

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

For the First Week of Lent
March 9-15, 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

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

Antiphon *use the antiphon under “Lent”* pg. 81

Venite or Psalm 95 (pg. 724) 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 14: A Song of Penitence pg. 90

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

<i>Saturday</i>	19: The Song of the Redeemed	pg. 94
<i>Sundays</i>	16: The Song of Zechariah	pg. 92
<i>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 14: A Song of Penitence pg. 90

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 *(may be omitted except on feast days)* 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 9 | The First Sunday of Lent

The Psalter

In Morning Prayer, Psalm 63, 98 (*BCP page 670, 727*)

In Evening Prayer, Psalm 103 (*BCP page 733*)

The First Reading for Morning Prayer (*Deuteronomy 8:1-10*)

Reader A reading from the book of Deuteronomy

This entire commandment that I command you today you must diligently observe, so that you may live and increase, and go in and occupy the land that the Lord promised on oath to your ancestors. Remember the long way that the Lord your God has led you these forty years in the wilderness, in order to humble you, testing you to know what was in your heart, whether or not you would keep his commandments. He humbled you by letting you hunger, then by feeding you with manna, with which neither you nor your ancestors were acquainted, in order to make you understand that one does not live by bread alone, but by every word that comes from the mouth of the Lord. The clothes on your back did not wear out and your feet did not swell these forty years. Know then in your heart that as a parent disciplines a child so the Lord your God disciplines you. Therefore keep the commandments of the Lord your God, by walking in his ways and by fearing him. For the Lord your God is bringing you into a good land, a land with flowing streams, with springs and underground waters welling up in valleys and hills, a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey, a land where you may eat bread without scarcity, where you will lack nothing, a land whose stones are iron and from whose hills you may mine copper. You shall eat your fill and bless the Lord your God for the good land that he has given you.

Reader The Word of the Lord.

People Thanks be to God.

The Second Reading for Morning Prayer (*1 Corinthians 1:17-31*)

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

For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power. For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength. Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, "Let the one who boasts, boast in the Lord."

Reader The Word of the Lord.

People *Thanks be to God.*

The First Reading for Evening Prayer (*Mark 2:18-22*)

Reader A reading from the Gospel according to St. Mark

Now John's disciples and the Pharisees were fasting; and people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" Jesus said to them, "The wedding guests cannot

fast while the bridegroom is with them, can they? As long as they have the bridegroom with them, they cannot fast. The days will come when the bridegroom is taken away from them, and then they will fast on that day. “No one sews a piece of unshrunk cloth on an old cloak; otherwise, the patch pulls away from it, the new from the old, and a worse tear is made. And no one puts new wine into old wineskins; otherwise, the wine will burst the skins, and the wine is lost, and so are the skins; but one puts new wine into fresh wineskins.”

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from a sermon of Leo the Great

None of us, dear friends, is so perfect and holy as to make reflection and improvement unnecessary. All of us, regardless of rank or dignity, should be concerned to embark on the race that is set before us with fresh determination this Lent, making an effort over and above the norm. How apposite are the words of the apostle Paul: ‘Behold, now is the accepted hour; behold, now is the day of salvation.’ Indeed, what is more acceptable than this season of Lent, what more suitable to our salvation than these days in which war is declared against vice, and progress is made in virtue? Certainly, we need to be on our guard all the year round against the enemy of our salvation, never leaving any vulnerable spot exposed to the tempter’s art; but during Lent greater wariness and keener prudence are called for, because Satan is raging against us with fiercer hatred. The reason why vigilance is necessary is because our enemy’s ancient power is being actively broken: countless numbers of people are being removed from his clutches. People of all nations and languages are breaking away from his tyranny. Literally thousands of thousands are being prepared for baptism, to be reborn in Christ at Easter; and always, as the birth of a new creature draws near, so we can expect the power of evil to raise its head. Against whom would not Satan compete, given that he did not balk at trying to overthrow our Lord Jesus Christ himself when he was in the wilderness? When we reflect on the temptations which assailed our Lord, we should ponder in particular our Redeemer’s precept: ‘Man does not live by bread alone, but by

every word that proceeds from the mouth of God.' Whatever degree of personal abstinence we observe this Lent, it is vital that all of us should desire above all to feast upon the word of God, entering upon this solemn fast not with a barren abstinence of food which we may impose upon our recalcitrant body or in an attempt to treat the disease of greed, but instead with a spirit of generous self-giving. In truth, let the Truth speak to us, saying: 'Blessed are they who hunger and thirst after righteousness, for they shall be satisfied.' Let works of justice, therefore, be our delight. Let us fill ourselves with the kinds of food that will feed us for eternity. Let us rejoice in the feeding of the poor and the clothing of the destitute. Let our humanity receive outward expression in tenderness toward the sick, the housebound, refugees, orphans and widows. Let no Christian say he does not have the resources to help such needy folk. No one's income is small whose heart is big. The measure of mercy and goodness does not depend on the size of our means. Wealth of goodwill should never be lacking in a Christian, even in those whose purses are modest. This season, therefore, let faults be forgiven, let bonds be loosed, let offences be wiped clean, let plans for vengeance fall through, that through the divine and human grace of Christ, the holy festival of Easter may find us all happy and innocent.

Reader Here ends the lesson.

The Collect

The First Sunday of Lent (*from the Book of Common Prayer, pg. 218*)

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*



Monday, March 10 | Harriet Ross

Tubman, *Social Reformer*, 1913

Monday of the First Week of Lent

Introduction

Slave births were recorded under property, not as persons with names, but we know that Harriet Ross was born sometime during 1820 on a Maryland Chesapeake Bay plantation, the sixth of eleven children born to Ben Ross and Harriet Green. Although her parents were loving and they enjoyed a cheerful family life inside their cabin, they lived in fear of the children being sold off at any time. Harriet suffered beatings and a severe injury, but grew up strong and defiant, refusing to appear happy and smiling to her owners. To cope with brutality and oppression, she turned to religion. Her favorite Bible story was about Moses, who led the Israelites out of slavery. The slaves prayed for a Moses of their own. When she was about 24, Harriet escaped to Canada but could not forget her parents and other slaves she left behind. Working with the Quakers, she made at least nineteen trips back to Maryland between 1851 and 1861, freeing over three hundred people by leading them into Canada. She was so successful that \$40,000 was offered for her capture. Guided by God through omens, dreams, and warnings, she claimed her struggle against slavery had been commanded by God. She foresaw the Civil War in a vision. When it began, she quickly joined the Union Army, serving as cook and nurse, caring for both Confederate and Union soldiers. She served as a spy and a scout. She led 300 Black troops on a raid that freed over 750 slaves, making her the first American woman to lead troops into military action. In 1858–1859, she moved to upstate New York, where she opened her home to African American orphans and to helpless old people. Although she was illiterate, she founded schools for African American children. She joined the fight for women's rights, working with Elizabeth Cady Stanton and Susan B. Anthony, but supported African American women in their efforts to found their own organizations to address equality, work, and education. She died on March 10, 1913, in Auburn, New York.

The Psalter

In Morning Prayer, Psalm 41, 52 (BCP pg. 641, 657)

In Evening Prayer, Psalm 44 (*BCP pg. 645*)

The First Reading for Morning Prayer (*Deuteronomy 8:11-20*)

Reader A reading from the book of Deuteronomy:

Take care that you do not forget the Lord your God, by failing to keep his commandments, his ordinances, and his statutes, which I am commanding you today. When you have eaten your fill and have built fine houses and live in them, and when your herds and flocks have multiplied, and your silver and gold is multiplied, and all that you have is multiplied, then do not exalt yourself, forgetting the Lord your God, who brought you out of the land of Egypt, out of the house of slavery, who led you through the great and terrible wilderness, an arid wasteland with poisonous snakes and scorpions. He made water flow for you from flint rock, and fed you in the wilderness with manna that your ancestors did not know, to humble you and to test you, and in the end to do you good. Do not say to yourself, "My power and the might of my own hand have gotten me this wealth." But remember the Lord your God, for it is he who gives you power to get wealth, so that he may confirm his covenant that he swore to your ancestors, as he is doing today. If you do forget the Lord your God and follow other gods to serve and worship them, I solemnly warn you today that you shall surely perish. Like the nations that the Lord is destroying before you, so shall you perish, because you would not obey the voice of the Lord your God.

Reader The Word of the Lord.

People Thanks be to God.

The Second Reading for Morning Prayer (*Hebrews 2:11-18*)

Reader A reading from the letter to the Hebrews

For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, saying, "I will proclaim your name to my brothers and sisters, in the midst of the congregation I will praise you." And again, "I will put my trust in him." And again, "Here am I and the children whom God has given me." Since, therefore, the children share flesh and blood, he himself likewise shared the same things,

so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

Reader The Word of the Lord.

People *Thanks be to God.*

The Third Reading for Morning Prayer

A Reading from *Harriet Tubman, Conductor on the Underground Railroad* by Ann Petry

It was as the storyteller, the bard, that Harriet's active years came to a close. She had never learned to read and write. She compensated for this handicap by developing a memory on which was indelibly stamped everything she had ever heard or seen or experienced. She had a highly developed sense of the dramatic, a sense of the comic, and because in her early years she had memorized verses from the Bible, word for word, the surge and sway of the majestic rhythm of the King James version of the Bible was an integral part of her speech. It was these qualities that made her a superb storyteller. In each house where she stopped, she was given a cup of hot tea with butter in it, which was the way she liked it. As she sipped the buttered tea, she would sometimes tell about the Underground Railroad, and that first trip she made to Canada, and how all of them were ragged, hungry, dirty, cold, and afraid. Hunger worse than cold, the pinching of the stomach, pain in the stomach from hunger. And fear worse than hunger, fear like a paralysis, inhibiting movement, fear so strong it was something they could feel and taste. She, threatening, cajoling, admonishing them: "Go free or die." She made her listener see the snow in Canada, the trees hung with icicles, see Niagara Falls like frozen music in the winter. And she invariably ended the recital with a note of pride in her voice, as she said: "And I never run my train off the track, and I never lost a

single passenger.” She could speak of the death of Lincoln, and epitomize all the sorrow in the world by telling about an old man, at the Contraband Hospital at Fortress Monroe, who, hearing that Lincoln was dead, lifted his tremulous old voice in prayer: “We kneel upon the ground, with our faces in our hands, and our hands in the dust, and cry to Thee for mercy, O Lord, this evening.” Sometimes she talked about Old John Brown, the man with the hawk’s face and the white beard, and the fanatic’s eyes, cold and hard as granite. She told about the time Old Brown took her to see Wendell Phillips and when he introduced her, he said, “Mr. Phillips, I bring you one of the bravest people on this continent—General Tubman, as we call her.” Sometimes she went even farther back in her memory, to the days of the plantation and the overseer and the master. Then her listener could see a row of sway-backed cabins, smell the smoky smell from the fireplaces, could see a fifteen-year-old girl huddled under a dirty blanket, could see the great hole in her head and blood pouring from what should have been a mortal wound. As she went farther and farther back in time, she spoke of the old slave ships, and the horror of the Middle Passage, retelling the stories she had heard as a child, stories of whips and chains and branding irons, of a quenchless thirst, and the black smell of death in the hold of a Yankee slaver. The word freedom became more than a word, it became a glory over everything. Whoever heard her talk like that had a deeper understanding of the long hard way she had come, had a deeper understanding of what lay behind Gettysburg and Appomattox. Despite her work as a nurse, a scout, and a spy in the Civil War, she will be remembered longest as a conductor on the Underground Railroad, the railroad to freedom—a short, indomitable woman, sustained by faith in a living God, inspired by the belief that freedom was a right all men should enjoy, leading bands of trembling fugitives out of Tidewater Maryland.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John 2:1-12*)

Reader A reading from the Gospel according to St. John

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding.

When the wine gave out, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the chief steward." So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now." Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him. After this he went down to Capernaum with his mother, his brothers, and his disciples; and they remained there a few days.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from *The Sayings of the Desert Fathers*

A brother said to an old man, 'I do not see any warfare in my heart.' The old man said to him, 'Then you are a building open on all four sides; whoever wishes to, goes in and out of you, but you do not notice it. But if you had a door and shut it and did not let the evil thoughts come in through it, then you would see them standing outside warring against you.'

It was said of an old man that when his thoughts said to him, 'Relax today, and tomorrow repent,' he retorted, 'No, I am going to repent today, and may the will of God be done tomorrow.'

An old man said, 'He who loses gold or silver can find more to replace it, but he who loses time cannot find more.'

Another old man used to say, 'If the inner man is not vigilant, it is not possible to guard the outer man.'

An old man was asked, 'How can I find God?' He said, 'In fasting, in watching, in labours, in devotion, and above all, in discernment. I tell you, many have injured their bodies without discernment and have gone away from us having achieved nothing. Our mouths smell bad through fasting, we know the Scriptures by heart, we can recite all the psalms of David, but we have not that which God seeks: charity and humility.'

Reader Here ends the lesson.

The Collect

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

Almighty and everlasting God, mercifully increase in us thy gifts of holy discipline, in almsgiving, prayer, and fasting; that our lives may be directed to the fulfilling of thy most gracious will; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Harriet Ross Tubman (*from Lesser Feasts and Fasts*)

O God, whose Spirit guideth us into all truth and maketh us free: Strengthen and sustain us as thou didst thy servant Harriet Ross Tubman. Give us vision and courage to stand against oppression and injustice and all that worketh against the glorious liberty to which thou dost call all thy children; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. *Amen.*



Tuesday, March 11 | Tuesday of the First Week of Lent

The Psalter

In Morning Prayer, Psalm 45 (*BCP pg. 647*)

In Evening Prayer, Psalm 47, 48 (*BCP pg. 650*)

The First Reading for Morning Prayer (*Deuteronomy 9:4–12*)

Reader A reading from the book of Deuteronomy:

When the Lord your God thrusts them out before you, do not say to yourself, “It is because of my righteousness that the Lord has brought me in to occupy this land”; it is rather because of the wickedness of these nations that the Lord is dispossessing them before you. It is not because of your righteousness or the uprightness of your heart that you are going in to occupy their land; but because of the wickedness of these nations the Lord your God is dispossessing them before you, in order to fulfill the promise that the Lord made on oath to your ancestors, to Abraham, to Isaac, and to Jacob. Know, then, that the Lord your God is not giving you this good land to occupy because of your righteousness; for you are a stubborn people. Remember and do not forget how you provoked the Lord your God to wrath in the wilderness; you have been rebellious against the Lord from the day you came out of the land of Egypt until you came to this place. Even at Horeb you provoked the Lord to wrath, and the Lord was so angry with you that he was ready to destroy you. When I went up the mountain to receive the stone tablets, the tablets of the covenant that the Lord made with you, I remained on the mountain forty days and forty nights; I neither ate bread nor drank water. And the Lord gave me the two stone tablets written with the finger of God; on them were all the words that the Lord had spoken to you at the mountain out of the fire on the day of the assembly. At the end of forty days and forty nights the Lord gave me the two stone tablets, the tablets of the covenant. Then the Lord said to me, “Get up, go down quickly from here, for your people whom you have brought from

Egypt have acted corruptly. They have been quick to turn from the way that I commanded them; they have cast an image for themselves.”

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Morning Prayer *(Hebrews 3:1-11)*

Reader A reading from the Letter to the Hebrews

Therefore, brothers and sisters, holy partners in a heavenly calling, consider that Jesus, the apostle and high priest of our confession, was faithful to the one who appointed him, just as Moses also “was faithful in all God’s house.” Yet Jesus is worthy of more glory than Moses, just as the builder of a house has more honor than the house itself. (For every house is built by someone, but the builder of all things is God.) Now Moses was faithful in all God’s house as a servant, to testify to the things that would be spoken later. Christ, however, was faithful over God’s house as a son, and we are his house if we hold firm the confidence and the pride that belong to hope. Therefore, as the Holy Spirit says, “Today, if you hear his voice, do not harden your hearts as in the rebellion, as on the day of testing in the wilderness, where your ancestors put me to the test, though they had seen my works for forty years. Therefore I was angry with that generation, and I said, ‘They always go astray in their hearts, and they have not known my ways.’ As in my anger I swore, ‘They will not enter my rest.’”

Reader The Word of the Lord.

People *Thanks be to God.*

The Third Reading for Morning Prayer

A Reading from a sermon of St. Augustine

We cannot just assume that we are living good lives, free from sin. Let a person’s life be praised only insofar as that person asks for pardon. But we are hopeless creatures, and the less attentive we are to our own sins, the more we tend to pry into those of other people. We seek not what we can correct, but what we can criticise. And since we are not able to excuse ourselves, we are

ready to accuse others. This was not the way that David showed us how to pray and make amends to God. In the psalms he says, 'I acknowledge my transgressions, and my sin is ever before me.' David was not interested in other people's sins. He turned his mind to himself, not in self-flattery, but went down deep inside himself. He did not spare himself, and thus it was not presumptuous of him to pray that he might be spared. Do you want to be reconciled to God? Then learn how to act towards yourself so that God may be reconciled with you. Reflect on what you read in the same psalm: 'If you wanted sacrifice, I would give it; but you take no pleasure in burnt offerings.' Do you think you have no sacrifice at all? Do you feel you have nothing to offer, nothing to appease God? Go on with the psalm, listen and say: 'The sacrifice of God is a broken spirit: a broken and contrite heart, O God, you will not despise.' You have that to offer. Do not examine the flock. Do not prepare ships and journey to the most distant provinces to bring back exotic incense. Seek rather in your heart what is acceptable to God: you must rend your heart. Why do you fear that it may perish if it is broken? Attend to the words of Scripture again. 'Create in me a clean heart, O God.' So then, that a pure heart may be created, let the impure one be broken.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John 2:13-22*)

Reader A reading from the Gospel according to St. John

The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" His disciples remembered that it was written, "Zeal for your house will consume me." The Jews then said to him, "What sign can you show us for doing this?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" But he

was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from a homily of Gregory of Nyssa

When we look down from the sublime words of the Lord into the ineffable depths of his thoughts, we have an experience similar to that of gazing down from a high cliff into the immense sea below. On the coastline one can often see rocky cliffs where the seaward face has been sliced off sheer from top to bottom, with the tops of the cliffs projecting outwards forming a promontory overhanging the depths. If anyone were to look down from such a lofty height into the sea below they would feel giddy. This is exactly how my soul feels now, as it is raised from the ground by this mighty word of the Lord: 'Blessed are the pure in heart, for they shall see God.' God offers himself to the vision of those whose hearts have been purified. And yet, as the great John says: 'No one has seen God at any time.' And the sublime mind of Paul confirms this opinion when he says that 'no one has seen or can see God'. God is this slippery, steep crag which yields no footholds for our imagination. Moses too, in his teaching, declares that God is so inaccessible that our mind cannot approach him. He explicitly discourages any attempt to apprehend God, saying: 'No one can see the Lord and live.' To see the Lord is eternal life, and yet these pillars of the faith, John, Paul and Moses, all declare it to be impossible! What vertigo in the soul this causes! Confronted by the profundity of these words I am confounded. If God is life, then they who do not see God do not see life. On the other hand, the divinely inspired prophets and apostles assert that it is impossible to see God. Is not all human hope thus destroyed? But the Lord supports our faltering hope, just as he grasped Peter when he was in danger of sinking and stood him on the waves as though it were solid ground. If, then, the hand of the Word is extended to us also, supporting those who are at sea in the midst of conflicting speculations, we can be without fear. We are gripped

by the guiding hand of the Word who says to us: 'Blessed are the pure in heart, for they shall see God.' Those who see God shall possess in this act of seeing everything that is good: eternal life, eternal incorruption, unending bliss. With these things we shall experience the joy of the eternal kingdom in which happiness is secure; we shall see the true light and hear the delightful voice of the Spirit; we shall rejoice unceasingly in all that is good in the inaccessible glory of God. This is the magnificent consummation of our hope held out to us by the promise of this Beatitude.

Reader Here ends the lesson.

The Collect

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

Grant to thy people, Lord, grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee, the only true God; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*



Wednesday, March 12 | Gregory the Great, Bishop and Theologian, 604

Wednesday of the First Week of Lent

Introduction

Gregory was born into a patrician family about 540 and became Prefect of Rome in 573. Shortly thereafter, however, he retired to a monastic life in a community which he founded in his ancestral home on the Coelian Hill. Pope Pelagius II made him Ambassador to Constantinople in 579, where he learned much about the larger affairs of the church. Not long after his return home, Pope Pelagius died of the plague, and in 590, Gregory was elected as his successor. Gregory wrote eloquently about the demands of the pastoral office and the dangers of seeking it too rashly. He said: "Those who aspire to the priesthood usually delude themselves into thinking that they are seeking it out of a desire to perform good works, although this actually stems from pride and a desire to accomplish great things. Thus one thing takes place in their conscious mind, but another motive is hidden secretly within. For the mind frequently lies to itself about itself, pretending that it loves the good work when it does not, and that it does not care for worldly glory when in fact it does. The mind often has appropriate trepidation about seeking office, but once a leadership position has been secured, it assumes that it has achieved what it rightly deserved. When it begins to enjoy its newfound superiority, it quickly forgets all of the spiritual thoughts that it once had. Therefore, when thoughts begin to stray, it is good to direct them back to the past, and for a person to consider how he behaved while still under authority. In this way he will judge himself more accurately, for no one can learn humility in a position of leadership who did not learn it when he was in a position of subjection. No one will know how to flee from praise when it abounds if he secretly yearned for praise when it was absent. Therefore, let each person judge his own character on the basis of his past life so that the fantasy of his thoughts will not deceive him." Gregory's pontificate was one of strenuous activity. He organized the defense of Rome against the attacks of the Lombards and fed its populace from papal granaries in Sicily. In this, as in other matters, he administered "the patrimony of St. Peter" with energy and efficiency. His ordering of the church's liturgy and chant has molded the spirituality of Western

Christianity until the present day. His writings provided succeeding generations with a number of influential texts, especially his Pastoral Care, which remains to this day a classic text on the work of Christian ministry. Gregory understood well the intricacies of the human heart, and the ease with which growth in holiness may be compromised by self-deception. He wrote: "The pastor must understand that vices commonly masquerade as virtues. The person who is not generous claims to be frugal, while the one who is a prodigal describes himself as generous. Thus, it is necessary that the director of souls discern between vices and virtues with great care." In the midst of all his cares and duties, Gregory prepared and fostered the evangelizing mission to the Anglo-Saxons under Augustine and other monks from his own monastery. For this reason, the English historian Bede justly called Gregory "The Apostle of the English." Gregory died on March 12, 604, and was buried in Saint Peter's Basilica. His life was a true witness to the title he assumed for his office: "Servant of the servants of God."

The Psalter

In Morning Prayer, Psalm 119:49–72 (BCP pg. 767)

In Evening Prayer, Psalm 49, 53 (BCP pg. 652, 658)

The First Reading for Morning Prayer (*Deuteronomy 9:13–21*)

Reader A reading from the book of Deuteronomy

Furthermore the Lord said to me, "I have seen that this people is indeed a stubborn people. Let me alone that I may destroy them and blot out their name from under heaven; and I will make of you a nation mightier and more numerous than they." So I turned and went down from the mountain, while the mountain was ablaze; the two tablets of the covenant were in my two hands. Then I saw that you had indeed sinned against the Lord your God, by casting for yourselves an image of a calf; you had been quick to turn from the way that the Lord had commanded you. So I took hold of the two tablets and flung them from my two hands, smashing them before your eyes. Then I lay prostrate before the Lord as before, forty days and forty nights; I neither ate bread nor drank water, because of all the sin you had committed, provoking the Lord by doing what was evil in his sight. For I was afraid that the anger that the Lord bore against you was so fierce that he would destroy you. But the Lord listened

to me that time also. The Lord was so angry with Aaron that he was ready to destroy him, but I interceded also on behalf of Aaron at that same time. Then I took the sinful thing you had made, the calf, and burned it with fire and crushed it, grinding it thoroughly, until it was reduced to dust; and I threw the dust of it into the stream that runs down the mountain.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Morning Prayer *(Hebrews 3:12-19)*

Reader A reading from the letter to the Hebrews

Take care, brothers and sisters, that none of you may have an evil, unbelieving heart that turns away from the living God. But exhort one another every day, as long as it is called “today,” so that none of you may be hardened by the deceitfulness of sin. For we have become partners of Christ, if only we hold our first confidence firm to the end. As it is said, “Today, if you hear his voice, do not harden your hearts as in the rebellion.” Now who were they who heard and yet were rebellious? Was it not all those who left Egypt under the leadership of Moses? But with whom was he angry forty years? Was it not those who sinned, whose bodies fell in the wilderness? And to whom did he swear that they would not enter his rest, if not to those who were disobedient? So we see that they were unable to enter because of unbelief.

Reader The Word of the Lord.

People *Thanks be to God.*

The Third Reading for Morning Prayer

A Reading from a homily of Gregory the Great

The prophet Ezekiel, whom the Lord sent to preach his Word, is described as a watchman. A watchman always selects a high vantage point in order to be able to observe things better. In the same way, whoever is appointed watchman to a people should live on the heights so that he can help his people by having a broad perspective. I find it hard to make such a statement because such words are a reproach to myself. My preaching is mediocre, and my life does not

cohere with the values I preach so inadequately. I do not deny that I am guilty, for I recognise in myself lethargy and negligence. Perhaps my very awareness of my failings will gain me pardon from a sympathetic judge. When I lived in a monastic community I could keep my tongue from idle chatter and devote my mind almost continually to the discipline of prayer. However, since assuming the burden of pastoral care, I find it difficult to keep steadily recollected because my mind is distracted by numerous responsibilities. I am required to deal with matters affecting churches and monasteries, and often I must judge the lives and actions of individuals. One moment I am required to participate in civil life, and the next moment to worry over the incursions of barbarians. I fear these wolves who menace the flock entrusted to my care. At another time I have to exercise political responsibility in order to give support to those who uphold the rule of law; I have to cope with the wickedness of criminals, and the next moment I am asked to confront them, but yet in all charity. My mind is in chaos, fragmented by the many and serious matters I am required to give attention to. When I try to concentrate and focus my intellectual resources for preaching, how can I do justice to the sacred ministry of the Word? I am often compelled by virtue of my office to socialise with people of the world and sometimes I have to relax the discipline of my speech. I realise that if I were to maintain the inflexible pattern of conversation that my conscience dictates, certain weaker individuals would simply shun my company, with the result that I would never be able to attract them to the goal I desire for them. So inevitably, I find myself listening to their mindless chatter. And because I am weak myself, I find myself gradually being sucked into their idle talk and saying the very things that I recoiled from listening to before. I enjoy lying back where beforehand I was conscious lest I fall myself. Who am I? What kind of watchman am I? I do not stand on the pinnacle of achievement; I languish in the pit of my frailty. And yet although I am unworthy, the creator and redeemer of us all has given me the grace to see life whole and an ability to speak effectively of it. It is for the love of God that I do not spare myself preaching him.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John 2:23-3:15*)

Reader A reading from the Gospel according to St. John

When he was in Jerusalem during the Passover festival, many believed in his name because they saw the signs that he was doing. But Jesus on his part would not entrust himself to them, because he knew all people and needed no one to testify about anyone; for he himself knew what was in everyone. Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things? “Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

Reader The Word of the Lord.

People Thanks be to God.

The Second Reading for Evening Prayer

A Reading from a treatise *On the Lord's Prayer* by St. Cyprian of Carthage

When we pray 'And lead us not into temptation' we should know that the Lord is teaching us inwardly. The words are there to reassure us that the adversary can do nothing against us because all is ultimately within the control of God. All power is from God. So in the temptations that assail us we should consciously give our fear, our devotion and our obedience to God alone. When we pray in these words we are put in touch with our vulnerability and inner weakness. We ask for help lest any should insolently exalt themselves, or become proud and conceited, or even hug to themselves the glory either of confessing their faith or of suffering for Christ, as if it were all their own doing. The Lord himself has taught us to be humble when he said: 'Watch and pray that you enter not into temptation. The spirit is indeed willing, but the flesh is weak.' When, however, we confess our need of God humbly and quietly, and surrender to God the glory that is properly his, then the prayer that is offered in the fear of God and to his honour will be met by his loving kindness. At the end of various petitions, the Lord's Prayer concludes with a brief clause which neatly sums up all that has gone before. We conclude: 'And deliver us from evil,' - an expression that includes everything that the enemy can devise against us in this world. We pray this in the conviction that God is a faithful and dependable protector who will give his help readily to all who ask and beg for it. Consequently, when we pray 'Deliver us from evil,' there is nothing left to ask for. When once we have asked for God's protection in the face of evil and secured it, then we stand secure and safe against any kind of machination of the devil and the evils of this world. For what is there in life to be afraid of when the Lord God is our protector?

Reader Here ends the lesson.

The Collects

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

Bless us, O God, in this holy season, in which our hearts seek thy help and healing; and so purify us by thy discipline that we may grow in grace and in the knowledge of our Lord and Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

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

Almighty and merciful God, who didst raise up Gregory of Rome to be a servant of the servants of God, and didst inspire him to send missionaries to preach the Gospel to the English people: Preserve thy church in the catholic and apostolic faith, that thy people, being fruitful in every good work, may receive the crown of glory that never fades away; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.



Thursday, March 13 | James Theodore Holly, Bishop, 1911

Thursday of the First Week of Lent

Introduction

James Theodore Augustus Holly was born a free African American in Washington, D.C., on October 3, 1829. Baptized and confirmed in the Roman Catholic Church, he later became an Episcopalian. Holly was ordained as a deacon at St. Matthew's Church in Detroit on June 17, 1855, and ordained as a priest by the bishop of Connecticut on January 2, 1856. He was then appointed rector of St. Luke's in New Haven. In the same year he founded the Protestant Episcopal Society for Promoting the Extension of the Church among Colored People, an antecedent of the Union of Black Episcopalians. He became a friend of Frederick Douglass, and the two men worked together on many programs. In 1861, Holly resigned as rector of St. Luke's to lead a group of African Americans settling in Haiti. Although his wife, his mother, and two of his children died during the first year, along with other settlers, Holly stayed on with two small sons, proclaiming that just "as the last surviving apostle of Jesus was in tribulation . . . on the forlorn isle of Patmos, so, by His Divine Providence, [Christ] had brought this tribulation upon me for a similar end on this isle in the Caribbean Sea." He welcomed the opportunity to speak of God's love to a people who needed to hear it. Through an agreement between the House of Bishops of the Episcopal Church and the Orthodox Apostolic Church of Haiti, Holly was consecrated a missionary bishop to build the church in Haiti on November 8, 1874, making him the first African American to be raised to the office of bishop in the Episcopal Church. In 1878, Bishop Holly attended the Lambeth Conference, the first African American to do so, and he preached at Westminster Abbey on St. James' Day of that year. In the course of his ministry, he doubled the size of his diocese, and established medical clinics where none had been before. Bishop Holly served the Diocese of Haiti until his death in Haiti on March 13, 1911. He had charge of the Diocese of the Dominican Republic as well, from 1897 until he died. He is buried on the grounds of St. Vincent's School for Handicapped Children in Port-au-Prince.

The Psalter

In Morning Prayer, Psalm 50 (*BCP pg. 654*)

In Evening Prayer, Psalm 59, 60 (*BCP pg. 665*)

The First Reading for Morning Prayer (*Deuteronomy 9:23–10:5*)

Reader A reading from the book of Deuteronomy

And when the Lord sent you from Kadesh-barnea, saying, “Go up and occupy the land that I have given you,” you rebelled against the command of the Lord your God, neither trusting him nor obeying him. You have been rebellious against the Lord as long as he has known you. Throughout the forty days and forty nights that I lay prostrate before the Lord when the Lord intended to destroy you, I prayed to the Lord and said, “Lord God, do not destroy the people who are your very own possession, whom you redeemed in your greatness, whom you brought out of Egypt with a mighty hand. Remember your servants, Abraham, Isaac, and Jacob; pay no attention to the stubbornness of this people, their wickedness and their sin, otherwise the land from which you have brought us might say, ‘Because the Lord was not able to bring them into the land that he promised them, and because he hated them, he has brought them out to let them die in the wilderness.’ For they are the people of your very own possession, whom you brought out by your great power and by your outstretched arm.” At that time the Lord said to me, “Carve out two tablets of stone like the former ones, and come up to me on the mountain, and make an ark of wood. I will write on the tablets the words that were on the former tablets, which you smashed, and you shall put them in the ark.” So I made an ark of acacia wood, cut two tablets of stone like the former ones, and went up the mountain with the two tablets in my hand. Then he wrote on the tablets the same words as before, the ten commandments that the Lord had spoken to you on the mountain out of the fire on the day of the assembly; and the Lord gave them to me. So I turned and came down from the mountain, and put the tablets in the ark that I had made; and there they are, as the Lord commanded me.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Morning Prayer (*Hebrews 4:1-10*)

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.

Reader The Word of the Lord.

People *Thanks be to God.*

The Third Reading for Morning Prayer

A Reading from a Prayer at Westminster Abbey by James Theodore Holly

And now on the shores of old England, the cradle of that Anglo-Saxon Christianity by which I have been in part, at least, illuminated, standing beneath the vaulted roof of this monumental pile redolent with the piety of bygone generations during so many ages; in the presence of the “storied urn and animated bust” that hold the sacred ashes and commemorate the buried grandeur of so many illustrious personages, I catch a fresh inspiration and new impulse of the Divine Missionary spirit of our common Christianity. And, here, in the presence of God, of angels and of men, on this day sacred to the memory

of an apostle whose blessed name was called over me at my baptism, and as I lift up my voice for the first time, and perhaps, the last time in any of England's sainted shrines, I dedicate myself anew to the work of God, of the Gospel of Christ, and the salvation of my fellow-men in the far distant isle of the Caribbean Sea that has become the chosen field of my special labors. O Thou Saviour Christ, Son of the Living God, who, when Thou wast spurned by the Jews, of the race of Shem; and who, when delivered up without a cause by Pontius Pilate and the Roman soldiers, of the race of Japheth, on the day of Thy ignominious crucifixion, hadst Thy ponderous cross borne to Golgotha's summit on the stalwart shoulders of Simon, of Cyrene, of the race of Ham; I pray Thee, O precious Saviour, remember that forlorn, despised and rejected race whose son bore Thy cross, when Thou shalt come in the power and majesty of Thy eternal kingdom, to distribute Thy crowns of everlasting glory. And, give to me, then, not a place at Thy right hand, nor at Thy left, but only the place of a gate-keeper at the entrance of the Holy City, the New Jerusalem, that I may behold my redeemed brethren, the saved of the Lord, entering therein to be partakers with Abraham, Isaac and Jacob, of all the joys of Thy glorious and everlasting kingdom. O Jesus, son of the living God; who, when Thou wast spurned and rejected and delivered in the hands of sinful men, by the Jews, of the race of Shem; and, who, when Thou wast mocked and cruelly ill treated by Pontius Pilate and the Roman soldiers, of the race of Japheth; hadst Thy ponderous cross borne to the summit of Golgotha on the stalwart shoulders of Simon of Cyrene, of the race of Ham; remember this poor, forlorn, and despised race when Thou art come into Thy kingdom. And give me, not a place at Thy right, nor at Thy left, but as a door keeper, that I may see the redeemed of my race sweeping into the new Jerusalem, with the children of Abraham, Isaac, and Jacob. Amen.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John 3:16-21*)

Reader A reading from the Gospel according to St. John

“For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. “Indeed, God did not

send the Son into the world to condemn the world, but in order that the world might be saved through him. Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God. And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil. For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.”

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from *Revelations of Divine Love* by Julian of Norwich

Our courteous Lord does not want his servants to despair even if they fall frequently and grievously. Our falling does not stop his loving us. Peace and love are always at work in us, but we are not always in peace and love. But he wants us in this way to realise that he is the foundation of the whole of our life in love, and furthermore that he is our eternal protector, and mighty defender against our enemies who are so very fierce and wicked. And alas, our need is all the greater since we give them every opportunity by our failures. It is an expression of royal friendship on the part of our courteous Lord that he holds on to us so tenderly when we are in sin, and that, moreover, his touch is so delicate when he shows us our sin by the gentle light of mercy and grace. When we see ourselves to be so foul, we know that God is angry with us for our sin. In turn we also are moved by the Holy Spirit to pray contritely, desiring to amend our life to the best of our ability, that we may quench the anger of God and find rest of soul, and an easy conscience. Then we hope that God has forgiven us our sins. And so he has! It is then that our Lord in his courtesy shows himself to the soul, gaily and with cheerful countenance, giving it a friendly welcome as though it had been suffering in prison. 'My beloved,' he says, 'I am glad that you have come to me. In all your trouble I have been with you. Now you can see how I love you. We are made one in blessedness.' So sins are forgiven through

merciful grace, and our soul is honourably and joyfully received (just as it will be when it gets to heaven!) whenever it experiences the gracious work of the Holy Spirit, and the virtue of Christ's passion.

Reader Here ends the lesson.

The Collects

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

Strengthen us, O Lord, by thy grace, that in thy might we may overcome all spiritual enemies, and with pure hearts serve thee; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

James Theodore Holly (*from Lesser Feasts and Fasts*)

Most gracious God, whose servant James Theodore Holly labored to build a church in which all might be free: Grant that we might overcome our prejudice, and honor those whom thou dost call from every family, language, people, and nation; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. *Amen.*



Friday, March 14 | Friday of the First Week of Lent

Opening Sentence & Invitatory

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

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

The Psalter

In Morning Prayer, Psalm 40, 54 (*BCP pg. 640, 659*)

In Evening Prayer, Psalm 51 (*BCP pg. 656*)

The First Reading for Morning Prayer (*Deuteronomy 10:12–22*)

Reader A reading from the book of Deuteronomy

So now, O Israel, what does the Lord your God require of you? Only to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul, and to keep the commandments of the Lord your God and his decrees that I am commanding you today, for your own well-being. Although heaven and the heaven of heavens belong to the Lord your God, the earth with all that is in it, yet the Lord set his heart in love on your ancestors alone and chose you, their descendants after them, out of all the peoples, as it is today. Circumcise, then, the foreskin of your heart, and do not be stubborn any longer. For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribe, who executes justice for the orphan and the widow, and who loves the strangers, providing them food and clothing. You shall also love the stranger, for you were strangers in the land of Egypt. You shall fear the Lord your God; him alone you shall worship; to him you shall hold fast, and by his name you shall swear. He is your praise; he is your God, who has done for you these great and awesome things that your own eyes have seen. Your ancestors went down

to Egypt seventy persons; and now the Lord your God has made you as numerous as the stars in heaven.

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Morning Prayer (*Hebrews 4:11-16*)

Reader A reading from the letter to the Hebrews

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. Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honor, but takes it only when called by God, just as Aaron was. So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, "You are my Son, today I have begotten you"; as he says also in another place, "You are a priest forever, according to the order of Melchizedek." In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of

Melchizedek. About this we have much to say that is hard to explain, since you have become dull in understanding. For though by this time you ought to be teachers, you need someone to teach you again the basic elements of the oracles of God. You need milk, not solid food; for everyone who lives on milk, being still an infant, is unskilled in the word of righteousness. But solid food is for the mature, for those whose faculties have been trained by practice to distinguish good from evil.

Reader The Word of the Lord.

People *Thanks be to God.*

The Third Reading for Morning Prayer

A Reading from *The Coming of God* by Maria Boulding

The desert in our lives is the place where in our poverty, our sin and our need we come to know the Lord. For us, like the Israelites before us, it is the place of the essential confrontations, where the irrelevancies are stripped away and the elemental things become all-important, where the truth in our hearts is revealed. Our desert place is any place where we confront God. It is the place of truth, but also of tenderness; the place of loneliness but also of God's closeness and care. The journey is precarious, but God is faithful, even though our own fidelity is shaky. In the place of hunger and poverty of spirit we are fed by the word of God, as Jesus himself was in the desert. Part of our poverty may be that we are not even aware of our longing for God, only aware of the suffocating burden of our own sinfulness, of the slum within. But the desert is the place of confrontation not just with our sins, but with the power of God's redemption. You come to see it as the place where there can be springing water, manna to keep you going, the strength you never knew you had, the surprise of the quail that plops down at your feet, a tenderness that cares for you and a knowing Lord. These things are not the promised land, but they are tokens of love and may be sacraments of glory. Your life, your prayer, can be the wilderness to which you must look steadfastly if you would see the glory of God.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John 3:22–36*)

Reader A reading from the Gospel according to St. John

After this Jesus and his disciples went into the Judean countryside, and he spent some time there with them and baptized. John also was baptizing at Aenon near Salim because water was abundant there; and people kept coming and were being baptized —John, of course, had not yet been thrown into prison. Now a discussion about purification arose between John’s disciples and a Jew. They came to John and said to him, “Rabbi, the one who was with you across the Jordan, to whom you testified, here he is baptizing, and all are going to him.” John answered, “No one can receive anything except what has been given from heaven. You yourselves are my witnesses that I said, ‘I am not the Messiah, but I have been sent ahead of him.’ He who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom’s voice. For this reason my joy has been fulfilled. He must increase, but I must decrease.” The one who comes from above is above all; the one who is of the earth belongs to the earth and speaks about earthly things. The one who comes from heaven is above all. He testifies to what he has seen and heard, yet no one accepts his testimony. Whoever has accepted his testimony has certified this, that God is true. He whom God has sent speaks the words of God, for he gives the Spirit without measure. The Father loves the Son and has placed all things in his hands. Whoever believes in the Son has eternal life; whoever disobeys the Son will not see life, but must endure God’s wrath.

Reader The Word of the Lord.

People Thanks be to God.

The Second Reading for Evening Prayer

A Reading from *The Golden Sequence* by Evelyn Underhill

‘Unto Him who is everywhere,’ says Saint Augustine, “we come by love and not by navigation.’ Talk of the “Mystic Way’ and its stages, or the ‘degrees of Love,’ may easily deceive us unless the Divine immanence, priority, and freedom be ever kept in mind. We may think of the soul’s essential being as ever lying within

the thought of God; and, equally, of His creative love as dwelling and acting within that soul's ground. These are contrasting glimpses of that total Truth 'of which no man may think.' And the true life of the spirit requires such a gradual self-abandonment to that prevenient and ail-penetrating Presence that we become at last its unresisting agents; are formed and shaped under its gradual pressure, and can receive from moment to moment the needed impulsions and lights. . . . Here we find a place for that mysterious attraction or comulsion which is perhaps the most striking of the ordinary evidences of the Holy Spirit's action on souls. The persistent inexplicable pressure towards one course—the curious attraction to one special kind of devotion or of service—the blocking of the obvious path, and the opening of another undesired path—all these witness to the compelling and moulding power of the living Spirit; taking, and if we respond, receiving the gift of our liberty and our will. This indeed is what the spiritual life has always seemed to the greatest, humblest, and most enlightened souls; whatever symbols they may use in their efforts to communicate it. It is God, vividly and intimately present in all things and in us, ever setting the demand of His achieved Perfection over against the seething energies of His creative love, Who works in and through that world of things on us. And He demands our entire subjection to His creative action, our endurance of His secret chemistry; that He may work through and in us on the world.

Reader Here ends the lesson.

The Collects

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

Lord Christ, our eternal Redeemer, grant us such fellowship in thy sufferings, that, filled with thy Holy Spirit, we may subdue the flesh to the spirit, and the spirit to thee, and at the last attain to the glory of thy resurrection; who livest and reignest with the Father and the Holy Spirit, one God, for ever and ever.
Amen.



Saturday, March 15 | Vincent de Paul, Priest, and Louise de Marillac, Vowed Religious, Workers of Charity, 1660

Saturday of the First Week of Lent

Introduction

*Born into a family of peasant farmers in the village of Pouy in Gascony in 1581, Vincent de Paul showed an early aptitude for reading and writing. His father sold his oxen in order to send the boy to seminary, hoping that a clerical career would allow him to support the family. Later kidnapped by pirates and sold as a slave, he studied alchemy under his master. While traveling to Istanbul, the alchemist died; Vincent was sold again, this time to a former Franciscan who had likewise been enslaved, but became a Muslim in exchange for his freedom. Vincent shared the Gospel with his new master's wife; she was baptized and convinced her husband to return to the faith of Christ and escape to France. Later, while serving as a parish priest near Paris, Vincent began to devote his attention to serving the poor and destitute. With the support of the noble women of the parish, a ministry developed for visiting, feeding, and nursing the poor in and around Paris. As this ministry grew, he came to rely on a widow, Louise de Marillac, to oversee their efforts. Louise de Marillac was born to a wealthy family near Le Jeux in Picardy; by the time she was fifteen years old both of her parents had died. She longed to become a nun, but was discouraged; instead, she wed Antoine Le Gras. Her husband died twelve years later; the union produced one child, a son with special needs. Francis de Sales, later Bishop of Geneva, who wrote the highly influential *Introduction to the Devout Life*, became her spiritual director. At age thirty-two it was revealed to her in a vision that God would bring her a new spiritual director, whose face she was shown. When she met Vincent de Paul, she recognized his face from her vision. He invited Louise to assist in his expanding charitable ministry. She accepted his offer, poured herself into this ministry, and soon became the leader of the sisterhood. She led the order until her death in 1660. In 1633, Vincent de Paul and Louise de Marillac formally founded the Sisters of Charity of Saint Joseph (later the Company of the Daughters of Charity of Saint Vincent de Paul), or more commonly, the "Grey Sisters," the first non-cloistered religious order for*

women devoted to acts of charity. The ministry of the Grey Sisters grew to include founding hospitals, orphanages, and schools. The nineteenth-century revival of religious orders within Anglicanism was greatly influenced by the spirituality and the work of the Daughters of Charity.

The Psalter

In Morning Prayer, Psalm 55 (*BCP pg. 660*)

In Evening Prayer, Psalm 138, 139 (*BCP pg. 793*)

The First Reading for Morning Prayer (*Deuteronomy 11:18–28*)

Reader A reading from the book of Deuteronomy

You shall put these words of mine in your heart and soul, and you shall bind them as a sign on your hand, and fix them as an emblem on your forehead. Teach them to your children, talking about them when you are at home and when you are away, when you lie down and when you rise. Write them on the doorposts of your house and on your gates, so that your days and the days of your children may be multiplied in the land that the Lord swore to your ancestors to give them, as long as the heavens are above the earth. If you will diligently observe this entire commandment that I am commanding you, loving the Lord your God, walking in all his ways, and holding fast to him, then the Lord will drive out all these nations before you, and you will dispossess nations larger and mightier than yourselves. Every place on which you set foot shall be yours; your territory shall extend from the wilderness to the Lebanon and from the River, the river Euphrates, to the Western Sea. No one will be able to stand against you; the Lord your God will put the fear and dread of you on all the land on which you set foot, as he promised you. See, I am setting before you today a blessing and a curse: the blessing, if you obey the commandments of the Lord your God that I am commanding you today; and the curse, if you do not obey the commandments of the Lord your God, but turn from the way that I am commanding you today, to follow other gods that you have not known.

Reader The Word of the Lord.

People Thanks be to God.

The Second Reading for Morning Prayer *(Hebrews 5:1-10)*

Reader A reading from the letter to the Hebrews

Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honor, but takes it only when called by God, just as Aaron was. So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, "You are my Son, today I have begotten you"; as he says also in another place, "You are a priest forever, according to the order of Melchizedek." In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

Reader The Word of the Lord.

People *Thanks be to God.*

The Third Reading for Morning Prayer

A Reading from a writing of St. Vincent de Paul

Serving the poor is to be preferred above all things. Even though the poor are often rough and unrefined, we must not judge them from external appearances nor from the mental gifts they seem to have received. On the contrary, if you consider the poor in the light of faith, then you will observe that they are taking the place of the Son of God who chose to be poor. Although in his passion he almost lost the appearance of a man and was considered a fool by the Gentiles and a stumbling block by the Jews, he showed them that his mission was to preach to the poor: He sent me to preach the good news to the poor. We also ought to have this same spirit and imitate Christ's actions, that is, we must take

care of the poor, console them, help them, support their cause. Since Christ willed to be born poor, he chose for himself disciples who were poor. He made himself the servant of the poor and shared their poverty. He went so far as to say that he would consider every deed which either helps or harms the poor as done for or against himself. Since God surely loves the poor, he also loves those who love the poor. For when one person holds another dear, he also includes in his affection anyone who loves or serves the one he loves. That is why we hope that God will love us for the sake of the poor. So when we visit the poor and needy, we try to understand the poor and weak. We sympathise with them so fully that we can echo Paul's words: I have become all things to all men. Therefore, we must try to be stirred by our neighbours' worries and distress. We must beg God to pour into our hearts sentiments of pity and compassion and to fill them again and again with these dispositions. It is our duty to prefer the service of the poor to everything else and to offer such service as quickly as possible. If a needy person requires medicine or other help during prayer time, do whatever has to be done with peace of mind. Offer the deed to God as your prayer. Do not become upset or feel guilty because you interrupted your prayer to serve the poor. God is not neglected if you leave him for such service. One of God's works is merely interrupted so that another can be carried out. So when you leave prayer to serve some poor person, remember that this very service is performed for God. Charity is certainly greater than any rule. Moreover, all rules must lead to charity. Since she is a noble mistress, we must do whatever she commands. With renewed devotion, then, we must serve the poor, especially outcasts and beggars. They have been given to us as our masters and patrons.

Reader Here ends the lesson.

The First Reading for Evening Prayer (*John 4:1-26*)

Reader A reading from the Gospel according to St. John

Now when Jesus learned that the Pharisees had heard, "Jesus is making and baptizing more disciples than John" —although it was not Jesus himself but his disciples who baptized— he left Judea and started back to Galilee. But he had to go through Samaria. So he came to a Samaritan city called Sychar, near the

plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water." Jesus said to her, "Go, call your husband, and come back." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you have now is not your husband. What you have said is true!" The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you."

Reader The Word of the Lord.

People *Thanks be to God.*

The Second Reading for Evening Prayer

A Reading from *The Vision of God* by Kenneth Kirk

If life is to be disciplined at all, of what fashion shall the discipline be? Amongst all the variations of ethics which have sheltered under the name of 'Christian', two in particular stand out in marked contrast. On the one hand, there have been teachers and sects who have prescribed for their adherents, and individuals who have prescribed for themselves, a life of rigorous self-denial, self-mortification and other-worldliness. Not that such a life is always regardless of the active duties of society, nor that it must lead, in every case, to the extreme of eremitic solitude; but that it tends to test the worth of every action by its cost to the giver, and the degree to which it requires him to mortify his own affections and exercise constraint upon his natural instincts, rather than by its value to the receiver. Puritanism, asceticism, rigorism - whatever we choose to call it - here is a well-marked type of thought and practice, which in all ages has appealed to the self-abnegation and cross of our Redeemer as its final example and justification. Perhaps it finds fewer sponsors and adherents at the present day than it has done at other epochs; but that fact alone would not justify us in eliminating it from the Christian scheme. It claims, or has often claimed, to represent the sole ideal of life worthy of the name of Christian; and even if it be non-suited in that plea it may still retain a claim to stand for something without which - even if only in combination with other elements - no Christian life can be complete. Against this rigorist other-worldliness must be arrayed a 'this-worldly' code of ethics, which also appeals for its sanctions to the gospel. This humanist code, if we may so call it, bids us enjoy life in due moderation, and realise the highest possibilities of every instinct and factor in the complex organism of personality. It prescribes positive social virtues as the ideal, and seeks to set up a new Jerusalem by steady evolution out of the existing world-order. It finds goodness in embracing the world and its joys, not in flight from them; it looks for God in his creation, instead of seeking him by spurning what he has made. This reading of the Christian message is familiar to the modern mind; it is engrained, we might almost say, in the modern temperament. Within the womb of the Christian Church these two children - rigorism and humanism - have striven for the

mastery from the moment of their conception; and to the fortunes of that fierce battle no student of Christian ethics can be indifferent. Here are two tendencies pointing towards codes of very different types. Which of them is Christian and which non-Christian; or better still, if both are Christian, how are they to be harmonised in a single code of conduct? The Church has had a vast experience of both traditions; and it has known the danger of leaving the tensions unsolved, and the disasters of solving them amiss. Theologians have reviewed the problems in the light of the vision of God which they have accepted as the keynote and the test of all the principles of Christian life. The solutions they have offered have varied in different generations, as their conceptions of the beatific vision and all that it implies have varied too. It is only by noticing the most apparent of these variations, examining their causes and recording their results that Christians today can in their turn take up the task transmitted to them. And the starting-point is the same for all - 'Blessed are the pure in heart, for they shall see God.'

Reader Here ends the lesson.

The Collects

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

O God, who by thy Word dost marvelously carry out the work of reconciliation: Grant that in our Lenten fast we may be devoted to thee with all our hearts, and united with one another in prayer and holy love; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Vincent de Paul and Louise de Marillac (*from Lesser Feasts and Fasts*)

Most Gracious God, who hast bidden us to act justly, love mercy, and walk humbly before thee; Teach us, like thy servants Vincent de Paul and Louise de Marillac, to see and to serve Christ by feeding the hungry, welcoming the stranger, clothing the naked, and caring for the sick; that we may know him to be the giver of all good things, through the same, Jesus Christ our Lord. *Amen.*



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