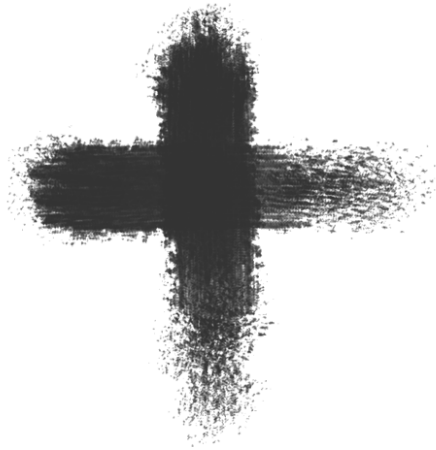


Guide *for* ***the* Daily Office**

For the Week of the Last Sunday after the Epiphany
March 2-8, 2025



Private Prayers *for Before & After the Office*

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

Before the Office

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

The Prayer of St. Gertrude

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

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

After the Office

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

The Our Father may be prayed silently

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

How-to use *this* Guide

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

There are two sections to this guide:

1. The Ordinary
2. The Propers

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

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

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

Introduction *Read the introduction found in the Ordinary*

Opening Sentence *Choose one of the acclamations for “At any time”* pg. 78

Invitatory *“Lord, open our lips, etc.”* pg. 80

Antiphon *use the antiphon under “On other Sundays and weekdays”* pg. 81

Venite or Jubilate pg. 82

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

Mondays 9: The First Song of Isaiah pg. 86

Tuesdays 13: A Song of Praise pg. 90

Wednesdays 14: A Song of Penitence pg. 90

Thursday 8: The Song of Moses pg. 85

Friday 14: A Song of Penitence pg. 90

Saturday 12: A Song of Creation pg. 88

Sundays & Major Feasts 16: The Song of Zechariah pg. 92

Second Lesson *Read the first reading appointed*

Second Canticle

Mondays 19: The Song of the Redeemed pg. 94

Tuesdays 18: A Song to the Lamb pg. 93

Wednesdays 16: The Song of Zechariah pg. 92

Thursday 19: The Song of the Redeemed pg. 94

Friday 18: A Song to the Lamb pg. 93

Saturday 19: The Song of the Redeemed pg. 94

<i>Sundays & Major Feasts</i> 21: You are God	pg. 95
[Third Lesson <i>if there is a third lesson appointed, read it here</i>]	
Apostles' Creed	pg. 96
Lord's Prayer	pg. 97
Suffrages <i>Ordinarily, use Suffrage A. On Sundays & Major feast days, use Suffrage B.</i>	pg. 97-8
Collect(s) of the Day <i>Read the appointed collects</i>	
Collect of the Week	
<i>Mondays</i> A Collect for the Renewal of Life	pg. 99
<i>Tuesdays</i> A Collect for Peace	pg. 99
<i>Wednesdays</i> A Collect for Grace	pg. 100
<i>Thursday</i> A Collect for Guidance	pg. 100
<i>Friday</i> A Collect for Fridays	pg. 99
<i>Saturday</i> A Collect for Saturdays	pg. 99
<i>Sundays</i> A Collect for Sundays	pg. 98
Prayer for Mission <i>Choose one of the three prayers for mission</i>	pg. 100-1
Intercessions & Thanksgivings <i>Add as appointed</i>	
Silence <i>Intercessions/thanksgivings may be added, silently or aloud</i>	
[The General Thanksgiving <i>may be added here</i>]	pg. 101
A Prayer of St. Chrysostom	pg. 102
Concluding Versicle and Sentence	pg. 102

The **Ordinary** *for* **Evening Prayer**

Introduction *Read the introduction found in the Ordinary*

Opening Sentence *Choose one of the opening sentences* pg. 115-16

Confession of Sin *The confession of sin is said together in unison* pg. 116

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

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

Phos Hilaron *Say together the “O Gracious Light”* pg. 118

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

Mondays 8: The Song of Moses pg. 85

Tuesdays 10: The Second Song of Isaiah pg. 86

Wednesdays 12: A Song of Creation pg. 88

Thursday 11: The Third Song of Isaiah pg. 87

Friday 13: A Song of Praise pg. 90

Saturday 9: The First Song of Isaiah pg. 86

Sundays & Major Feasts The Song of Mary (*Magnificat*) pg. 119

The Second Lesson *Read the first reading appointed*

Second Canticle

Mondays-Saturdays The Song of Mary *Magnificat* pg. 119

Sundays & Major Feasts The Song of Simeon *Nunc dimittis* pg. 120

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

Apostles’ Creed pg. 120

Lord’s Prayer pg. 121

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

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

The Collect of the Week

Mondays A Collect for Peace pg. 123

Tuesdays A Collect for Aid against Perils pg. 123

Wednesdays A Collect for Protection pg. 124

Thursday A Collect for the Presence of Christ pg. 124

Friday A Collect for Fridays pg. 123

Saturday A Collect for Saturdays pg. 123

Sundays A Collect for Sundays pg. 123

Prayer for Mission *Choose one of the three prayers for mission* pg. 100-1

Intercessions & Thanksgivings *Add as appointed*

Silence *Personal intercessions/thanksgivings may be added*

The General Thanksgiving pg. 125

A Prayer of St. Chrysostom pg. 126

Concluding Versicle and Sentence pg. 126

The Angelus

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

V. The Angel of the Lord announced unto Mary.

R. And she conceived by the Holy Ghost.

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

V. Behold the handmaid of the Lord.

R. Be it unto me according to thy Word.

Hail Mary . . .

V. And the Word was made flesh.

R. And dwelt among us.

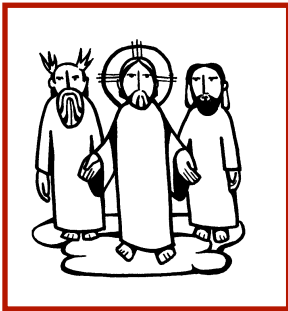
Hail Mary . . .

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

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

Let us pray.

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



Sunday, March 2 | The Last Sunday after the Epiphany

The Psalter

In Morning Prayer, Psalm 148, 149, 150 (*BCP page 805*)

In Evening Prayer, Psalm 114, 115 (*BCP page 756*)

The First Reading for Morning Prayer (*Deuteronomy 6:1–9*)

Reader A reading from the book of Deuteronomy

Now this is the commandment—the statutes and the ordinances—that the Lord your God charged me to teach you to observe in the land that you are about to cross into and occupy, so that you and your children and your children's children may fear the Lord your God all the days of your life, and keep all his decrees and his commandments that I am commanding you, so that your days may be long. Hear therefore, O Israel, and observe them diligently, so that it may go well with you, and so that you may multiply greatly in a land flowing with milk and honey, as the Lord, the God of your ancestors, has promised you. Hear, O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might. Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand, fix them as an emblem on your forehead, and write them on the doorposts of your house and on your gates.

Reader The Word of the Lord.

People Thanks be to God.

The Second Reading for Morning Prayer (*Hebrews 12:18–29*)

Reader A reading from the letter to the Hebrews

You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice

whose words made the hearers beg that not another word be spoken to them. (For they could not endure the order that was given, “If even an animal touches the mountain, it shall be stoned to death.” Indeed, so terrifying was the sight that Moses said, “I tremble with fear.”) But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! At that time his voice shook the earth; but now he has promised, “Yet once more I will shake not only the earth but also the heaven.” This phrase, “Yet once more,” indicates the removal of what is shaken—that is, created things—so that what cannot be shaken may remain. Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; for indeed our God is a consuming fire.

Reader The Word of the Lord.

People *Thanks be to God.*

The First Reading for Evening Prayer (*John 12:24-32*)

Reader A reading from the Gospel according to St. John

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. “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.”

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from a homily of Origen

Christ is the ‘light of the world’ and he enlightens the Church with his light. And as the moon receives its light from the sun so as in turn to enlighten the night, so does the Church, receiving her light from Christ, enlighten all who dwell in the night of ignorance. It is Christ, therefore, who is ‘the true light which gives light to every one coming into the world’; and the Church, receiving his light, becomes herself the light of the world, enlightening those in darkness, in accord with Christ’s word to his disciples: ‘You are the light of the world.’ This goes to show that Christ is the light of the apostles, and the apostles in their turn are the light of the world. The sun and the moon shed light on our bodies; in the same way Christ and the Church shed light on our minds. At least they enlighten them if we are not spiritually blind people. Just as the sun and the moon do not fail to shed their light on the blind who are unable to benefit by the light, so does Christ send his light into our minds; but we shall not receive any enlightenment if we meet it with blindness. If that is so, let the blind begin by first following Christ and crying out: ‘Son of David, have pity on us.’ Then once they have recovered their sight, thanks to his favour, they will be able to benefit by the radiation of the splendour of the light. Again, all who see are not equally illumined by Christ, but each is enlightened according to his or her capacity to receive the light. The eyes of our body are not equally enlightened by the sun. Also, the higher we climb in high places, and the higher the spot from which we contemplate the sunrise, the better we also perceive the sun’s splendour and its warmth. The same is true of our mind. The more we go up and rise Christward and expose ourselves to the splendour of his light, the more wonderfully and brilliantly we too shall be flooded with his brightness, as he said himself through the Prophet: ‘Come near to me and I

shall come near to you, says the Lord.' And elsewhere: 'Am I a God near at hand only, says the Lord, and not a God far off?' It is not by the same road, however, that all of us travel to God, but 'according to each one's abilities'. We might go to him with the crowds and he would feed us with parables lest we faint in the way because we are fasting; or we might remain constantly at his feet intently listening to his words, without being anxious about diverse matters, 'having chosen the better portion' and we 'shall not be deprived of it'. By coming closer to Christ we also receive more light from him. And if, like the apostles, we do not separate ourselves in the least from him and faithfully remain with him in all his tribulations, he then explains to us secretly what he had said to the crowds, and greater is the brightness with which he enlightens us. Finally, if we can ascend with him to the top of the mountain, like Peter, James, and John, not only will we receive the enlightenment from Christ, but we hear the very voice of the Father.

Reader Here ends the lesson.

The Collect

The Last Sunday after the Epiphany (*from the Book of Common Prayer, pg. 217*)

O God, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Love Divine, All Loves Excelling *by Charles Wesley*



1 Love di - vine, all loves ex - cell - ing, joy of heaven, to
2 Come, al - might - y to de - liv - er, let us all thy
3 Fi - nish then thy new cre - a - tion; pure and spot - less

earth come down, fix in us thy hum - ble dwell - ing, all thy
life re - ceive; sud - den - ly re - turn, and nev - er, nev - er -
let us be; let us see thy great sal - va - tion per - fect -

faith - ful mer - cies crown. Je - sus, thou art all com - pas - sion,
more thy tem - ples leave. Thee we would be al - way bless - ing,
ly re - stored in thee: changed from glo - ry in - to glo - ry,

pure, un - bound - ed love thou art; vis - it us with
serve thee as thy hosts a - bove, pray, and praise thee
till in heaven we take our place, till we cast our

thy sal - va - tion, en - ter ev - ery trem - bling heart.
with - out ceas - ing, glo - ry in thy per - fect love.
crowns be - fore thee, lost in won - der, love, and praise.

(This hymn may be sung after the collects in Morning and Evening prayer, or used in place of the Phos Hilaron in Evening Prayer)



Monday, March 3 | John and Charles Wesley, Priests, 1791, 1788

Monday of the Last Week after Epiphany

Introduction

John was the fifteenth, and Charles the eighteenth, child of Samuel Wesley, Rector of Epworth, Lincolnshire, and his wife, Susannah. John was born on June 17, 1703, and Charles on December 18, 1707. Of the nineteen Wesley siblings, only ten lived to maturity. Under their mother's tutelage, all of them were schooled each day in six-hour sessions, always begun and concluded with the singing of psalms. Their theological writings and sermons are still widely appreciated, but it is through their hymns—especially those of Charles, who wrote over six thousand of them—that their religious experience, and their Christian faith and life, continue to touch the hearts of many. Both Wesleys were educated at Christ Church, Oxford, John later being elected a fellow of Lincoln College, where they gathered a few friends to join a “Holy Club” in strict adherence to the worship and discipline of the Prayer Book, and were thus given the name “Methodists.” John was ordained in 1728 and Charles in 1735. Both were profoundly attached to the doctrine and worship of the Church of England, although they were deeply moved by and critical of the church's neglect of the poor. Their affection for the Church of England remained despite abusive opposition to their cause and methods. The two brothers went together to Georgia in 1735, John as a missionary of the Society for the Propagation of the Gospel, and Charles as secretary to James Oglethorpe, the Governor. The mission was a disaster, and both brothers returned to England, dejected and disappointed. Shortly after their return home, however, they each experienced an inner conversion. On May 21, 1738—Pentecost— Charles “felt the Spirit of God striving with his spirit ‘till by degrees He chased away the darkness of unbelief.’ Three days later, at a meeting on May 24 in Aldersgate Street in London with a group of Moravians, during a reading of Luther's Preface to the Epistle to the Romans, John recorded, “I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death.” So the revival was born. The two brothers placed a strong emphasis on preaching, and appointed lay people, both men and women, as preachers

and evangelists to work together with the clergy in proclaiming the gospel. The formal separation of the Methodists from the Church of England occurred only after the deaths of the two brothers in London— Charles on March 29, 1788, and John on March 2, 1791. In recent decades there has been increased cooperation and growth in agreement between Anglicans and Methodists, and growing appreciation for our common heritage.

The Psalter

In Morning Prayer, Psalm 25 (*BCP pg. 614*)

In Evening Prayer, Psalm 9, 15 (*BCP pg. 593, 599*)

The First Reading for Morning Prayer (*Deuteronomy 6:10–15*)

Reader A reading from the book of Deuteronomy:

When the Lord your God has brought you into the land that he swore to your ancestors, to Abraham, to Isaac, and to Jacob, to give you—a land with fine, large cities that you did not build, houses filled with all sorts of goods that you did not fill, hewn cisterns that you did not hew, vineyards and olive groves that you did not plant—and when you have eaten your fill, take care that you do not forget the Lord, who brought you out of the land of Egypt, out of the house of slavery. The Lord your God you shall fear; him you shall serve, and by his name alone you shall swear. Do not follow other gods, any of the gods of the peoples who are all around you, because the Lord your God, who is present with you, is a jealous God. The anger of the Lord your God would be kindled against you and he would destroy you from the face of the earth.

Reader The Word of the Lord.

People Thanks be to God.

The Second Reading for Morning Prayer (*Hebrews 1:1–14*)

Reader A reading from the letter to the Hebrews

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he

sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs. For to which of the angels did God ever say, "You are my Son; today I have begotten you"? Or again, "I will be his Father, and he will be my Son"? And again, when he brings the firstborn into the world, he says, "Let all God's angels worship him." Of the angels he says, "He makes his angels winds, and his servants flames of fire." But of the Son he says, "Your throne, O God, is forever and ever, and the righteous scepter is the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions." And, "In the beginning, Lord, you founded the earth, and the heavens are the work of your hands; they will perish, but you remain; they will all wear out like clothing; like a cloak you will roll them up, and like clothing they will be changed. But you are the same, and your years will never end." But to which of the angels has he ever said, "Sit at my right hand until I make your enemies a footstool for your feet"? Are not all angels spirits in the divine service, sent to serve for the sake of those who are to inherit salvation?

Reader The Word of the Lord.

People *Thanks be to God.*

The Third Reading for Morning Prayer

A Reading from the Journal of John Wesley for Wednesday 24 May 1738

I think it was about five this morning that I opened my Testament on those words: 'There are given unto us exceeding great and precious promises, even that you should be partakers of the divine nature.' Just as I went out, I opened it again on those words, 'You are not far from the kingdom of God.' In the afternoon I was asked to go to Saint Paul's. The anthem was 'Out of the deep have I called unto you, O Lord: Lord, hear my voice.' In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for

salvation: and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there, what I now first felt in my heart. But it was not long before the enemy suggested, 'This cannot be faith; for where is thy joy?' Then was I taught, that peace and victory over sin are essential to faith in the Captain of our salvation; but that, as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of his own will. After my return home, I was much buffeted with temptations; but cried out, and they fled away. They returned again and again. I as often lifted up my eyes, and 'he sent me help from his holy place'. And herein I found [in what] the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace. But then I was sometimes, if not often, conquered; now, I was always conqueror.

Reader Here ends the lesson.

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

Reader A reading from the Gospel according to St. John

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it. There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh

and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. (John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.' ") From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from the Meditations of William of St Thierry

Have mercy on us, Lord, have mercy! You are our potter and we are the clay. Somehow or other, we have held together until now; we are still carried by your mighty hand, and we are still clinging to your three fingers, faith, hope and charity, with which you support the whole great bulk of earth – that is to say, the whole weight of your holy Church. Cleanse our reins and our hearts by the fire of your Holy Spirit, and establish the work that you have wrought in us, lest we be loosed asunder and return again to clay or nothingness. We were created for you by yourself, and towards you our face is set. We acknowledge you our maker and Creator; we adore your wisdom and pray that it may order all our life. We adore your goodness and mercy, and beg them ever to sustain and help us. O God, you who have made us, bring us to perfection; perfect in us the image and likeness of yourself for which you made us.

Reader Here ends the lesson.

The Collect

John and Charles Wesley (*from Lesser Feasts and Fasts*)

Lord God, you inspired your servants John and Charles Wesley with burning zeal for the sanctification of souls and endowed them with eloquence in speech and song: Kindle such fervor in your church, we entreat you, that those whose faith has cooled may be warmed, and those who have not known Christ may turn to him and be saved; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*



Tuesday, March 4 | Shrove Tuesday (Tuesday of the Last Week after Epiphany)

Introduction

Shrove Tuesday is the Tuesday before Ash Wednesday. The term is derived from “shriving,” which means confessing and absolving. The Tuesday before the beginning of Lent was a traditional day for hearing confessions. The three days before

Ash Wednesday have been known as Shrove Sunday, Shrove Monday, and Shrove Tuesday, with these three days collectively known as “Shrovetide.” The Tuesday before Ash Wednesday is also commonly known as “Mardi Gras” or “Fat Tuesday.” Because of the Lenten fast, the day before Ash Wednesday was a day to consume animal fat. In some places it was a day of celebration and indulgence before the discipline of Lent. The Tuesday before Ash Wednesday is also known as “Carnival,” which literally means the removal or putting away of flesh (meat). Some Episcopal parishes observe Shrove Tuesday with a parish supper, or the burning of palms from Palm Sunday to provide ashes for Ash Wednesday.

The Psalter

In Morning Prayer, Psalm 26, 28 (BCP pg. 616, 619)

In Evening Prayer, Psalm 36, 39 (BCP pg. 632, 638)

The First Reading for Morning Prayer (Deuteronomy 6:16–25)

Reader A reading from the book of Deuteronomy:

Do not put the Lord your God to the test, as you tested him at Massah. You must diligently keep the commandments of the Lord your God, and his decrees, and his statutes that he has commanded you. Do what is right and good in the sight of the Lord, so that it may go well with you, and so that you may go in and occupy the good land that the Lord swore to your ancestors to give you, thrusting out all your enemies from before you, as the Lord has promised. When your children ask you in time to come, “What is the meaning of the decrees and the statutes and the ordinances that the Lord our God has

commanded you?” then you shall say to your children, “We were Pharaoh’s slaves in Egypt, but the Lord brought us out of Egypt with a mighty hand. The Lord displayed before our eyes great and awesome signs and wonders against Egypt, against Pharaoh and all his household. He brought us out from there in order to bring us in, to give us the land that he promised on oath to our ancestors. Then the Lord commanded us to observe all these statutes, to fear the Lord our God, for our lasting good, so as to keep us alive, as is now the case. If we diligently observe this entire commandment before the Lord our God, as he has commanded us, we will be in the right.”

Reader The Word of the Lord.

People Thanks be to God.

The Second Reading for Morning Prayer (*Hebrews 2:1-10*)

Reader A reading from the Letter to the Hebrews

Therefore we must pay greater attention to what we have heard, so that we do not drift away from it. For if the message declared through angels was valid, and every transgression or disobedience received a just penalty, how can we escape if we neglect so great a salvation? It was declared at first through the Lord, and it was attested to us by those who heard him, while God added his testimony by signs and wonders and various miracles, and by gifts of the Holy Spirit, distributed according to his will. Now God did not subject the coming world, about which we are speaking, to angels. But someone has testified somewhere, “What are human beings that you are mindful of them, or mortals, that you care for them? You have made them for a little while lower than the angels; you have crowned them with glory and honor, subjecting all things under their feet.” Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them, but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone. It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings.

Reader The Word of the Lord.

The Third Reading for Morning Prayer

A Reading from a homily of St. John Chrysostom

Would you like me to list also the paths of repentance? They are numerous and quite varied, and all lead to heaven. A first path of repentance is the condemnation of your own sins: 'Be the first to admit your sins and you will be justified.' For this reason, too, the prophet wrote: 'I said: I will accuse myself of my sins to the Lord, and you forgave the wickedness of my heart.' Therefore, you too should acknowledge your own sins; that will be enough reason for the Lord to forgive you, for if you acknowledge your own sins you are slower to commit them again. Rouse your conscience to accuse you within your own house, lest it become your accuser before the judgement seat of the Lord. That, then, is one very good path of repentance. Another and no less valuable one is to put out of our minds the harm done us by our enemies, in order to master our anger, and to forgive our fellow servants' sins against us. Then our own sins against the Lord will be forgiven us. Thus you have another way to atone for sin: 'For if you forgive your debtors, your heavenly Father will forgive you.' Do you want to know of a third path? It consists of prayer that is fervent, careful and comes from the heart. If you want to hear of a fourth, I will mention almsgiving whose power is great and far-reaching. If, moreover, one lives a modest, humble life, that no less than the other things I have mentioned takes sin away. Proof of this is the tax-collector who had no good deeds to mention, but offered humility instead and was relieved of a heavy burden of sins. Thus I have shown you five paths of repentance: acknowledgement of your own sins, forgiveness of our neighbour's sins against us, prayer, almsgiving and humility. Do not be idle, then, but walk daily in all these paths; they are easy, and you cannot plead your poverty. For, though you live out your life amid great need, you can always set aside your wrath, be humble, pray diligently and acknowledge your own sins. Poverty is no hindrance to our carrying out the Lord's bidding, even when it comes to that path of repentance which involves giving money. The widow proved that when she put her two mites into the box! Now that we have learned how to heal our

wounds, let us apply the cures. Then, when we have regained genuine health, we can approach the holy table with confidence, go gloriously to meet Christ the king of glory, and attain the eternal blessings through the grace, mercy and kindness of Jesus Christ our Lord.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John 1:19–28*)

Reader A reading from the Gospel according to St. Mark

This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” He confessed and did not deny it, but confessed, “I am not the Messiah.” And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the prophet?” He answered, “No.” Then they said to him, “Who are you? Let us have an answer for those who sent us. What do you say about yourself?” He said, “I am the voice of one crying out in the wilderness, ‘Make straight the way of the Lord,’ ” as the prophet Isaiah said. Now they had been sent from the Pharisees. They asked him, “Why then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?” John answered them, “I baptize with water. Among you stands one whom you do not know, the one who is coming after me; I am not worthy to untie the thong of his sandal.” This took place in Bethany across the Jordan where John was baptizing.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from *The Epitome of the Divine Institutes* by Lactantius

Faith is a large part of justice. We, who bear the name of Christian, must cling to this perception, especially when matters touch religion because God is prior and superior to the claims of this world. It is indeed a glorious thing to lay down one’s life for friends, parents and children; and they who do so win for themselves lasting remembrance and praise. But it is much more glorious to do so for the sake of God who will bestow on us eternal life in place of death.

When we are forced to shun God and return to pagan practices, no threat, no intimidation, should undermine our resolve to guard the faith delivered to us. Let God be ever before our eyes and in our hearts, by whose inner help we can conquer bodily pain and any torture inflicted upon us. Let us think of nothing except the prize of immortality. Even if our limbs are hacked off or we be burnt, we shall endure whatever suffering is inflicted upon us by those made insane by their tyrannical cruelty. Lastly, let us strive to bear death itself, not grudgingly or with faint hearts, but freely and without fear, knowing what glory shall be ours in the presence of God as we triumph over the world and attain his promises. What good things, what blessedness, shall be ours in exchange for our brief afflictions and the loss of this present life! And even if we be denied the chance to witness to God in this way, be assured that faith will have its reward in the day of peace.

Reader Here ends the lesson.

The Collect

The Last Sunday after the Epiphany (*from the Book of Common Prayer, pg. 217*)

O God, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Kind Maker of the World



1 Kind Ma - ker of the world, O hear the fer - vent
2 Each heart is man - i - fest to thee; thou know - est
3 Spare us, O Lord, who now con - fess our sins and
4 Give us the dis - ci - pline that springs from ab - sti -
5 Grant, O thou bless - ed Trin - i - ty; grant, O un -



1 prayer, with man - ya tear poured forth by all the
2 our in - fir - mi - ty; now we re - pent, and
3 all our wick - ed - ness, and, for the glo - ry
4 nence in out - ward things with in - ward fast - ing,
5 chang - ing U - ni - ty; that this our fast of

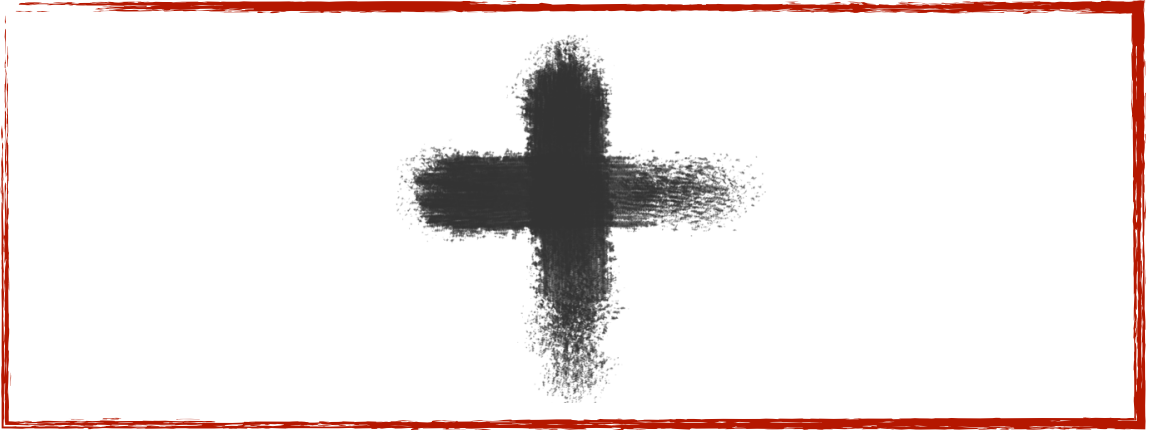


1 pen - i - tent who keep this ho - ly fast of Lent!
2 seek thy face; grant un - to us thy par - doning grace.
3 of thy Name, our weak - ened souls to health re - claim.
4 so that we in heart and soul may dwell with thee.
5 for - ty days may work our pro - fit and thy praise!

Words: Att. Gregory the Great (540-604); ver. *Hymnal* 1940, alt.
Music: *A la venue de Noël*, melody from *Fleurs des noëls*, 1535

LM

This hymn (#152 in the 1982 Hymnal) may be sung after the collects in Morning and Evening prayer on Ash Wednesday, or used in place of the Phos Hilaron in Evening Prayer



***Wednesday, March 5* | ASH WEDNESDAY**

Introduction

The first of the forty days of Lent, named for the custom of placing blessed ashes on the foreheads of worshipers at Ash Wednesday services. The ashes are a sign of penitence and a reminder of mortality, and may be imposed with the sign of the cross. Ash Wednesday is observed as a fast in the church year of the Episcopal Church.

Opening Sentence & Invitatory

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

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

The Psalter

In Morning Prayer, Psalm 32, 143 (*BCP pg. 624, 798*)

In Evening Prayer, Psalm 102, 130 (*BCP pg. 731, 784*)

The First Reading for Morning Prayer (*Jonah 3:1-4:11*)

Reader A reading from the book of Jonah

The word of the Lord came to Jonah a second time, saying, "Get up, go to Nineveh, that great city, and proclaim to it the message that I tell you." So Jonah set out and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly large city, a three days' walk across. Jonah began to go into the city, going a day's walk. And he cried out, "Forty days more, and Nineveh shall be overthrown!" And the people of Nineveh believed God; they proclaimed a fast, and everyone, great and small, put on sackcloth. When the news reached the king of Nineveh, he rose from his throne, removed his robe, covered himself with sackcloth, and sat in ashes. Then he had a proclamation made in Nineveh: "By the decree of the king and his nobles: No human being or animal, no herd or flock, shall taste anything. They shall not feed, nor shall they drink water. Human beings and animals shall be covered with sackcloth, and they shall cry mightily to God. All shall turn from their evil ways and from the violence that is in their hands. Who knows? God may relent and change his mind; he may turn from his fierce anger, so that we do not perish." When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it. But this was very displeasing to Jonah, and he became angry. He prayed to the Lord and said, "O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. And now, O Lord, please take my life from me, for it is better for me to die than to live." And the Lord said, "Is it right for you to be angry?" Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city. The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, "It is better for me to die than to live." But God said to Jonah, "Is it right for you to be angry about the bush?" And he said, "Yes, angry enough to die." Then the Lord said, "You are concerned about the bush, for which you did

not labor and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?"

Reader The Word of the Lord.

People *Thanks be to God.*

[Use Canticle 14, pg. 90]

The Second Reading for Morning Prayer (*Hebrews 12:1-14*)

Reader A reading from the letter to the Hebrews

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God. Consider him who endured such hostility against himself from sinners, so that you may not grow weary or lose heart. In your struggle against sin you have not yet resisted to the point of shedding your blood. And you have forgotten the exhortation that addresses you as children—“My child, do not regard lightly the discipline of the Lord, or lose heart when you are punished by him; for the Lord disciplines those whom he loves, and chastises every child whom he accepts.” Endure trials for the sake of discipline. God is treating you as children; for what child is there whom a parent does not discipline? If you do not have that discipline in which all children share, then you are illegitimate and not his children. Moreover, we had human parents to discipline us, and we respected them. Should we not be even more willing to be subject to the Father of spirits and live? For they disciplined us for a short time as seemed best to them, but he disciplines us for our good, in order that we may share his holiness. Now, discipline always seems painful rather than pleasant at the time, but later it yields the peaceful fruit of righteousness to those who have been trained by it. Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that

what is lame may not be put out of joint, but rather be healed. Pursue peace with everyone, and the holiness without which no one will see the Lord.

Reader The Word of the Lord.

People *Thanks be to God.*

[Use Canticle 16, pg. 92]

The Third Reading for Morning Prayer

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

Let us fix our thoughts on the blood of Christ and reflect how precious it is in the eyes of God, since it was poured out for our salvation and has brought the grace of repentance to all the world. If we were to survey the various ages of history, we would see that in every generation the Lord has offered the chance of repentance to any who were willing to turn to him. For example, when Noah preached God's call to repentance, those who gave heed to him were saved. When, after Jonah had proclaimed destruction to the citizens of Nineveh, they repented and made fitting atonement to God with prayers and supplications, they were saved – though they were not members of God's chosen people. Under the inspiration of the Holy Spirit, all those who were ministers of God's grace have spoken of repentance. Indeed, the very Master of the universe has spoken of it with an oath: 'As I live, says the Lord, I do not desire the death of sinners, but their repentance.' He adds this gracious pronouncement: 'Repent, O house of Israel, and turn from your wickedness. Tell my people: If their sins should reach from earth to heaven, if they are brighter than scarlet and blacker than sackcloth, you need only turn to me with your whole heart and say, "Father," and I will listen to you as to a holy people.' In other words, God wanted all his beloved ones to have the opportunity to repent and he confirmed this desire by his own almighty will. Let us obey, then, his sovereign and glorious will. Let us prayerfully entreat his mercy and goodness, casting ourselves upon his compassion, rejecting empty works and quarrelling and jealousy which only lead to death. My friends, let us have a little humility, and put aside all self-assertion, arrogance and foolish anger. Rather, we should act in accordance with the Scriptures, as the Holy Spirit says: 'The wise must not glory in wisdom nor the strong in strength

nor the rich in riches. Rather, let the one who glories glory in the Lord, by seeking him and doing what is right and just.' Recall especially what the Lord Jesus said when he taught gentleness and forbearance. 'Be merciful,' he said, 'so that you may have mercy shown to you. Forgive, so that you may be forgiven. As you treat others, so you will be treated. As you give, so you will receive. As you judge, so you will be judged. As you are kind to others, so you will be treated kindly. The measure of your giving will be the measure of your receiving.' Let these commandments and precepts strengthen us to live in humble obedience to his sacred words. As Scripture asks: 'Whom shall I look upon with favour except the humble and peaceful who tremble at my words?' Sharing then in the heritage of so many vast and glorious achievements, let us hasten toward the goal of peace which has been set before us from the outset. Let us keep our eyes firmly fixed on the Father and Creator of the whole universe, and hold fast to his glorious and transcendent gifts of peace, rejoicing in all his blessings.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*Luke 18:9-14*)

Reader A reading from the Gospel according to St. Luke

He also told this parable to some who trusted in themselves that they were righteous and regarded others with contempt: "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee, standing by himself, was praying thus, 'God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. I fast twice a week; I give a tenth of all my income.' But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, 'God, be merciful to me, a sinner!' I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted."

Reader The Word of the Lord.

People Thanks be to God.

[Use *Canticle 10*, pg. 86]

The Second Reading for Evening Prayer

A Reading from a sermon by Peter Chrysologus, bishop

There are three things, my brethren, which cause faith to stand firm, devotion remain constant, and virtue endure. They are prayer, fasting and mercy. Prayer knocks at the door, fasting obtains, mercy receives. Prayer, mercy and fasting: these three are one, and they give life to each other. Fasting is the soul of prayer, mercy is the lifeblood of fasting. Let no one try to separate them; they cannot be separated. If you have only one of them or not all together, you have nothing. So if you pray, fast; if you fast, show mercy; if you want your petition to be heard, hear the petition of others. If you do not close your to others you open God's ear to yourself. When you fast, see the fasting of others. If you want God to know that you are hungry, know that another is hungry. If you hope for mercy, show mercy. If you look for kindness, show kindness. If you want to receive, give. If you ask for yourself what you deny to others, your asking is a mockery. Let this be the pattern for all men when they practice mercy: show mercy to others in the same way, with the same generosity, with the same promptness, as you want others to show mercy to you. Therefore, let prayer, mercy and fasting be one single plea to God on our behalf, one speech in our defense, a threefold united prayer in our favor. Let us use fasting to make up for what we have lost by despising others. Let us offer our souls in sacrifice by means of fasting. There is nothing more pleasing that can offer to God, as the psalmist said in prophecy: *A sacrifice to God is a broken spirit; God does not despise a bruised and bumbled heart.* Offer your soul to God, make him an oblation of your fasting, so that your soul may be a pure offering, a holy sacrifice, a living victim, remaining your own and at the same time made over to God. Whoever fails to give this to God will not be excused, for if you are to give him yourself you are never without the means of giving. To make these acceptable, mercy must be added. Fasting bears no fruit unless it is watered by mercy. Fasting dries up when mercy dries up. Mercy is to fasting as rain is to the earth. However much you may cultivate your heart, clear the soil of your nature, root out vices, sow virtues, if you do not release the springs of mercy, your fasting will bear no fruit. When you fast, if your mercy is thin your harvest will be thin; when you fast, what you pour out in mercy overflows into your barn. Therefore, do not lose by

saving, but gather in by scattering. Give to the poor, and you give to yourself. You will not be allowed to keep what you have refused to give to others.

Reader Here ends the lesson.

[Use the Magnificat as the Canticle, pg. 119]

The Collects

Ash Wednesday (*from the Book of Common Prayer, pg. 217*)

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*



Thursday, March 6 | Thursday after Ash Wednesday

The Psalter

In Morning Prayer, Psalm 37: Part I (*BCP pg. 633*)

In Evening Prayer, Psalm 37: Part II (*BCP pg. 634*)

The First Reading for Morning Prayer (*Deuteronomy 7:6–11*)

Reader A reading from the book of Deuteronomy

For you are a people holy to the Lord your God; the Lord your God has chosen you out of all the peoples on earth to be his people, his treasured possession. It was not because you were more numerous than any other people that the Lord set his heart on you and chose you—for you were the fewest of all peoples. It was because the Lord loved you and kept the oath that he swore to your ancestors, that the Lord has brought you out with a mighty hand, and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. Know therefore that the Lord your God is God, the faithful God who maintains covenant loyalty with those who love him and keep his commandments, to a thousand generations, and who repays in their own person those who reject him. He does not delay but repays in their own person those who reject him. Therefore, observe diligently the commandment—the statutes and the ordinances—that I am commanding you today.

Reader The Word of the Lord.

People Thanks be to God.

The Second Reading for Morning Prayer (*Titus 1:1–16*)

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

Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and the knowledge of the truth that is in accordance with godliness, in the hope of eternal life that God, who never lies, promised before the ages began—in due time he revealed his word through the proclamation

with which I have been entrusted by the command of God our Savior, To Titus, my loyal child in the faith we share: Grace and peace from God the Father and Christ Jesus our Savior. I left you behind in Crete for this reason, so that you should put in order what remained to be done, and should appoint elders in every town, as I directed you: someone who is blameless, married only once, whose children are believers, not accused of debauchery and not rebellious. For a bishop, as God's steward, must be blameless; he must not be arrogant or quick-tempered or addicted to wine or violent or greedy for gain; but he must be hospitable, a lover of goodness, prudent, upright, devout, and self-controlled. He must have a firm grasp of the word that is trustworthy in accordance with the teaching, so that he may be able both to preach with sound doctrine and to refute those who contradict it. There are also many rebellious people, idle talkers and deceivers, especially those of the circumcision; they must be silenced, since they are upsetting whole families by teaching for sordid gain what it is not right to teach. It was one of them, their very own prophet, who said, "Cretans are always liars, vicious brutes, lazy gluttons." That testimony is true. For this reason rebuke them sharply, so that they may become sound in the faith, not paying attention to Jewish myths or to commandments of those who reject the truth. To the pure all things are pure, but to the corrupt and unbelieving nothing is pure. Their very minds and consciences are corrupted. They profess to know God, but they deny him by their actions. They are detestable, disobedient, unfit for any good work.

Reader The Word of the Lord.

People *Thanks be to God.*

The Third Reading for Morning Prayer

A Reading from a commentary on the prophecy of Joel by Jerome

'Return to me with all your heart' and prove that your repentance is genuine by fasting and weeping and mourning. Fast now so that you may feast hereafter; weep now and you will laugh hereafter. Present mourning will give way to future joy. It is customary for those in sorrow or adversity to tear their garments. Indeed, the gospel records that the high priest did this to exaggerate the charge against our Lord and Saviour at his trial; and we read that Paul and

Barnabas did so when they heard words of blasphemy. I bid you not to tear your garments but rather to 'rend your hearts' which are laden with sin and which like wine-skins will burst of their own accord unless they are cut open. When you have done this, return to the Lord your God, from whom you had been alienated by your sins. Never despair of his mercy, no matter how great your sins, for his great mercy can take away great sins. For the Lord is 'gracious and merciful' and prefers the conversion of a sinner rather than the sinner's death. 'Slow to anger and generous in his mercy', God does not become impatient like us, but is prepared to wait a whole lifetime for our return to him. So extraordinary is the Lord's mercy in the face of evil, that if we repent of our sins, he repents of his own threats and does not carry out against us the evil sanctions he had formerly threatened. With the changing of our attitude, God's heart is softened. But in this passage of Joel we should interpret 'evil' to mean, not the opposite of virtue, but simply affliction, in the sense in which our Lord said in another place: 'Sufficient for the day are its own evils.' Or as in another quotation: 'If there is evil in the city, God did not create it.' In like manner, Joel speaks of God as 'gracious and merciful, slow to anger and generous in mercy, above all evil and repenting of evil'. Lest the magnitude of his clemency make us lax and negligent, God adds this word through his prophet: 'Who knows whether he will not turn and repent and leave behind him a blessing?' In other words, Joel is saying, for my part I exhort you to repentance, because it is my duty, and I assure you that God's mercy exceeds our wildest expectations. As David says in the psalms: 'Have mercy on me, O God, according to your great mercy, and in the fullness of your compassion, blot out all my iniquities.'

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John 1:29-34*)

Reader A reading from the Gospel according to St. John

The next day he saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world! This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me.' I myself did not know him, but I came baptizing with water for this reason, that he might be

revealed to Israel.” And John testified, “I saw the Spirit descending from heaven like a dove, and it remained on him. I myself did not know him, but the one who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.’ And I myself have seen and have testified that this is the Chosen One.”

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from a sermon of John Donne preached before King James I on the First Sunday of Lent

Forgive me O Lord; O Lord, forgive my sins, the sins of my youth, and my present sins, the sin that my parents thrust upon me, original sin, and the sins that I cast upon my children, in an ill example; actual sins, sins which are manifest to all the world, and sins which I have so laboured to hide from the world, and that now they are hid from mine own conscience, and mine own memory. Forgive me my crying sins, and my whispering sins, the sins of uncharitable hate, and sins of unchaste love, sins against thee and thee, against thy power, O Almighty Father, against thy wisdom, O glorious Son, against thy goodness, O blessed Spirit of God. Forgive me my sins against him and him, against superiors and equals, and inferiors; and sins against me and me, against mine own soul, and against my body, which I have loved better than my soul. Forgive me O Lord, O Lord in the merits of thy Christ and my Jesus, thine anointed, and my Saviour; forgive me my sins, all my sins, and I will put Christ to no more cost, nor thee to more trouble, for any reprobation or malediction that lay upon me, otherwise than as a sinner. I ask but an application, not an extension of that benediction: ‘Blessed are they whose sins are forgiven.’ Let me be but so blessed, that I shall envy no man’s blessedness. Say thou to my sad soul: ‘Son, be of good comfort, thy sins are forgiven thee.’ Let me be so blessed, that I shall envy no man’s blessedness. O say thou to my sad soul: ‘Son, be of good comfort, thy sins are forgiven thee.’

Reader Here ends the lesson.

The Collects

Thursday after Ash Wednesday (*from Lesser Feasts and Fasts*)

Direct us, O Lord, in all our doings with your most gracious favor, and further us with your continual help; that in all our works begun, continued, and ended in you, we may glorify your holy Name, and finally, by your mercy, obtain everlasting life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*



Friday, March 7 | Perpetua and Felicity, Martyrs, 202

Friday after Ash Wednesday

Introduction

Vibia Perpetua, born in 181, was a young widow, mother of an infant, and owner of several slaves, including Felicity and Revocatus. With two other young Carthaginians, Secundulus and Saturninus, they were all catechumens preparing together for baptism. Early in the third century, Emperor Septimius Severus decreed that all persons should sacrifice to the emperor. Many Christians, confessing faith in the one Lord Jesus Christ, believed that they could not do this. Perpetua, Felicity, and the other catechumens were arrested and held in prison under miserable conditions. At the public hearing before the proconsul, Perpetua refused even the entreaties of her aged father. Pointing to a water pot, she asked him, “See that pot lying there? Can you call it by any other name than what it is?” Her father answered, “Of course not.” Perpetua responded, “Neither can I call myself by any name other than what I am—a Christian.” Felicity was eight months pregnant at the time they were arrested. Because pregnant women could not be executed, she was anxious lest the others be executed apart from her, while she would be condemned to die at another time alone. Two days before the scheduled execution, however, she gave birth to a baby girl, who was adopted and raised by an anonymous Christian woman in Carthage. A document that is attributed to Perpetua recounts the visions that she had while in prison. One was of a ladder to heaven, which she climbed to reach a large garden; another was of her brother who had died when young of a dreadful disease, but was now well and drinking the water of life; the last was of herself as a warrior battling the devil and defeating him to win entrance to the gate of life. “And I awoke, understanding that I should fight, not with beasts, but with the Devil.” On March 7, 203, Perpetua and Felicity, encouraging one another to bear bravely whatever pain they might suffer, were sent to the arena to be mangled by a leopard, a boar, a bear, and a savage cow. Perpetua and Felicity, tossed by the cow, were bruised and disheveled, but Perpetua, “lost in spirit and ecstasy,” hardly knew that anything had happened. To her companions she cried, “Stand fast in the faith and love one another. And do not let what we suffer be a

stumbling block to you.” Eventually, both Perpetua and Felicity were put to death by a stroke of a sword through the throat. The soldier who struck Perpetua was inept. His first blow merely pierced her throat between the bones. She shrieked with pain, then aided the man to guide the sword properly. The report of her death concludes, “Perhaps so great a woman, feared by the unclean spirit, could not have been killed unless she so willed it.”

Opening Sentence & Invitatory

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

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

The Psalter

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

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

The First Reading for Morning Prayer (*Deuteronomy 7:12–16*)

Reader A reading from the book of Deuteronomy

If you heed these ordinances, by diligently observing them, the Lord your God will maintain with you the covenant loyalty that he swore to your ancestors; he will love you, bless you, and multiply you; he will bless the fruit of your womb and the fruit of your ground, your grain and your wine and your oil, the increase of your cattle and the issue of your flock, in the land that he swore to your ancestors to give you. You shall be the most blessed of peoples, with neither sterility nor barrenness among you or your livestock. The Lord will turn away from you every illness; all the dread diseases of Egypt that you experienced, he will not inflict on you, but he will lay them on all who hate you. You shall devour all the peoples that the Lord your God is giving over to you, showing them no pity; you shall not serve their gods, for that would be a snare to you.

Reader The Word of the Lord.

People Thanks be to God.

The Second Reading for Morning Prayer (*Titus 2:1-15*)

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

Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching; for the scripture says, "You shall not muzzle an ox while it is treading out the grain," and, "The laborer deserves to be paid." Never accept any accusation against an elder except on the evidence of two or three witnesses. As for those who persist in sin, rebuke them in the presence of all, so that the rest also may stand in fear. In the presence of God and of Christ Jesus and of the elect angels, I warn you to keep these instructions without prejudice, doing nothing on the basis of partiality. Do not ordain anyone hastily, and do not participate in the sins of others; keep yourself pure. No longer drink only water, but take a little wine for the sake of your stomach and your frequent ailments. The sins of some people are conspicuous and precede them to judgment, while the sins of others follow them there. So also good works are conspicuous; and even when they are not, they cannot remain hidden.

Reader The Word of the Lord.

People *Thanks be to God.*

The Third Reading for Morning Prayer

A Reading from a contemporary account of the martyrdom of Perpetua, Felicity and their companions at Carthage in the year 203

If ancient examples of faith, which testify to the grace of God and give us encouragement, are honoured and recorded for posterity in writing, so that by reading them the deeds of God are glorified and others are strengthened, why should we not in our generation also set down new witnesses which serve these ends. One day their example will also be ancient and important to our children, if at this present time, because of the reverence we accord to antiquity, they seem less weighty to us. When the day of their victory dawned, the martyrs marched from the prison to the amphitheatre, their faces joyful yet dignified, as if they were on their way to heaven. If they trembled at all, it was for joy, not fear. Perpetua took up the rear of the procession. She looked noble, a true wife

of Christ and beloved of God, her piercing gaze causing spectators to avert their eyes. With them also went Felicity, rejoicing that her baby had been born safely that she might now fight with beasts, one flow of blood to be succeeded by another, ready to exchange her midwife for a gladiator that she might undergo the labour of a second baptism. The women were stripped naked, placed in nets and were brought into the arena to face a mad heifer. Even the crowd was horrified seeing in one net a delicate young girl, and in the other a woman, fresh from childbirth, her full breasts still dripping with milk. So the women were recalled and dressed in loose clothing. Perpetua was thrown to the animal first, falling on her back. She stood up and saw that Felicity had been crushed to the ground. She went and gave her her hand to help her up; and so they stood, side by side. Now that the cruelty of the mob had been appeased, they were recalled to the Gate of Life. There Perpetua was supported by a certain Rusticus, a catechumen at the time, who was keeping close to her. She called her brother to her and the catechumen, and spoke to them both saying: 'Stand firm in your faith, and love one another. Do not let our suffering be a stumbling-block to you.' As the show was ending, her brother was thrown to a leopard, and with one bite was so drenched with blood that as he came back the crowd shouted out (in witness to his second baptism) 'Well washed! Well washed!' Indeed he was saved who had been washed in this way. Then he became unconscious, and was thrown with the rest into the place where they have their throats cut. But the mob demanded that the Christians be brought back into the open so that they could watch the sword being plunged into their bodies, and so be party to the spectacle of their murder. The martyrs rose unbidden to where the mob wanted them, after first kissing one another, that they might seal their martyrdom with the kiss of peace. Each received the sword without resistance and in silence. Perpetua, however, had yet to taste more pain. She screamed as she was struck on the bone; then she herself had to guide the fumbling hand of the novice gladiator to her throat. Perhaps so great a woman who was feared by the unclean spirit, could not otherwise be killed, unless she herself gave her consent. O most courageous and blessed martyrs! Truly are you called and chosen for the glory of Jesus Christ our Lord! All you who seek to magnify, honour and adore the glory of Christ, should read the story of these new witnesses, who no less than the

ancient witnesses, have been raised up for the Church's edification; for these new manifestations of virtue testify that the same Holy Spirit is working among us now.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John 1:35-42*)

Reader A reading from the Gospel according to St. John

The next day John again was standing with two of his disciples, and as he watched Jesus walk by, he exclaimed, "Look, here is the Lamb of God!" The two disciples heard him say this, and they followed Jesus. When Jesus turned and saw them following, he said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?" He said to them, "Come and see." They came and saw where he was staying, and they remained with him that day. It was about four o'clock in the afternoon. One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. He first found his brother Simon and said to him, "We have found the Messiah" (which is translated Anointed). He brought Simon to Jesus, who looked at him and said, "You are Simon son of John. You are to be called Cephas" (which is translated Peter).

Reader The Word of the Lord.

People Thanks be to God.

The Second Reading for Evening Prayer

A Reading from *The Rule of Carthage*, a Celtic monastic rule dating from the seventh century, concerning the duties of a spiritual director

If you are a spiritual director to someone, do not barter his soul; be not as the blind leading the blind; do not leave him in neglect. Let penitents confess to you with candour and integrity, and do not accept their alms if they refuse to be guided by you. Even though you accept offerings from your penitents, do not allow these people a great part in your affections; rather let them be as fire on your body, a danger to your strength. Pay their dues of fasting and prayer; if not, you will have to pay for the sins of all. Instruct the unlearned that they may

bend to your will. Do not allow them to fall into the path of sin by your example. Do not be miserly with others for the sake of wealth; your soul is of more value to you than riches. You shall share these treasures with strangers, whether they are powerful or not. You shall share them with the poor from whom you can expect to receive no reward. You shall share them with the elderly and widows. I am telling you no lie, but do not give them to sinners who have already sufficient wealth. You shall give to each in turn, and with the greatest secrecy, but without pomp and without boasting, for in this lies its virtue. When you go to communion you should do so with great fear, confessing your sins, and in peace with all your neighbours. The love of God is to be the only real and lasting love of your heart; as the Body you approach is pure, so must you be holy when you receive it. He who is faithful in all of this, which is to be found in the Scriptures, is privileged if he is a priest, but let him not be privileged and unworthy.

Reader Here ends the lesson.

The Collects

Friday after Ash Wednesday (*from Lesser Feasts and Fasts*)

Support us, O Lord, with your gracious favor through the fast we have begun; that as we observe it by bodily self-denial, so we may fulfill it with inner sincerity of heart; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Perpetua and Felicity (*from Lesser Feasts and Fasts*)

O God, the King of Saints, who strengthened your servants Perpetua, Felicity, and their companions to make a good confession and to encourage one another in the time of trial: Grant that we who cherish their blessed memory may share their pure and steadfast faith, and win with them the palm of victory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*



Saturday, Feb 22 | Friday after Ash

Wednesday

The Psalter

In Morning Prayer, Psalm 30, 32 (*BCP pg. 621*)

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

The First Reading for Morning Prayer (*Deuteronomy 7:17–26*)

Reader A reading from the book of Deuteronomy

If you say to yourself, “These nations are more numerous than I; how can I dispossess them?” do not be afraid of them. Just remember what the Lord your God did to Pharaoh and to all Egypt, the great trials that your eyes saw, the signs and wonders, the mighty hand and the outstretched arm by which the Lord your God brought you out. The Lord your God will do the same to all the peoples of whom you are afraid. Moreover, the Lord your God will send the pestilence against them, until even the survivors and the fugitives are destroyed. Have no dread of them, for the Lord your God, who is present with you, is a great and awesome God. The Lord your God will clear away these nations before you little by little; you will not be able to make a quick end of them, otherwise the wild animals would become too numerous for you. But the Lord your God will give them over to you, and throw them into great panic, until they are destroyed. He will hand their kings over to you and you shall blot out their name from under heaven; no one will be able to stand against you, until you have destroyed them. The images of their gods you shall burn with fire. Do not covet the silver or the gold that is on them and take it for yourself, because you could be ensnared by it; for it is abhorrent to the Lord your God. Do not bring an abhorrent thing into your house, or you will be set apart for destruction like it. You must utterly detest and abhor it, for it is set apart for destruction.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Morning Prayer (*Titus 3:1-15*)

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

Remind them to be subject to rulers and authorities, to be obedient, to be ready for every good work, to speak evil of no one, to avoid quarreling, to be gentle, and to show every courtesy to everyone. For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, despicable, hating one another. But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit. This Spirit he poured out on us richly through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs according to the hope of eternal life. The saying is sure. I desire that you insist on these things, so that those who have come to believe in God may be careful to devote themselves to good works; these things are excellent and profitable to everyone. But avoid stupid controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless. After a first and second admonition, have nothing more to do with anyone who causes divisions, since you know that such a person is perverted and sinful, being self-condemned. When I send Artemas to you, or Tychicus, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Make every effort to send Zenas the lawyer and Apollos on their way, and see that they lack nothing. And let people learn to devote themselves to good works in order to meet urgent needs, so that they may not be unproductive. All who are with me send greetings to you. Greet those who love us in the faith. Grace be with all of you.

Reader The Word of the Lord.

People Thanks be to God.

The Third Reading for Morning Prayer

A Reading from a homily of John Chrysostom

Let each of us, with an informed conscience, enter into a review of our actions, and bring our whole life before our minds for assessment, and try to discern whether we are deserving of correction or punishment. When we are indignant that somebody whom we reckon guilty of various crimes escapes with impunity, let us first reflect upon our own faults, and perhaps our indignation will cease. Certain crimes appear great because they usually involve great or notorious matters; but once we inquire into our own actions, we will perhaps find numerous other matters for concern. For example, to steal or to defraud a person is the same thing: the gravity of the offence is not lessened by whether it is gold or silver that is at stake. In either case it is the attitude of mind that is the root cause. A person who steals a small object will not balk at the chance of stealing something bigger. If he does not steal, it is probably because he lacks the opportunity. A poor man who robs a poorer person would not hesitate to rob the rich given half the chance. His forbearance issues simply from weakness, not from choice. So when you say, 'That ruler is robbing his subjects,' tell me, do you not steal from others yourself? It is no use you objecting that he is stealing vast sums of money whereas you are taking only a little. Remember the widow gave two copper coins to charity and in so doing acquired as much merit as the rich man who offered gold. Why was that? It was because God sees the intentions of the heart and is not interested in mere quantity.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John 1:43-51*)

Reader A reading from the Gospel according to St. John

The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw

you under the fig tree before Philip called you.” Nathanael replied, “Rabbi, you are the Son of God! You are the King of Israel!” Jesus answered, “Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.” And he said to him, “Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.”

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from a sermon of Caesarius of Arles

When our Lord tells us in the Gospel that those who wish to become his followers must renounce themselves, his words seem harsh. We imagine that he is imposing a heavy burden on us. But an order is no burden when it is issued by someone who helps in carrying it out. To what place are we to follow Christ if not where he has already gone? We know that he has risen and ascended into heaven: there, we must follow him. We should not despair, although by ourselves we can do nothing, because we have Christ’s promise. Heaven was indeed beyond our reach before our Head ascended there; but now, if we are his members, why should we despair of arriving there ourselves? Is there any reason? True, many fears and afflictions confront us in this world; but if we follow Christ, we shall reach a place of perfect happiness, perfect peace, and everlasting freedom from fear. Yet let me issue this warning from the lips of the apostle Paul: those who claim to abide in Christ should walk as he walked. Would you follow Christ? Then be humble as he was humble; do not scorn his lowliness if you wish to reach his exaltation. Human sin made the road rough, but Christ’s resurrection has levelled it. By walking the road himself, he has transformed the narrowest of tracks into a royal highway. Two feet are needed to run along this highway: humility and charity. Everyone wants to reach the goal; and the first step along the route is humility. Why take strides that are too big for you? Do you want to be perpetually falling down rather than ascending? Begin then, with the first step of humility, and you will already be climbing. In addition to telling us to renounce ourselves, our Lord and Saviour

also said that we should take up our cross and follow him. What does this mean? Bearing every irritation with patience. This is part of following Christ. When you begin to follow Christ's way of life and commandments, you can anticipate resistance from every quarter. You will be opposed, mocked, and even persecuted. This will happen at the hands not only of unbelievers, but also of those who appear to belong to the Body of Christ, but who are in reality excluded from it by virtue of their evil ways. People who are Christians only in name never stop persecuting those who are genuine. So if you want to follow Christ, take up his cross without delay. Endure hardship, and do not be overcome by it.

Reader Here ends the lesson.

The Collects

Friday after Ash Wednesday (*from Lesser Feasts and Fasts*)

Support us, O Lord, with your gracious favor through the fast we have begun; that as we observe it by bodily self-denial, so we may fulfill it with inner sincerity of heart; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*



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