *Thanks be to God.*

[Canticle 16 (pg. 92) (in Rite I, Canticle 4, pg. 50) is used, with the following antiphon:

Glorify me, O Father, in your own presence with the glory which I had with you before the world was made.]

The Third Reading for Morning Prayer

A Reading from a treatise On the Holy Spirit by Basil the Great

When humankind was estranged by disobedience, God our Saviour made a plan for raising us from our fall and restoring us to friendship with himself. According to this plan Christ came in the flesh, he showed us the gospel way of life, he suffered, died on the cross, was buried and rose from the dead. He did this so that we could be saved by imitation of him, and recover our original status as children of God by adoption. To attain holiness, then, we must not only pattern our lives on that of Christ by being gentle, humble and patient, but we must also imitate him in his death. Taking Christ for his model, Paul said that he wanted to become like him in his death in the hope that he too would be raised from death to life. We imitate Christ's death by being buried with him in baptism. If we ask what this kind of burial means and what benefit we may hope to derive from it, it means first of all making a complete break with our former way of life, and our Lord himself said that this cannot be done unless we are born again. In other words, we have to begin a new life, and we cannot do so until our previous life has been brought to an end. When runners reach the turning point on a racecourse, they have to pause briefly before they can go back in the opposite direction. So also when we wish to reverse the direction of our lives there must be a pause, or a death, to mark the end of one life and the beginning of another. Our descent into hell takes place when we imitate the burial of Christ by our baptism. The bodies of the baptized are in a sense buried in the water as a symbol of their renunciation of the sins of their unregenerate nature. As the Apostle says: 'The circumcision you have undergone is not an operation performed by human hands, but the complete stripping away of your unregenerate nature. This is the circumcision that Christ gave us, and it is accomplished by our burial with him in baptism.' Baptism cleanses the soul from the pollution of worldly thoughts and inclinations: 'You will wash me,' says the psalmist, 'and I shall be whiter than snow.' We receive this saving baptism only once because there was only one death and one resurrection for the salvation of the world, and baptism is its symbol.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John 12:20-26*)

Reader A reading from the Gospel according to St. John

Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, “Sir, we wish to see Jesus.” Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, “The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor.

Reader The Word of the Lord.

People *Thanks be to God.*

[The Magnificat (pg. 119, or in Rite I, pg. 65) is used, with the following antiphon:

The hour has come for the Son of Man to be glorified.]

The Second Reading for Evening Prayer

A Reading from *Abba* by Evelyn Underhill

There is no lesson Christ loves better to drive home, than this disconcerting fact of our common human fragility: which, when we have truly grasped it, kills resentment and puts indulgent pity in its place. Let the man, the group, the nation that is without sin cast the first stone. God’s forgiveness means the compassionate recognition of the weakness and instability of man; how often we cannot help it, how truly there is in us a ‘root and ground of sin,’ an implicit rebellion against the Holy, a tendency away from love and peace. And this requires of us the constant compassionate recognition of our fellow-creatures’ instability and weakness; of the fact that they too cannot help it. If the Christian penitent dares to ask that his many departures from the Christian norm, his impatience, gloom, self-occupation, unloving prejudices, reckless tongue, feverish desires, with all the damage they have caused to Christ’s Body, are indeed to be set aside, because—in spite of all—he longs for God and Eternal Life; then he too must set aside and forgive all that impatience, selfishness, bitter and foolish speech, sudden yieldings to base impulse in others have caused him to endure. Hardness is the one impossible thing. Harshness to others in those who ask and need the mercy of God sets up a conflict at the very heart of personality and shuts the door upon grace. And that which is true of the individual soul, is also true of the community; the penitent nation seeking the path of life must also conform to the law of charity. This principle applied in its fullness makes a demand on our generosity which only a purified and self-oblivious love can hope to meet. For every soul that appeals for God’s forgiveness

is required to move over to His side, and share the compassionate understanding, the unmeasured pity, with which He looks on human frailty and sin. So difficult is this to the proud and assertive creature, that it comes very near the end of our education in prayer. Indeed, the Christian doctrine of forgiveness is so drastic and so difficult, where there is a real and deep injury to forgive, that only those living in the Spirit, in union with the Cross, can dare to base their claim on it.

Reader Here ends the lesson.

[The Nunc Dimittis (pg. 120, or in Rite I, pg. 66) is used]

The Collect

Tuesday in Holy Week (*from the Book of Common Prayer, pg. 168*)

O God, who by the passion of thy blessed Son didst make an instrument of shameful death to be unto us the means of life: Grant us so to glory in the cross of Christ, that we may gladly suffer shame and loss for the sake of thy Son our Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever.
Amen.

Holy Week (*from the Book of Common Prayer, pg. 168*)

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Savior Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.



Wednesday, April 16 | Wednesday in Holy Week

Opening & Invitatory

In Morning Prayer, use the Lenten opening sentence (pg. 76 or pg. 38) and Lenten invitatory antiphon (pg. 81 or pg. 43), using Psalm 95 (pg. 724 or pg. 146) in place of the Venite.

In Evening Prayer, one of the hymns on pg. 9 & 10 of this guide may be sung in place of the Phos Hilaron or sung after the collects.

The Psalter

The following Psalms are said with the corresponding antiphons said before and after:

In Morning Prayer:

Antiphon Had it been an enemy who vaunted himself against me, then I could have borne it; but it was you, my companion, my own familiar friend.

Psalm 55 (BCP pg. 660)

In Evening Prayer:

Antiphon Arise, O God, maintain your cause.

Psalm 74 (BCP pg. 689)

The First Reading for Morning Prayer (*Jeremiah 17:5–10, 14–17*)

Reader A reading from the book of the prophet Jeremiah

Thus says the Lord: Cursed are those who trust in mere mortals and make mere flesh their strength, whose hearts turn away from the Lord. They shall be like a shrub in the desert, and shall not see when relief comes. They shall live in the parched places of the wilderness, in an uninhabited salt land. Blessed are those who trust in the Lord, whose trust is the Lord. They shall be like a tree planted by water, sending out its roots by the stream. It shall not fear when heat comes, and its leaves shall stay green; in the year of drought it is not anxious, and it does not cease to bear fruit. The heart is devious above all else; it is perverse— who can understand it? I the Lord test the mind and search the heart, to give to all according to their ways, according to the fruit of their

doings. Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for you are my praise. See how they say to me, "Where is the word of the Lord? Let it come!" But I have not run away from being a shepherd in your service, nor have I desired the fatal day. You know what came from my lips; it was before your face. Do not become a terror to me; you are my refuge in the day of disaster.

Reader The Word of the Lord.

People *Thanks be to God.*

[Canticle 14 (pg. 90) is used, with the following antiphon:

O Lord, you are full of compassion, long-suffering, and abounding in mercy.]

The Second Reading for Morning Prayer *(Philippians 4:1-13)*

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

Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved. I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life. Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you. I rejoice in the Lord greatly that now at last you have revived your concern for me; indeed, you were concerned for me, but had no opportunity to show it. Not that I am referring to being in need; for I have learned to be content with whatever I have. I know what it is to have little, and I know what it is to have plenty. In any and all circumstances I have learned the secret of being well-fed and of going hungry, of having plenty and of being in need. I can do all things through him who strengthens me.

Reader The Word of the Lord.

People *Thanks be to God.*

[Canticle 16 (pg. 92) (in Rite I, Canticle 4, pg. 50) is used, with the following antiphon:

I have power to lay down my life, and I have power to take it again.]

The Third Reading for Morning Prayer

A Reading from Revelations of Divine Love by Julian of Norwich

Our good Lord Jesus Christ said, 'Are you well satisfied with my suffering for you?' 'Yes, thank you, good Lord,' I replied. 'Yes, good Lord, bless you.' And the kind Lord Jesus said, 'If you are satisfied, I am satisfied too. It gives me greater happiness and joy and, indeed, eternal delight ever to have suffered for you. If I could possibly have suffered more, I would have done so.' In his word 'If I could possibly have suffered more, I would have done so,' I saw that he would have died again and again, for his love would have given him no rest until he had done so. I was most attentive to discover how often he might have died. The number, indeed, was so far beyond my comprehension and knowledge that I was unable to count it. Yet all this potential dying he would count as nothing for love of us. In comparison with this it seemed a small matter. For though the dear humanity of Christ could only suffer once, his goodness would always make him willing to do so - every day if need be. If he were to say that for love of me he would make a new heaven and a new earth, this would be a comparatively simple matter; something he could do every day if he wanted, with no great effort. But for love of me to be willing to die times without number - beyond human capacity to compute - is, to my mind, the greatest gesture our Lord God could make to the human soul. This is his meaning: 'How could I not, out of love for you, do all I can for you? This would not be difficult, since for love of you I am ready to die often, regardless of the suffering.' And here I saw that the love which made him suffer is as much greater than his pain as heaven is greater than earth. For his suffering was a noble and most worthy deed worked out by love in time - and his love has no beginning, but is now, and ever shall be. It was because of this love he said, 'If I could possibly have suffered more, I would have done so.' I saw Christ's complete happiness; his happiness would not have been complete if it were at all possible to have done it better.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John 12:27-36*)

Reader A reading from the gospel according to St. John

"Now my soul is troubled. And what should I say—'Father, save me from this hour'? No, it is for this reason that I have come to this hour. Father, glorify your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." The crowd standing there heard it and said that it was thunder. Others said, "An angel has spoken

to him.” Jesus answered, “This voice has come for your sake, not for mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself.” He said this to indicate the kind of death he was to die. The crowd answered him, “We have heard from the law that the Messiah remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?” Jesus said to them, “The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. While you have the light, believe in the light, so that you may become children of light.” After Jesus had said this, he departed and hid from them.

Reader The Word of the Lord.

People *Thanks be to God.*

[The Magnificat (pg. 119, or in Rite I, pg. 65) is used, with the following antiphon:

Now is the judgment of this world, now shall the ruler of this world be cast out; and I, when I am lifted up from the earth, will draw the whole world to myself.]

The Second Reading for Evening Prayer

A reading from a Paschal homily by Melito of Sardis, bishop

There was much proclaimed by the prophets about the mystery of the Passover: that mystery is Christ, and to him be glory for ever and ever. Amen. For the sake of suffering humanity he came down from heaven to earth, clothed himself in that humanity in the Virgin's womb, and was born a man. Having then a body capable of suffering, he took the pain of fallen man upon himself; he triumphed over the diseases of soul and body that were its cause, and by his Spirit, which was incapable of dying, he dealt man's destroyer, death, a fatal blow. He was led forth like a lamb; he was slaughtered like a sheep. He ransomed us from our servitude to the world, as he had ransomed Israel from the land of Egypt; he freed us from our slavery to the devil, as he had freed Israel from the hand of Pharaoh. He sealed our souls with his own Spirit, and the members of our body with his own blood. He is the One who covered death with shame and cast the devil into mourning as Moses cast Pharaoh into mourning. He is the One who smote sin and robbed iniquity of offspring, as Moses robbed the Egyptians of their offspring. He is the One who brought us out of slavery into freedom, out of darkness into light, out of death into life, out of tyranny into an eternal kingdom; who made us a new priesthood, a people chosen to be his own for ever. He is the Passover that is our salvation. It is he who endured every kind of suffering in all those who foreshadowed him. In Abel he was slain, in Isaac bound, in Jacob exiled, in Joseph sold, in Moses

exposed to die. He was sacrificed in the Passover lamb, persecuted in David, dishonored in the prophets. It is he who was made man of the Virgin, he who was hung on the tree; it is he who was buried in the earth, raised from the dead, and taken up to the heights of heaven. He is the mute lamb, the slain lamb, the lamb born of Mary, the fair ewe. He was seized from the flock, dragged off to be slaughtered, sacrificed in the evening, and buried at night. On the tree no bone of his was broken; in the earth his body knew no decay. He is the One who rose from the dead, and who raised man from the depths of the tomb.

Reader Here ends the lesson.

[The Nunc Dimittis (pg. 120, or in Rite I, pg. 66) is used]

The Collects

Wednesday in Holy Week (*from the Book of Common Prayer, pg. 169*)

O Lord God, whose blessed Son our Savior gave his back to the smiters and hid not his face from shame: Grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.

Holy Week (*from the Book of Common Prayer, pg. 168*)

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Savior Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.



Thursday, April 17

MAUNDY THURSDAY

Opening & Invitatory

In Morning Prayer, use the Lenten opening sentence (pg. 76 or pg. 38) and Lenten invitatory antiphon (pg. 81 or pg. 43), using Psalm 95 (pg. 724 or pg. 146) in place of the Venite. "Glory to the Father . . ." is not said. Alternately, according to ancient custom, the order may begin immediately at the antiphon for the first Psalm (omitting the Invitatory)

In Evening Prayer, the Phos Hilaron is omitted, and the "Glory to the Father . . ." is not said.

The Psalter

The following Psalms are said with the corresponding antiphons said before and after:

In Morning Prayer:

Antiphon I said, O my God, do not take me away in the midst of my days.

Psalm 102 (BCP pg. 731)

In Evening Prayer:

Antiphon The betrayer had given them a sign, saying, The one I shall kiss is the man; seize him.

Psalm 142 (*BCP pg. 798*)

Antiphon My spirit faints within me; my heart within me is desolate.

Psalm 143 (*BCP pg. 799*)

The First Reading for Morning Prayer (*Jeremiah 20:7-11*)

Reader A reading from the book of the prophet Jeremiah

O Lord, you have enticed me, and I was enticed; you have overpowered me, and you have prevailed. I have become a laughingstock all day long; everyone mocks me. For whenever I speak, I must cry out, I must shout, "Violence and destruction!" For the word of the Lord has become for me a reproach and derision all day long. If I say, "I will not mention him, or speak any more in his name," then within me there is something like a burning fire shut up in my bones; I am weary with holding it in, and I cannot. For I hear many whispering: "Terror is all around! Denounce him! Let us denounce him!" All my close friends are watching for me to stumble. "Perhaps he can be enticed, and we can prevail against him, and take our revenge on him." But the Lord is with me like a dread warrior; therefore my persecutors will stumble, and they will not prevail. They will be greatly shamed, for they will not succeed. Their eternal dishonor will never be forgotten.

Reader The Word of the Lord.

People Thanks be to God.

[*Canticle 8 (pg. 85) is used, with the following antiphon:*

Reproach and derision have I suffered from many, but the Lord is with me as a mighty warrior.]

The Second Reading for Morning Prayer (*I Corinthians 10:14-17, 11:27-32*)

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

Therefore, my dear friends, flee from the worship of idols. I speak as to sensible people; judge for yourselves what I say. The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord.

Examine yourselves, and only then eat of the bread and drink of the cup. For all who eat and drink without discerning the body, eat and drink judgment against themselves. For this reason many of you are weak and ill, and some have died. But if we judged ourselves, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

Reader The Word of the Lord.

People *Thanks be to God.*

[Canticle 16 (pg. 92) (in Rite I, Canticle 4, pg. 50) is used, with the following antiphon:

Earnestly have I desired to eat this Passover with you before I suffer.]

The Third Reading for Morning Prayer

A Reading from the instructions of Cyril of Jerusalem to the newly baptized

Our Lord Jesus Christ, on the same night in which he was betrayed, took bread, and when he had given thanks he broke it, and said: 'Take, eat; this is my body'; and having taken the cup and given thanks, he said: 'Take, drink, this is my blood.' Since he himself has declared and said of the bread: 'This is my body,' who can dare doubt the truth of his words? And since he has affirmed and said: 'This is my blood,' who need ever hesitate, saying that it is not his blood? Therefore with complete confidence let us all partake of the body and blood of Christ: for in the figure of bread is given to you his body, and in the figure of wine his blood; for in so partaking of the body and blood of Christ, you will be made of the same body and the same blood with him. This is how we as Christians come to bear Christ in us, because his body and blood are diffused through our members; as the blessed Peter himself said: 'we become partakers of the divine nature.' Once, when discoursing with the Jews, Christ said: 'Except you eat my flesh and drink my blood, you have no life in you.' The Jews did not grasp the spiritual significance of what he was saying, and were offended at his words: they went backwards, supposing that he was inviting them to eat flesh. Even under the Old Testament there was shewbread; but this, as it belonged to the Old Testament, came to an end; but in the New Testament there is the bread of heaven, and the cup of salvation, sanctifying soul and body; for as the bread has respect to our body, so is the Word appropriate to our soul. Contemplate, therefore, the bread and wine not as bare elements, for they are, according to the Lord's declaration, the body and blood of Christ. Though sense suggests otherwise, let faith steady you. Judge not this matter from taste, but from faith be fully assured without misgiving, that you have been promised the body and blood of Christ. Having learned these things, let us be fully persuaded that what appears to be bread is not so, that although bread by taste it is

nothing less than the body of Christ; and that what seems to be wine is not wine, that although its taste suggests so, it is in fact the blood of Christ. Concerning this David sang of old: 'Bread which strengthens our heart, and oil which gives us a shining countenance.' So I bid you, strengthen your heart, partaking of these things spiritually, and so make the countenance of your soul shine. And thus having the mystery unveiled by a pure conscience, may you 'behold as in a mirror the glory of the Lord', and proceed from 'glory to glory', in Christ Jesus our Lord.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John 17:1-11 (12-26)*)

Reader A reading from the Gospel according to St. John

After Jesus had spoken these words, he looked up to heaven and said, "Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed. "I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. [While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled. But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves. I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. I am not asking you to take them out of the world, but I ask you to protect them from the evil one. They do not belong to the world, just as I do not belong to the world. Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth. "I ask not only on behalf of these, but also on behalf of

those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world. "Righteous Father, the world does not know you, but I know you; and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them."]

Reader The Word of the Lord.

People *Thanks be to God.*

[The Magnificat (pg. 119, or in Rite I, pg. 65) is used, with the following antiphon:

As they were eating, Jesus took bread, and blessed it, and broke it, and gave it to his disciples.]

The Second Reading for Evening Prayer

A Reading from *A Rule of Life for a Recluse* by Aelred of Rievaulx

Now then go up with our Lord into the large upper room, furnished for supper, and rejoice to share the delights of the meal which brings us salvation. Let love overcome shyness, affection drive out fear, so that he may at least give you an alms from the crumbs of that table when you beg for something. Or stand at a distance and, like a poor man looking to a rich man, stretch out your hand to receive something. Let your tears declare your hunger. But when he rises from table, girds himself with the towel and pours water into the basin, consider what majesty it is that is washing and drying the feet of mere mortals, what graciousness it is that touches with his sacred hands the feet of the traitor. Look and wait and, last of all, give him your own feet to wash, because those whom he does not wash will have no part with him. Why are you in such a hurry to go out now? Wait a little while. Do you see? Who is that, I ask, who is reclining on his breast and bends back his head to lay it in his bosom? Happy is he, whoever he may be. O, I see: his name is John. O John, tell us what sweetness, what grace and tenderness, what light and devotion you are imbibing from that fountain. There indeed are all the treasures of wisdom and knowledge, the fountain of mercy, the abode of loving kindness, the honeycomb of eternal sweetness.

Reader Here ends the lesson.

[The Nunc Dimittis (pg. 120, or in Rite I, pg. 66) is used]

The Preces

In Morning Prayer, in place of the Apostle's Creed, Lord's prayer and Suffrages, the following is said:

V. Kyrie Eleison. Kyrie Eleison. Kyrie Eleison.

R. Lord, have mercy upon us

V. Christ the Lord became obedient unto death.

R. Christe eleison

V. Who didst come to suffer on our behalf

R. Christe eleison

V. Who, with outstretched arms upon the Cross, didst draw all ages unto thee.

R. Christe eleison

V. Who in prophecy didst foreshow: I will be thy death, O Death.

R. Lord, have mercy upon us

V. Christ the Lord became obedient unto death. Kyrie Eleison. Kyrie Eleison. Kyrie Eleison.

R. Lord, have mercy upon us

V. Christ the Lord became obedient unto death.

R. Even the death of the Cross.

(Silently) Our Father . . .

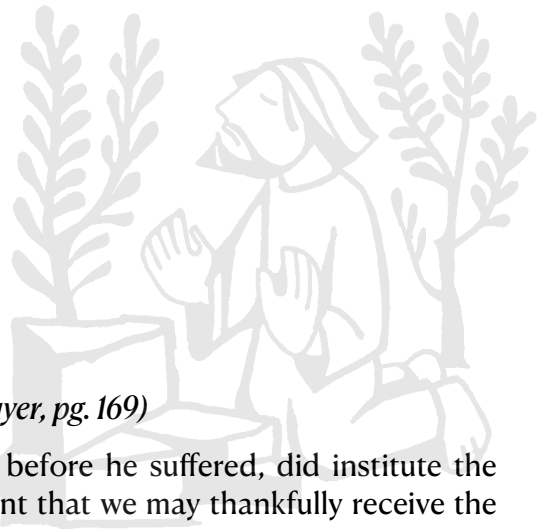
All say Psalm 51 (pg. 656)

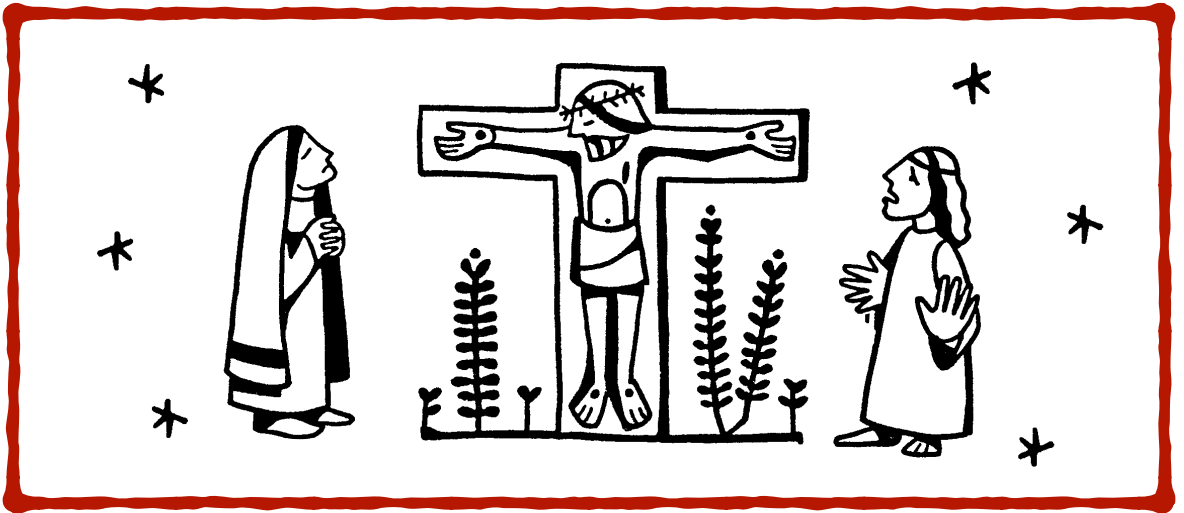
Immediately after this follows the Collects.

The Collects

Maundy Thursday (from the Book of Common Prayer, pg. 169)

Almighty Father, whose dear Son, on the night before he suffered, did institute the Sacrament of his Body and Blood: Mercifully grant that we may thankfully receive the same in remembrance of him who in these holy mysteries giveth us a pledge of life eternal, the same thy Son Jesus Christ our Lord; who now liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*





Friday, April 18

GOOD FRIDAY

Opening & Invitatory

In Morning Prayer, use the Lenten opening sentence (pg. 76 or pg. 38) and Lenten invitatory antiphon (pg. 81 or pg. 43), using Psalm 95 (pg. 724 or pg. 146) in place of the Venite. "Glory to the Father . . ." is not said. Alternately, according to ancient custom, the order may begin immediately at the antiphon for the first Psalm (omitting the Invitatory)

In Evening Prayer, the Phos Hilaron is omitted, and the "Glory to the Father . . ." is not said.

The Psalter

The following Psalms are said with the corresponding antiphons said before and after:

In Morning Prayer:

Antiphon They divide my garments among them; they cast lots for my clothing.

Psalm 22 (BCP pg. 610)

In Evening Prayer:

Antiphon We have been sanctified by the offering of the body of Jesus Christ once for all.

Psalm 40 (*BCP pg. 640*)

Antiphon He was led as a lamb to the slaughter, and he opened not his mouth.

Psalm 54 (*BCP pg. 659*)

The First Reading for Morning Prayer (*Wisdom of Solomon 1:16–2:1, 2:12–22*)

Reader A reading from the Wisdom of Solomon

But the ungodly by their words and deeds summoned death; considering him a friend, they pined away and made a covenant with him, because they are fit to belong to his company. For they reasoned unsoundly, saying to themselves, “Short and sorrowful is our life, and there is no remedy when a life comes to its end, and no one has been known to return from Hades. “Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law, and accuses us of sins against our training. He professes to have knowledge of God, and calls himself a child of the Lord. He became to us a reproof of our thoughts; the very sight of him is a burden to us, because his manner of life is unlike that of others, and his ways are strange. We are considered by him as something base, and he avoids our ways as unclean; he calls the last end of the righteous happy, and boasts that God is his father. Let us see if his words are true, and let us test what will happen at the end of his life; for if the righteous man is God’s child, he will help him, and will deliver him from the hand of his adversaries. Let us test him with insult and torture, so that we may find out how gentle he is, and make trial of his forbearance. Let us condemn him to a shameful death, for, according to what he says, he will be protected.” Thus they reasoned, but they were led astray, for their wickedness blinded them, and they did not know the secret purposes of God, nor hoped for the wages of holiness, nor discerned the prize for blameless souls.

Reader The Word of the Lord.

People Thanks be to God.

[*Canticle 14 (pg. 90) is used, with the following antiphon:*

He was offered because he himself willed it; and he himself has borne our sins.]

The Second Reading for Morning Prayer (*John 13:36–38*)

Reader A reading from the Gospel according to St. John

Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going, you cannot follow me now; but you will follow afterward." Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you." Jesus answered, "Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times.

Reader The Word of the Lord.

People *Thanks be to God.*

[Canticle 16 (pg. 92) (in Rite I, Canticle 4, pg. 50) is used, with the following antiphon:

Over his head they put the charge against him which read: Jesus of Nazareth, the King of the Jews.]

The Third Reading for Morning Prayer

A Reading from a sermon of Leo the Great

Those who have a true devotion to the passion of the Lord must so contemplate Jesus on the cross with the eyes of their heart that they identify themselves with his flesh. Let the earth tremble when its Redeemer is put to death; let the rocks of faithless hearts be split open; and let those who are imprisoned in the sepulchres of their mortality push off the tombstones that imprison them, and leap forth. May signs of our future resurrection appear today in the holy city, that is, the Church of God, and hearts experience that which our bodies will one day undergo. The victory of the cross is denied to none of the weak: there is no one on earth who cannot be helped by the prayer of Christ. For if his prayer aided those who insisted on raging against him, how much more will it aid those who turn to him in love? Ignorance has been banished, difficulties have been eased, and the sacred blood of Christ has extinguished the flaming sword of the cherubim which has blocked our path to life. The gloom of the old night has given way to the true light. Christian people everywhere are invited to share the riches of paradise. The road home to that lost country from which we have been in exile is now made plain to all who have been reborn. The way lies open before us all: it was opened even to a thief, and can only be closed through our own fault. So my dear people, as we celebrate this profound mystery of our redemption, let us acknowledge in the teaching of God's Spirit, the glory we are called to share, and the hope into which we have entered. We must not allow the activities of our life to fill us either with anxiety or pride, so that we are unable to strive with our whole being to be conformed to the pattern of our Redeemer, and to walk in his way. He has achieved and suffered everything necessary for our salvation, so that the power which was in the Head might also be found in us, his body.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*1 Peter 1:10–20*)

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

Concerning this salvation, the prophets who prophesied of the grace that was to be yours made careful search and inquiry, inquiring about the person or time that the Spirit of Christ within them indicated when it testified in advance to the sufferings destined for Christ and the subsequent glory. It was revealed to them that they were serving not themselves but you, in regard to the things that have now been announced to you through those who brought you good news by the Holy Spirit sent from heaven—things into which angels long to look! Therefore prepare your minds for action; discipline yourselves; set all your hope on the grace that Jesus Christ will bring you when he is revealed. Like obedient children, do not be conformed to the desires that you formerly had in ignorance. Instead, as he who called you is holy, be holy yourselves in all your conduct; for it is written, “You shall be holy, for I am holy.” If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish. He was destined before the foundation of the world, but was revealed at the end of the ages for your sake.

[The Magnificat (pg. 119, or in Rite I, pg. 65) is used, with the following antiphon:

God spared not his only Son, but offered him up for us all.]

The Second Reading for Evening Prayer (*John 19:38–42*)

Reader A reading from the Gospel according to St. John

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Reader The Word of the Lord.

People *Thanks be to God.*

[The Nunc Dimittis (pg. 120, or in Rite I, pg. 66) is used]

The Third Reading for Evening Prayer

A reading from the Catecheses by John Chrysostom, bishop

If we wish to understand the power of Christ's blood, we should go back to the ancient account of its prefiguration in Egypt. Sacrifice a lamb without blemish, commanded Moses, and sprinkle its blood on your doors. If we were to ask him what he meant, and how the blood of an irrational beast could possibly save men endowed with reason, his answer would be that the saving power lies not in the blood itself, but in the fact that it is a sign of the Lord's blood. In those days, when the destroying angel saw the blood on the doors he did not dare to enter, so how much less will the devil approach now when he sees, not that figurative blood on the doors, but the true blood on the lips of believers, the doors of the temple of Christ. If you desire further proof of the power of this blood, remember where it came from, how it ran down from the cross, flowing from the Master's side. The gospel records that when Christ was dead, but still hung on the cross, a soldier came and pierced his side with a lance and immediately there poured out water and blood. Now the water was a symbol of baptism and the blood, of the holy eucharist. The soldier pierced the Lord's side, he breached the wall of the sacred temple, and I have found the treasure and made it my own. So also with the lamb: the Jews sacrificed the victim and I have been saved by it. There flowed from his side water and blood. Beloved, do not pass over this mystery without thought; it has yet another hidden meaning, which I will explain to you. I said that water and blood symbolized baptism and the holy eucharist. From these two sacraments the Church is born: from baptism, the cleansing water that gives rebirth and renewal through the Holy Spirit, and from the holy eucharist. Since the symbols of baptism and the eucharist flowed from his side, it was from his side that Christ fashioned the Church, as he had fashioned Eve from the side of Adam. Moses gives a hint of this when he tells the story of the first man and makes him exclaim: Bone from my bones and flesh from my flesh! As God then took a rib from Adam's side to fashion a woman, so Christ has given us blood and water from his side to fashion the Church. God took the rib when Adam was in a deep sleep, and in the same way Christ gave us the blood and the water after his own death. Do you understand, then, how Christ has united his bride to himself and what food he gives us all to eat? By one and the same food we are both brought into being and nourished. As a woman nourishes her child with her own

blood and milk, so does Christ unceasingly nourish with his own blood those to whom he himself has given life.

Reader Here ends the lesson.

The Preces

In Morning Prayer, in place of the Apostle's Creed, Lord's prayer and Suffrages, the following is said:

V. Kyrie Eleison. Kyrie Eleison. Kyrie Eleison.

R. Lord, have mercy upon us

V. Christ the Lord became obedient unto death.

R. Christe eleison

V. Who didst come to suffer on our behalf

R. Christe eleison

V. Who, with outstretched arms upon the Cross, didst draw all ages unto thee.

R. Christe eleison

V. Who in prophecy didst foreshow: I will be thy death, O Death.

R. Lord, have mercy upon us

V. Christ the Lord became obedient unto death. Kyrie Eleison. Kyrie Eleison. Kyrie Eleison.

R. Lord, have mercy upon us

V. Christ the Lord became obedient unto death.

R. Even the death of the Cross.

(Silently) Our Father . . .

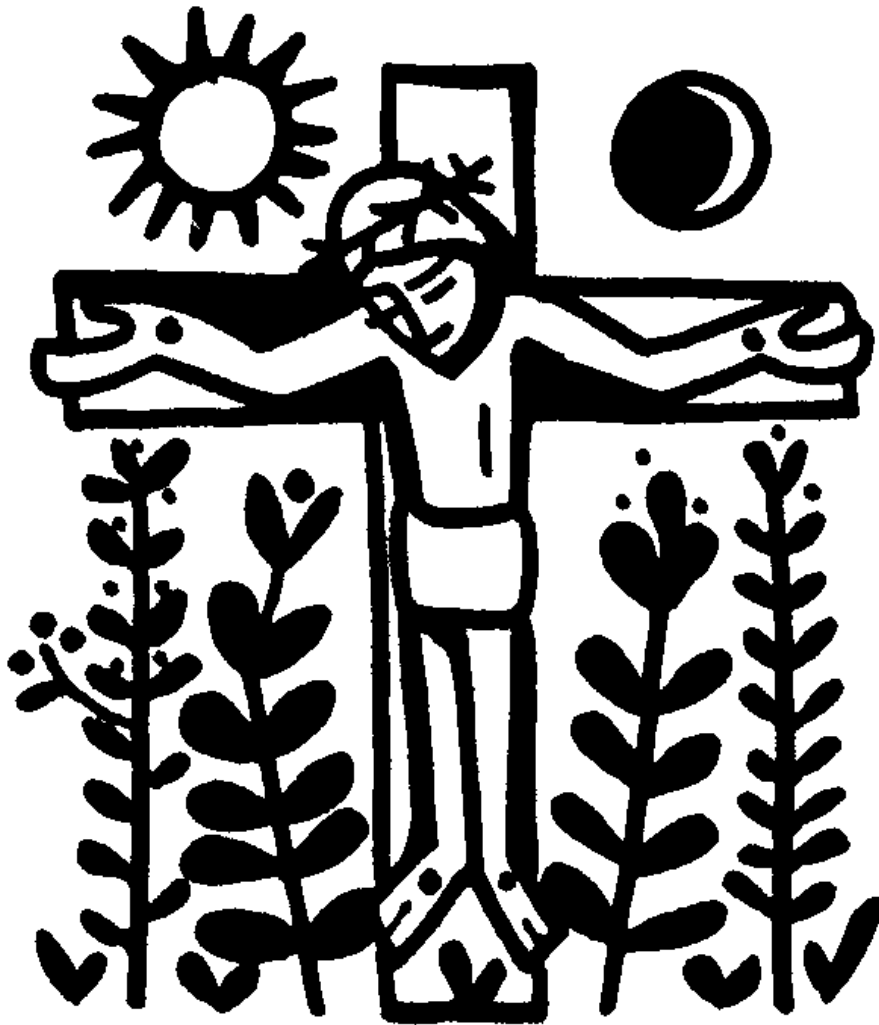
All say Psalm 51 (*pg. 656*)

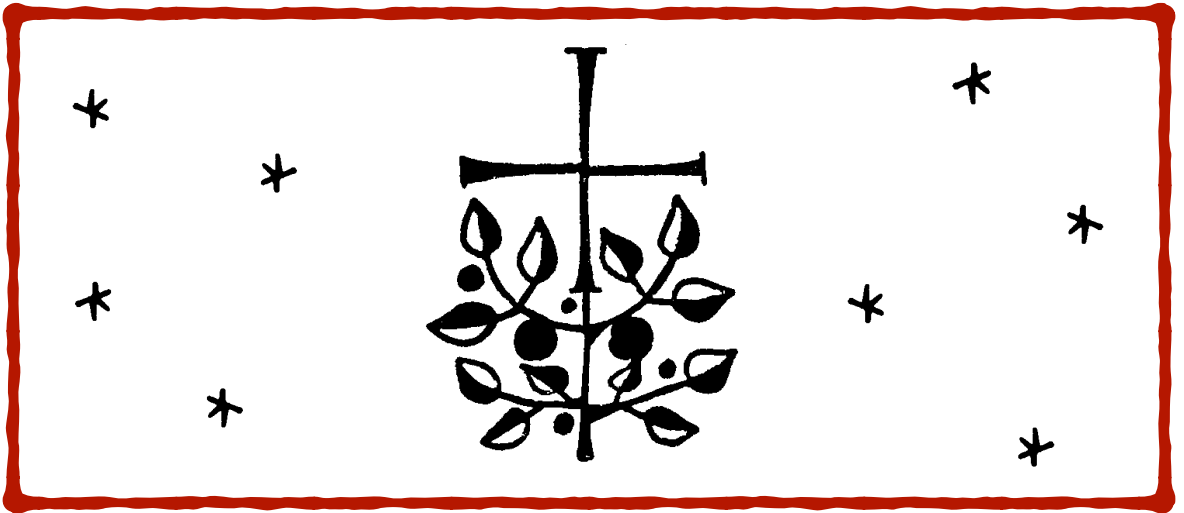
Immediately after this follows the Collects.

The Collects

Good Friday (*from the Book of Common Prayer, pg. 169*)

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of sinners, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.





Saturday, April 19

HOLY SATURDAY

Opening & Invitatory

In Morning Prayer, use the Lenten opening sentence (pg. 76 or pg. 38) and Lenten invitatory antiphon (pg. 81 or pg. 43), using Psalm 95 (pg. 724 or pg. 146) in place of the Venite. "Glory to the Father . . ." is not said. Alternately, according to ancient custom, the order may begin immediately at the antiphon for the first Psalm (omitting the Invitatory)

In Evening Prayer, the Phos Hilaron is omitted, and the "Glory to the Father . . ." is not said.

The Psalter

The following Psalms are said with the corresponding antiphons said before and after:

In Morning Prayer:

Antiphon I have become like one who has no strength, lost among the dead.

Psalm 88 (BCP pg. 712)

In Evening Prayer:

Antiphon I believe that I shall see the goodness of the Lord in the land of the living.

The First Reading for Morning Prayer (*Job 19:21-27a*)

Reader A reading from the book of Job

Have pity on me, have pity on me, O you my friends, for the hand of God has touched me! Why do you, like God, pursue me, never satisfied with my flesh? “O that my words were written down! O that they were inscribed in a book! O that with an iron pen and with lead they were engraved on a rock forever! For I know that my Redeemer lives, and that at the last he will stand upon the earth; and after my skin has been thus destroyed, then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another.

Reader The Word of the Lord.

People Thanks be to God.

[*Canticle 14* (pg. 90) is used, with the following antiphon:

Lord, remember me when you come into your kingdom.]

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

Reader A reading from the letter to the Hebrews

Therefore, while the promise of entering his rest is still open, let us take care that none of you should seem to have failed to reach it. For indeed the good news came to us just as to them; but the message they heard did not benefit them, because they were not united by faith with those who listened. For we who have believed enter that rest, just as God has said, “As in my anger I swore, ‘They shall not enter my rest,’” though his works were finished at the foundation of the world. For in one place it speaks about the seventh day as follows, “And God rested on the seventh day from all his works.” And again in this place it says, “They shall not enter my rest.” Since therefore it remains open for some to enter it, and those who formerly received the good news failed to enter because of disobedience, again he sets a certain day—“today”—saying through David much later, in the words already quoted, “Today, if you hear his voice, do not harden your hearts.” For if Joshua had given them rest, God would not speak later about another day. So then, a sabbath rest still remains for the people of God; for those who enter God’s rest also cease from their labors as God did from his. Let us therefore make every effort to enter that rest, so that no one may fall through such disobedience as theirs. Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is

able to judge the thoughts and intentions of the heart. And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account. Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

Reader The Word of the Lord.

People *Thanks be to God.*

[Canticle 16 (pg. 92) (in Rite I, Canticle 4, pg. 50) is used, with the following antiphon:

Savior of the world, by thy cross and precious blood thou hast redeemed us; save us, and help us, we humbly beseech thee, O Lord.]

The Third Reading for Morning Prayer

A reading from an ancient homily on the holy and great Sabbath

Something strange is happening-there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. God has died in the flesh and hell trembles with fear. He has gone to search for our first parent, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve, he who is both God and the son of Eve. The Lord approached them bearing the cross, the weapon that had won him the victory. At the sight of him Adam, the first man he had created, struck his breast in terror and cried out to everyone: "My Lord be with you all." Christ answered him: "And with your spirit." He took him by the hand and raised him up, saying: "Awake, O sleeper, and rise from the dead, and Christ will give you light." I am your God, who for your sake have become your son. Out of love for you and for your descendants I now by my own authority command all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are sleeping to arise. I order you, O sleeper, to awake. I did not create you to be held a prisoner in hell. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were created in my image. Rise, let us leave this place, for you are in me and I am in you; together we form only one person and we cannot be separated. For your sake I, your God, became your son; I, the Lord, took the form of a slave; I, whose home is above the heavens, descended to

the earth and beneath the earth. For your sake, for the sake of man, I became like a man without help, free among the dead. For the sake of you, who left a garden, I was betrayed to the Jews in a garden, and I was crucified in a garden. See on my face the spittle I received in order to restore you the life I once breathed into you. See there the marks of the blows I received in order to refashion your warped nature in my image. On my back see the marks of the scourging I endured to remove the burden of sin that weighs upon your back. See my hands, nailed firmly to a tree, for you who once wickedly stretched out your hand to a tree. I slept on the cross and a sword pierced my side for you who slept in paradise and brought forth Eve from your side. My side has healed the pain in yours. My sleep will rouse you from your sleep in hell. The sword that pierced me has sheathed the sword that was turned against you. Rise, let us leave this place. The enemy led you out of the earthly paradise. I will not restore you to that paradise, but I will enthrone you in heaven. I forbade you the tree that was only a symbol of life, but see, I who am life itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The throne formed by cherubim waits you, its bearers swift and eager. The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*Romans 8:1-11*)

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

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who

raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

Reader The Word of the Lord.

People *Thanks be to God.*

[The Magnificat (pg. 119, or in Rite I, pg. 65) is used, with the following antiphon:

O Death, I will be your death; O Grave, I will be your destruction.]

The Second Reading for Evening Prayer

A Reading from a homily of Ephrem of Syria

Death trampled our Lord underfoot, but he in his turn treated death as a highroad for his own feet. He submitted to it, enduring it willingly, because by this means he would be able to destroy death in spite of itself. Death had its own way when our Lord went out from Jerusalem carrying his cross: but when by a loud cry from that cross he summoned the dead from the underworld, death was powerless to prevent it. Death slew him by means of the body which he had assumed, but that same body proved to be the weapon with which he conquered death. In slaying our Lord, death itself was slain. It was able to kill natural human life, but was itself killed by the life that is above the nature of mortals. Death could not devour our Lord unless he possessed a body, neither could hell swallow him up unless he bore our flesh; and so he came in search of a chariot in which to ride to the underworld. This chariot was the body which he received from the Virgin; in it he invaded death's fortress, broke open its strongroom and scattered all its treasure. At length he came upon Eve the mother of all the living. She was that vineyard whose enclosure her own hands had enabled death to violate, so that she could taste its fruit; thus the mother of all the living became the source of death for every living creature. But in her stead Mary grew up a new vine in place of the old. Christ, the new life, dwelt within her. When death, with its customary impudence, came foraging for her mortal fruit, it encountered its own destruction in the hidden life that fruit contained. All unsuspecting, it swallowed him up, and in so doing released life itself and set free a multitude. He who was also the carpenter's glorious son set up his cross above death's all-consuming jaws, and led the human race into the dwelling place of life. Since a tree had brought about the downfall of humankind, it was upon a tree that humankind crossed over to the realm of life. Bitter was the branch that had once been grafted upon that ancient tree, but sweet the young shoot that has now been grafted in, the shoot in which we are meant to recognise the Lord whom no creature can resist. We give glory to you, Lord, who raised up your cross to span the jaws of death like a bridge by which souls might pass

from the region of the dead to the land of the living. We give glory to you who put on the body of a single mortal and made it the source of life for every other mortal. You are incontestably alive. Your murderers sowed your living body in the earth as farmers sow grain, but it sprang up and yielded an abundant harvest of people raised from the dead. Come then, my brothers and sisters, let us offer our Lord the great and all-embracing sacrifice of our love, pouring out our treasury of hymns and prayers before him who offered his cross in sacrifice to God for the enrichment of us all.

Reader Here ends the lesson.

[The Nunc Dimittis (pg. 120, or in Rite I, pg. 66) is used]

The Preces

In Morning Prayer, in place of the Apostle's Creed, Lord's prayer and Suffrages, the following is said:

V. Kyrie Eleison. Kyrie Eleison. Kyrie Eleison.

R. Lord, have mercy upon us

V. Christ the Lord became obedient unto death.

R. Christe eleison

V. Who didst come to suffer on our behalf

R. Christe eleison

V. Who, with outstretched arms upon the Cross, didst draw all ages unto thee.

R. Christe eleison

V. Who in prophecy didst foreshow: I will be thy death, O Death.

R. Lord, have mercy upon us

V. Christ the Lord became obedient unto death. Kyrie Eleison. Kyrie Eleison. Kyrie Eleison.

R. Lord, have mercy upon us

V. Christ the Lord became obedient unto death.

R. Even the death of the Cross.

(Silently) Our Father . . .

All say Psalm 51 *(pg. 656)*

Immediately after this follows the Collect.

The Collects

Holy Saturday (*from the Book of Common Prayer, pg. 169*)

O God, Creator of heaven and earth: Grant that, as the crucified body of thy dear Son was laid in the tomb and rested on this holy Sabbath, so we may await with him the coming of the third day, and rise with him to newness of life; who now liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

