

# Readings for the Daily Office

Lent 4-6

Year Two

## WEEK OF 4 LENT

SUNDAY 66, 67 ❖ 19, 46

**Genesis 48:8-22** - When Israel saw Joseph's sons, he said, "Who are these?" Joseph said to his father, "They are my sons, whom God has given me here." And he said, "Bring them to me, please, that I may bless them." Now the eyes of Israel were dim with age, and he could not see well. So Joseph brought them near him; and he kissed them and embraced them. Israel said to Joseph, "I did not expect to see your face; and here God has let me see your children also." Then Joseph removed them from his father's knees, and he bowed himself with his face to the earth. Joseph took them both, Ephraim in his right hand toward Israel's left, and Manasseh in his left hand toward Israel's right, and brought them near him. But Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on the head of Manasseh, crossing his hands, for Manasseh was the firstborn. He blessed Joseph, and said, "The God before whom my ancestors Abraham and Isaac walked, the God who has been my shepherd all my life to this day, the angel who has redeemed me from all harm, bless the boys; and in them let my name be perpetuated, and the name of my ancestors Abraham and Isaac; and let them grow into a multitude on the earth."

When Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; so he took his father's hand, to remove it from Ephraim's head to Manasseh's head. Joseph said to his father, "Not so, my father! Since this one is the firstborn, put your right hand on his head." But his father refused, and said, "I know, my son, I know; he also shall become a people, and he also shall be great. Nevertheless his younger brother shall be greater than he, and his offspring shall become a multitude of nations." So he blessed them that day, saying, "By you Israel will invoke blessings, saying, 'God make you like Ephraim and like Manasseh.'" So he put Ephraim ahead of Manasseh. Then Israel said to Joseph, "I am about to die, but God will be with you and will bring you again to the land of your ancestors. I now give to you one portion more than to your brothers, the portion that I took from the hand of the Amorites with my sword and with my bow."

**Jer. 14:1-9,17-22** - The word of the LORD that came to Jeremiah concerning the drought:

Judah mourns and her gates languish; they lie in gloom on the ground, and the cry of Jerusalem goes up.

Her nobles send their servants for water; they come to the cisterns, they find no water, they return with their vessels empty. They are ashamed and dismayed and cover their heads,

because the ground is cracked. Because there has been no rain on the land the farmers are dismayed; they cover their heads.

Even the doe in the field forsakes her newborn fawn because there is no grass. The wild asses stand on the bare heights, they pant for air like jackals; their eyes fail because there is no herbage.

Although our iniquities testify against us, act, O LORD, for your name's sake; our apostasies indeed are many, and we have sinned against you.

O hope of Israel, its savior in time of trouble, why should you be like a stranger in the land, like a traveler turning aside for the night?

Why should you be like someone confused, like a mighty warrior who cannot give help? Yet you, O LORD, are in the midst of us, and we are called by your name; do not forsake us!

sleeping to arise. I order you, O sleeper, to awake. I did not create you to be held a prisoner in hell. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were created in my image. Rise, let us leave this place, for you are in me and I am in you; together we form only one person and we cannot be separated. For your sake I, your God, became your son; I, the Lord, took the form of a slave; I, whose home is above the heavens, descended to the earth and beneath the earth. For your sake, for the sake of man, I became like a man without help, free among the dead. For the sake of you, who left a garden, I was betrayed to the Jews in a garden, and I was crucified in a garden.

See on my face the spittle I received in order to restore to you the life I once breathed into you. See there the marks of the blows I received in order to refashion your warped nature in my image. On my back see the marks of the scourging I endured to remove the burden of sin that weighs upon your back. See my hands, nailed firmly to a tree, for you who once wickedly stretched out your hand to a tree.

I slept on the cross and a sword pierced my side for you who slept in paradise and brought forth Eve from your side. My side has healed the pain in yours. My sleep will rouse you from your sleep in hell. The sword that pierced me has sheathed the sword that was turned against you.

Rise, let us leave this place. The enemy led you out of the earthly paradise. I will not restore you to that paradise, but I will enthrone you in heaven. I forbade you the tree that was only a symbol of life, but see, I who am life itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The throne formed by cherubim awaits you, its bearers swift and eager. The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity.

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.

**Romans 8:I-II (Evening)** - There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

#### From an ancient homily for Holy Saturday

##### *The Lord's descent into the underworld*

Something strange is happening – there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. God has died in the flesh and hell trembles with fear.

He has gone to search for our first parent, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve, he who is both God and the son of Eve. The Lord approached them bearing the cross, the weapon that had won him the victory. At the sight of him Adam, the first man he had created, struck his breast in terror and cried out to everyone: “My Lord be with you all.” Christ answered him: “And with your spirit.” He took him by the hand and raised him up, saying: “Awake, O sleeper, and rise from the dead, and Christ will give you light.”

I am your God, who for your sake have become your son. Out of love for you and for your descendants I now by my own authority command all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are

You shall say to them this word: Let my eyes run down with tears night and day, and let them not cease, for the virgin daughter—my people—is struck down with a crushing blow, with a very grievous wound.

If I go out into the field, look—those killed by the sword! And if I enter the city, look—those sick with famine! For both prophet and priest ply their trade throughout the land, and have no knowledge.

Have you completely rejected Judah? Does your heart loathe Zion? Why have you struck us down so that there is no healing for us? We look for peace, but find no good; for a time of healing, but there is terror instead.

We acknowledge our wickedness, O LORD, the iniquity of our ancestors, for we have sinned against you.

Do not spurn us, for your name's sake; do not dishonor your glorious throne; remember and do not break your covenant with us.

Can any idols of the nations bring rain? Or can the heavens give showers? Is it not you, O LORD our God? We set our hope on you, for it is you who do all this.

**Romans 8:II-25** - If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh— for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

**John 6:27-40** - Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal.” Then they said to him, “What must we do to perform the works of God?” Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” So they said to him, “What sign are you going to give us then, so that we may see it and believe you? What work are you performing? Our ancestors ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” Then Jesus said to them, “Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world.” They said to him, “Sir, give us this bread always.”

Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. But I said to you that

you have seen me and yet do not believe. Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away; for I have come down from heaven, not to do my own will, but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day.”

**From a treatise on John by Saint Augustine, bishop**

*Christ is the way to the light, the truth and the life*

The Lord tells us: *I am the light of the world; he who follows me will not walk in darkness, but will have the light of life.* In these few words he gives a command and makes a promise. Let us do what he commands so that we may not blush to covet what he promises and to hear him say on the day of judgement: “I laid down certain conditions for obtaining my promises. Have you fulfilled them?” If you say: “What did you command, Lord our God?” he will tell you: “I commanded you to follow me. You asked for advice on how to enter into life. What life, if not the life about which it is written: *With you is the fountain of life?*”

Let us do now what he commands. Let us follow in the footsteps of the Lord. Let us throw off the chains that prevent us from following him. Who can throw off these shackles without the aid of the one addressed in these words: *You have broken my chains?* Another psalm says of him: *The Lord frees those in chains, the Lord raises up the downcast.*

Those who have been freed and raised up follow the light. The light they follow speaks to them: *I am the light of the world; he who follows me will not walk in darkness.* The Lord gives light to the blind. Brethren, that light shines on us now, for we have had our eyes anointed with the eye-salve of faith. His saliva was mixed with earth to anoint the man born blind. We are of Adam’s stock, blind from our birth; we need him to give us light. He mixed saliva with earth, and so it was prophesied: *Truth has sprung up from the earth.* He himself has said: *I am the way, the truth and the life.*

We shall be in possession of the truth when we see face to face. This is his promise to us. Who would dare to hope for something that God in his goodness did not choose to promise or bestow?

We shall see face to face. The Apostle says: *Now I know in part, now obscurely through a mirror, but then face to face.* John the Apostle says in one of his letters: *Dearly beloved, we are now children of God, and it has not yet been revealed what we shall be. We know that when he is revealed we shall be like him, for we shall see him as he is.* This is a great promise.

If you love me, follow me. “I do love you,” you protest, “but how do I follow you?” If the Lord your God said to you: “I am the truth and the life,” in your desire for truth, in your love for life, you would certainly ask him to show you the way to reach them. You would say to yourself: “Truth is a great reality, life is a great reality; if only it were possible for my soul to find them!”

**MONDAY** 89:1-18 ❖ 89:19-52

**Genesis 49:1-28** - Then Jacob called his sons, and said: “Gather around, that I may tell you what will happen to you in days to come.

Assemble and hear, O sons of Jacob; listen to Israel your father.

Reuben, you are my firstborn, my might and the first fruits of my vigor, excelling in rank and excelling in power.

**HOLY SATURDAY** 95\*\* & 88 ❖ 27

**Lamentations 3:37-58** - Who can command and have it done, if the Lord has not ordained it? Is it not from the mouth of the Most High that good and bad come?

Why should any who draw breath complain about the punishment of their sins?

Let us test and examine our ways, and return to the LORD.

Let us lift up our hearts as well as our hands to God in heaven.

We have transgressed and rebelled, and you have not forgiven.

You have wrapped yourself with anger and pursued us, killing without pity; you have wrapped yourself with a cloud so that no prayer can pass through.

You have made us filth and rubbish among the peoples.

All our enemies have opened their mouths against us; panic and pitfall have come upon us, devastation and destruction.

My eyes flow with rivers of tears because of the destruction of my people.

My eyes will flow without ceasing, without respite,

until the LORD from heaven looks down and sees.

My eyes cause me grief at the fate of all the young women in my city.

Those who were my enemies without cause have hunted me like a bird;

they flung me alive into a pit and hurled stones on me;

water closed over my head; I said, “I am lost.”

I called on your name, O LORD, from the depths of the pit;

you heard my plea, “Do not close your ear to my cry for help, but give me relief!”

You came near when I called on you; you said, “Do not fear!”

You have taken up my cause, O Lord, you have redeemed my life.

**Job 19:21-27** - Have pity on me, have pity on me, O you my friends, for the hand of God has touched me!

Why do you, like God, pursue me, never satisfied with my flesh?

“O that my words were written down! O that they were inscribed in a book!

O that with an iron pen and with lead they were engraved on a rock forever!

For I know that my Redeemer lives, and that at the last he will stand upon the earth;

and after my skin has been thus destroyed, then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another. My heart faints within me!

**Hebrews 4:1-16 (Morning)** - Therefore, while the promise of entering his rest is still open, let us take care that none of you should seem to have failed to reach it. For indeed the good news came to us just as to them; but the message they heard did not benefit them, because they were not united by faith with those who listened. For we who have believed enter that rest, just as God has said, “As in my anger I swore, “They shall not enter my rest,” though his works were finished at the foundation of the world. For in one place it speaks about the seventh day as follows, “And God rested on the seventh day from all his works.” And again in this place it says, “They shall not enter my rest.” Since therefore it remains open for some to enter it, and those who formerly received the good news failed to enter because of disobedience, again he sets a certain day—“today”—saying through David much later, in the words already quoted, “Today, if you hear his voice, do not harden your hearts.”

For if Joshua had given them rest, God would not speak later about another day. So then, a sabbath rest still remains for the people of God; for those who enter God’s rest also cease from their labors as God did from his. Let us therefore make

bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

**From the Catecheses by Saint John Chrysostom, bishop**

*The power of Christ's blood*

If we wish to understand the power of Christ's blood, we should go back to the ancient account of its prefiguration in Egypt. "Sacrifice a lamb without blemish," commanded Moses, "and sprinkle its blood on your doors." If we were to ask him what he meant, and how the blood of an irrational beast could possibly save men endowed with reason, his answer would be that the saving power lies not in the blood itself, but in the fact that it is a sign of the Lord's blood. In those days, when the destroying angel saw the blood on the doors he did not dare to enter, so how much less will the devil approach now when he sees, not that figurative blood on the doors, but the true blood on the lips of believers, the doors of the temple of Christ.

If you desire further proof of the power of this blood, remember where it came from, how it ran down from the cross, flowing from the Master's side. The gospel records that when Christ was dead, but still hung on the cross, a soldier came and pierced his side with a lance and immediately there poured out water and blood. Now the water was a symbol of baptism and the blood, of the holy eucharist. The soldier pierced the Lord's side, he breached the wall of the sacred temple, and I have found the treasure and made it my own. So also with the lamb: the Jews sacrificed the victim and I have been saved by it.

"There flowed from his side water and blood." Beloved, do not pass over this mystery without thought; it has yet another hidden meaning, which I will explain to you. I said that water and blood symbolised baptism and the holy eucharist. From these two sacraments the Church is born: from baptism, "the cleansing water that gives rebirth and renewal through the Holy Spirit," and from the holy eucharist. Since the symbols of baptism and the Eucharist flowed from his side, it was from his side that Christ fashioned the Church, as he had fashioned Eve from the side of Adam. Moses gives a hint of this when he tells the story of the first man and makes him exclaim: "Bone from my bones and flesh from my flesh!" As God then took a rib from Adam's side to fashion a woman, so Christ has given us blood and water from his side to fashion the Church. God took the rib when Adam was in a deep sleep, and in the same way Christ gave us the blood and the water after his own death.

Do you understand, then, how Christ has united his bride to himself and what food he gives us all to eat? By one and the same food we are both brought into being and nourished. As a woman nourishes her child with her own blood and milk, so does Christ unceasingly nourish with his own blood those to whom he himself has given life.

Unstable as water, you shall no longer excel because you went up onto your father's bed; then you defiled it—you went up onto my couch!

Simeon and Levi are brothers; weapons of violence are their swords. May I never come into their council; may I not be joined to their company—for in their anger they killed men, and at their whim they hamstring oxen. Cursed be their anger, for it is fierce, and their wrath, for it is cruel! I will divide them in Jacob, and scatter them in Israel.

Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you.

Judah is a lion's whelp; from the prey, my son, you have gone up. He crouches down, he stretches out like a lion, like a lioness—who dares rouse him up?

The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and the obedience of the peoples is his.

Binding his foal to the vine and his donkey's colt to the choice vine, he washes his garments in wine and his robe in the blood of grapes; his eyes are darker than wine, and his teeth whiter than milk.

Zebulun shall settle at the shore of the sea; he shall be a haven for ships, and his border shall be at Sidon.

Issachar is a strong donkey, lying down between the sheepfolds; he saw that a resting place was good, and that the land was pleasant; so he bowed his shoulder to the burden, and became a slave at forced labor.

Dan shall judge his people as one of the tribes of Israel. Dan shall be a snake by the roadside, a viper along the path, that bites the horse's heels so that its rider falls backward.

I wait for your salvation, O LORD.

Gad shall be raided by raiders, but he shall raid at their heels.

Asher's food shall be rich, and he shall provide royal delicacies.

Naphtali is a doe let loose that bears lovely fawns.

Joseph is a fruitful bough, a fruitful bough by a spring; his branches run over the wall.

The archers fiercely attacked him; they shot at him and pressed him hard. Yet his bow remained taut, and his arms were made agile by the hands of the Mighty One of Jacob, by the name of the Shepherd, the Rock of Israel, by the God of your father, who will help you, by the Almighty who will bless you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb.

The blessings of your father are stronger than the blessings of the eternal mountains, the bounties of the everlasting hills; may they be on the head of Joseph, on the brow of him who was set apart from his brothers.

Benjamin is a ravenous wolf, in the morning devouring the prey, and at evening dividing the spoil."

All these are the twelve tribes of Israel, and this is what their father said to them when he blessed them, blessing each one of them with a suitable blessing.

**Jer. 16:10-21** - And when you tell this people all these words, and they say to you, "Why has the LORD pronounced all this great evil against us? What is our iniquity? What is the sin that we have committed against the LORD our God?" then you shall say to them: It is because your ancestors have forsaken me, says the LORD, and have gone after other gods and have served and worshiped them, and have forsaken me and have not kept my law; and because you have behaved worse than your ancestors, for here you are, every one of you, following your stubborn evil will, refusing to listen to me. Therefore I will hurl you out of this land into a land that neither you nor your ancestors have known, and there you shall serve other gods day and night, for I will show you no favor.

Therefore, the days are surely coming, says the LORD, when it shall no longer be said, “As the LORD lives who brought the people of Israel up out of the land of Egypt,” but “As the LORD lives who brought the people of Israel up out of the land of the north and out of all the lands where he had driven them.” For I will bring them back to their own land that I gave to their ancestors.

I am now sending for many fishermen, says the LORD, and they shall catch them; and afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the clefts of the rocks. For my eyes are on all their ways; they are not hidden from my presence, nor is their iniquity concealed from my sight. And I will doubly repay their iniquity and their sin, because they have polluted my land with the carcasses of their detestable idols, and have filled my inheritance with their abominations.

O LORD, my strength and my stronghold, my refuge in the day of trouble, to you shall the nations come from the ends of the earth and say: Our ancestors have inherited nothing but lies, worthless things in which there is no profit.

Can mortals make for themselves gods? Such are no gods!

“Therefore I am surely going to teach them, this time I am going to teach them my power and my might, and they shall know that my name is the LORD.”

**I Corinthians 10:14–11:1** - Therefore, my dear friends, flee from the worship of idols. I speak as to sensible people; judge for yourselves what I say. The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread. Consider the people of Israel; are not those who eat the sacrifices partners in the altar? What do I imply then? That food sacrificed to idols is anything, or that an idol is anything? No, I imply that what pagans sacrifice, they sacrifice to demons and not to God. I do not want you to be partners with demons. You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. Or are we provoking the Lord to jealousy? Are we stronger than he?

“All things are lawful,” but not all things are beneficial. “All things are lawful,” but not all things build up. Do not seek your own advantage, but that of the other. Eat whatever is sold in the meat market without raising any question on the ground of conscience, for “the earth and its fullness are the Lord’s.” If an unbeliever invites you to a meal and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience. But if someone says to you, “This has been offered in sacrifice,” then do not eat it, out of consideration for the one who informed you, and for the sake of conscience— I mean the other’s conscience, not your own. For why should my liberty be subject to the judgment of someone else’s conscience? If I partake with thankfulness, why should I be denounced because of that for which I give thanks?

So, whether you eat or drink, or whatever you do, do everything for the glory of God. Give no offense to Jews or to Greeks or to the church of God, just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, so that they may be saved. Be imitators of me, as I am of Christ.

**Mark 7:24-37** - From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.” But she answered

For they reasoned unsoundly, saying to themselves, “Short and sorrowful is our life, and there is no remedy when a life comes to its end, and no one has been known to return from Hades.

“Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law, and accuses us of sins against our training.

He professes to have knowledge of God, and calls himself a child of the Lord. He became to us a reproof of our thoughts; the very sight of him is a burden to us, because his manner of life is unlike that of others, and his ways are strange.

We are considered by him as something base, and he avoids our ways as unclean; he calls the last end of the righteous happy, and boasts that God is his father.

Let us see if his words are true, and let us test what will happen at the end of his life;

for if the righteous man is God’s child, he will help him, and will deliver him from the hand of his adversaries.

Let us test him with insult and torture, so that we may find out how gentle he is, and make trial of his forbearance.

Let us condemn him to a shameful death, for, according to what he says, he will be protected.”

Thus they reasoned, but they were led astray, for their wickedness blinded them, and they did not know the secret purposes of God, nor hoped for the wages of holiness, nor discerned the prize for blameless souls;

**I Peter 1:10-20** - Concerning this salvation, the prophets who prophesied of the grace that was to be yours made careful search and inquiry, inquiring about the person or time that the Spirit of Christ within them indicated when it testified in advance to the sufferings destined for Christ and the subsequent glory. It was revealed to them that they were serving not themselves but you, in regard to the things that have now been announced to you through those who brought you good news by the Holy Spirit sent from heaven—things into which angels long to look!

Therefore prepare your minds for action; discipline yourselves; set all your hope on the grace that Jesus Christ will bring you when he is revealed. Like obedient children, do not be conformed to the desires that you formerly had in ignorance. Instead, as he who called you is holy, be holy yourselves in all your conduct; for it is written, “You shall be holy, for I am holy.”

If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish. He was destined before the foundation of the world, but was revealed at the end of the ages for your sake.

**John 13:36-38 (Morning)** - Simon Peter said to him, “Lord, where are you going?” Jesus answered, “Where I am going, you cannot follow me now; but you will follow afterward.” Peter said to him, “Lord, why can I not follow you now? I will lay down my life for you.” Jesus answered, “Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times.

**John 19:38-42 (Evening)** - After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came,

he has made me sit in darkness like the dead of long ago.

He has walled me about so that I cannot escape; he has put heavy chains on me; though I call and cry for help, he shuts out my prayer; he has blocked my ways with hewn stones, he has made my paths crooked.

The thought of my affliction and my homelessness is wormwood and gall! My soul continually thinks of it and is bowed down within me.

But this I call to mind, and therefore I have hope:

The steadfast love of the LORD never ceases, his mercies never come to an end; they are new every morning; great is your faithfulness.

“The LORD is my portion,” says my soul, “therefore I will hope in him.”

The LORD is good to those who wait for him, to the soul that seeks him.

It is good that one should wait quietly for the salvation of the LORD.

It is good for one to bear the yoke in youth,

to sit alone in silence when the Lord has imposed it,

to put one’s mouth to the dust (there may yet be hope),

to give one’s cheek to the smiter, and be filled with insults.

For the Lord will not reject forever.

Although he causes grief, he will have compassion according to the abundance of his steadfast love;

for he does not willingly afflict or grieve anyone.

**Gen. 22:1-14** - After these things God tested Abraham. He said to him, “Abraham!” And he said, “Here I am.” He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you.” So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, “Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you.” Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, “Father!” And he said, “Here I am, my son.” He said, “The fire and the wood are here, but where is the lamb for a burnt offering?” Abraham said, “God himself will provide the lamb for a burnt offering, my son.” So the two of them walked on together.

When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the LORD called to him from heaven, and said, “Abraham, Abraham!” And he said, “Here I am.” He said, “Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me.” And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called that place “The LORD will provide”; as it is said to this day, “On the mount of the LORD it shall be provided.”

**Wisdom 1:16-2:1, 12-22** - But the ungodly by their words and deeds summoned death; considering him a friend, they pined away and made a covenant with him, because they are fit to belong to his company.

him, “Sir, even the dogs under the table eat the children’s crumbs.” Then he said to her, “For saying that, you may go—the demon has left your daughter.” So she went home, found the child lying on the bed, and the demon gone.

Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, “Ephphatha,” that is, “Be opened.” And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, “He has done everything well; he even makes the deaf to hear and the mute to speak.”

### From a homily on Leviticus by Origen, priest

*Christ the High Priest makes atonement for our sins*

Once a year the high priest, leaving the people outside, entered that place where no one except the high priest might enter. In it was the mercy-seat, and above the mercy-seat the cherubim, as well as the ark of the covenant and the altar of incense.

Let me turn to my true high priest, the Lord Jesus Christ. In our human nature he spent the whole year in the company of the people, the year that he spoke of when he said: *He sent me to bring good news to the poor, to announce the acceptable year of the Lord, and the day of forgiveness.* Notice how once in that year, on the day of atonement, he enters into the holy of holies. Having fulfilled God’s plan, he passes through the heavens and enters into the presence of the Father to make him turn in mercy to the human race and to pray for all who believe in him.

John the apostle, knowing of the atonement that Christ makes to the Father for all men, says this: *Little children, I say these things so that you may not sin. But if we have sinned we have an advocate with the Father, Jesus Christ, the just one. He is the atonement for our sins in his blood, through faith.* We have then a day of atonement that remains until the world comes to an end.

God’s word tells us: *The high priest shall put incense on the fire in the sight of the Lord. The smoke of the incense shall cover the mercy-seat above the tokens of the covenant, so that he may not die. He shall take some of the blood of the bull-calf and sprinkle it with his finger over the mercy-seat toward the east.*

God taught the people of the old covenant how to celebrate the ritual offered to him in atonement for the sins of men. But you have come to Christ, the true high priest. Through his blood he has made God turn to you in mercy and has reconciled you with the Father. You must not think simply of ordinary blood but you must learn to recognise instead the blood of the Word. Listen to him as he tells you: *This is my blood, which will be shed for you for the forgiveness of sins.*

There is a deeper meaning in the fact that the high priest sprinkles the blood toward the east. Atonement comes to you from the east. From the east comes the one whose name is Dayspring, he who is mediator between God and men. You are invited then to look always to the east: it is there that the sun of righteousness rises for you, it is there that the light is always being born for you. You are never to walk in darkness; the great and final day is not to enfold you in darkness. Do not let the night and mist of ignorance steal upon you. So that you may always enjoy the light of knowledge, keep always in the daylight of faith, hold fast always to the light of love and peace.

**Genesis 49:29-50:14** - Then he charged them, saying to them, "I am about to be gathered to my people. Bury me with my ancestors—in the cave in the field of Ephron the Hittite, in the cave in the field at Machpelah, near Mamre, in the land of Canaan, in the field that Abraham bought from Ephron the Hittite as a burial site. There Abraham and his wife Sarah were buried; there Isaac and his wife Rebekah were buried; and there I buried Leah—the field and the cave that is in it were purchased from the Hittites." When Jacob ended his charge to his sons, he drew up his feet into the bed, breathed his last, and was gathered to his people.

Then Joseph threw himself on his father's face and wept over him and kissed him. Joseph commanded the physicians in his service to embalm his father. So the physicians embalmed Israel; they spent forty days in doing this, for that is the time required for embalming. And the Egyptians wept for him seventy days.

When the days of weeping for him were past, Joseph addressed the household of Pharaoh, "If now I have found favor with you, please speak to Pharaoh as follows: My father made me swear an oath; he said, 'I am about to die. In the tomb that I hewed out for myself in the land of Canaan, there you shall bury me.' Now therefore let me go up, so that I may bury my father; then I will return." Pharaoh answered, "Go up, and bury your father, as he made you swear to do."

So Joseph went up to bury his father. With him went up all the servants of Pharaoh, the elders of his household, and all the elders of the land of Egypt, as well as all the household of Joseph, his brothers, and his father's household. Only their children, their flocks, and their herds were left in the land of Goshen. Both chariots and charioteers went up with him. It was a very great company. When they came to the threshing floor of Atad, which is beyond the Jordan, they held there a very great and sorrowful lamentation; and he observed a time of mourning for his father seven days. When the Canaanite inhabitants of the land saw the mourning on the threshing floor of Atad, they said, "This is a grievous mourning on the part of the Egyptians." Therefore the place was named Abel-mizraim; it is beyond the Jordan. Thus his sons did for him as he had instructed them. They carried him to the land of Canaan and buried him in the cave of the field at Machpelah, the field near Mamre, which Abraham bought as a burial site from Ephron the Hittite. After he had buried his father, Joseph returned to Egypt with his brothers and all who had gone up with him to bury his father.

**Jer. 17:19-27** - Thus said the LORD to me: Go and stand in the People's Gate, by which the kings of Judah enter and by which they go out, and in all the gates of Jerusalem, and say to them: Hear the word of the LORD, you kings of Judah, and all Judah, and all the inhabitants of Jerusalem, who enter by these gates. Thus says the LORD: For the sake of your lives, take care that you do not bear a burden on the sabbath day or bring it in by the gates of Jerusalem. And do not carry a burden out of your houses on the sabbath or do any work, but keep the sabbath day holy, as I commanded your ancestors. Yet they did not listen or incline their ear; they stiffened their necks and would not hear or receive instruction.

But if you listen to me, says the LORD, and bring in no burden by the gates of this city on the sabbath day, but keep the sabbath day holy and do no work on it, then there shall enter by the gates of this city kings who sit on the throne of David, riding in chariots and on horses, they and their officials, the people of Judah and the inhabitants of Jerusalem; and this city shall be inhabited forever. And people shall come from the towns of Judah and the places around Jerusalem, from the land of Benjamin, from the Shephelah, from the hill country, and from the Negeb, bringing burnt offerings and sacrifices, grain offerings and frankincense,

him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born."

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, "This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

### From an Easter homily by Saint Melito of Sardis, bishop

*The Lamb that was slain has delivered us from death and given us life*

There was much proclaimed by the prophets about the mystery of the Passover: that mystery is Christ, and to him be glory for ever and ever. Amen.

For the sake of suffering humanity he came down from heaven to earth, clothed himself in that humanity in the Virgin's womb, and was born a man. Having then a body capable of suffering, he took the pain of fallen man upon himself; he triumphed over the diseases of soul and body that were its cause, and by his Spirit, which was incapable of dying, he dealt man's destroyer, death, a fatal blow.

He was led forth like a lamb; he was slaughtered like a sheep. He ransomed us from our servitude to the world, as he had ransomed Israel from the hand of Egypt; he freed us from our slavery to the devil, as he had freed Israel from the hand of Pharaoh. He sealed our souls with his own Spirit, and the members of our body with his own blood.

He is the One who covered death with shame and cast the devil into mourning, as Moses cast Pharaoh into mourning. He is the One who smote sin and robbed iniquity of offspring, as Moses robbed the Egyptians of their offspring. He is the One who brought us out of slavery into freedom, out of darkness into light, out of death into life, out of tyranny into an eternal kingdom; who made us a new priesthood, a people chosen to be his own for ever. He is the Passover that is our salvation.

It is he who endured every kind of suffering in all those who foreshadowed him. In Abel he was slain, in Isaac bound, in Jacob exiled, in Joseph sold, in Moses exposed to die. He was sacrificed in the Passover lamb, persecuted in David, dishonoured in the prophets.

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

**GOOD FRIDAY** 95\* & 22 ❖ 40:1-14(15-19),54

**Lamentations 3:1-9, 19-33** - I am one who has seen affliction under the rod of God's wrath;

he has driven and brought me into darkness without any light;  
against me alone he turns his hand, again and again, all day long.

He has made my flesh and my skin waste away, and broken my bones;  
he has besieged and enveloped me with bitterness and tribulation;

All your enemies open their mouths against you; they hiss, they gnash their teeth, they cry: “We have devoured her! Ah, this is the day we longed for; at last we have seen it!”

The LORD has done what he purposed, he has carried out his threat; as he ordained long ago, he has demolished without pity; he has made the enemy rejoice over you, and exalted the might of your foes.

Cry aloud to the Lord! O wall of daughter Zion! Let tears stream down like a torrent day and night! Give yourself no rest, your eyes no respite!

**Jer. 20:7-11** - O LORD, you have enticed me, and I was enticed; you have overpowered me, and you have prevailed. I have become a laughingstock all day long; everyone mocks me.

For whenever I speak, I must cry out, I must shout, “Violence and destruction!” For the word of the LORD has become for me a reproach and derision all day long.

If I say, “I will not mention him, or speak any more in his name,” then within me there is something like a burning fire shut up in my bones; I am weary with holding it in, and I cannot.

For I hear many whispering: “Terror is all around! Denounce him! Let us denounce him!” All my close friends are watching for me to stumble. “Perhaps he can be enticed, and we can prevail against him, and take our revenge on him.”

But the LORD is with me like a dread warrior; therefore my persecutors will stumble, and they will not prevail. They will be greatly shamed, for they will not succeed. Their eternal dishonor will never be forgotten.

**I Corinthians 10:14-17; 11:27-32** - Therefore, my dear friends, flee from the worship of idols. I speak as to sensible people; judge for yourselves what I say. The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. Examine yourselves, and only then eat of the bread and drink of the cup. For all who eat and drink without discerning the body, eat and drink judgment against themselves. For this reason many of you are weak and ill, and some have died. But if we judged ourselves, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

**Mark 14:12-25** - On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, “Where do you want us to go and make the preparations for you to eat the Passover?” So he sent two of his disciples, saying to them, “Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, ‘The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?’ He will show you a large room upstairs, furnished and ready. Make preparations for us there.” So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said, “Truly I tell you, one of you will betray me, one who is eating with me.” They began to be distressed and to say to him one after another, “Surely, not I?” He said to them, “It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man goes as it is written of

and bringing thank offerings to the house of the LORD. But if you do not listen to me, to keep the sabbath day holy, and to carry in no burden through the gates of Jerusalem on the sabbath day, then I will kindle a fire in its gates; it shall devour the palaces of Jerusalem and shall not be quenched.

**I Corinthians 11:17-34** - Now in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. For, to begin with, when you come together as a church, I hear that there are divisions among you; and to some extent I believe it. Indeed, there have to be factions among you, for only so will it become clear who among you are genuine. When you come together, it is not really to eat the Lord’s supper. For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you!

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, “This is my body that is for you. Do this in remembrance of me.” In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. Examine yourselves, and only then eat of the bread and drink of the cup. For all who eat and drink without discerning the body, eat and drink judgment against themselves. For this reason many of you are weak and ill, and some have died. But if we judged ourselves, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

So then, my brothers and sisters, when you come together to eat, wait for one another. If you are hungry, eat at home, so that when you come together, it will not be for your condemnation. About the other things I will give instructions when I come.

**Mark 8:1-10** - In those days when there was again a great crowd without anything to eat, he called his disciples and said to them, “I have compassion for the crowd, because they have been with me now for three days and have nothing to eat. If I send them away hungry to their homes, they will faint on the way—and some of them have come from a great distance.” His disciples replied, “How can one feed these people with bread here in the desert?” He asked them, “How many loaves do you have?” They said, “Seven.” Then he ordered the crowd to sit down on the ground; and he took the seven loaves, and after giving thanks he broke them and gave them to his disciples to distribute; and they distributed them to the crowd. They had also a few small fish; and after blessing them, he ordered that these too should be distributed. They ate and were filled; and they took up the broken pieces left over, seven baskets full. Now there were about four thousand people. And he sent them away. And immediately he got into the boat with his disciples and went to the district of Dalmanutha.

## From a sermon by Pope St Leo the Great

*In praise of charity*

In John's gospel the Lord says: *By this love you have for one another, everyone will know you are my disciples.* In a letter by John we read: *My dear people, let us love one another since love comes from God and everyone who loves is begotten by God and knows God. Anyone who fails to love can never have known God, because God is love.*

So the faithful should look into themselves and carefully examine their minds and the impulses of their hearts. If they find some of the fruits of love stored in their hearts then they must not doubt God's presence within them, but to make themselves more and more able to receive so great a guest they should do more and more works of durable mercy and kindness. After all, if God is love, charity should know no limit, for God himself cannot be confined within limits.

What is the appropriate time for performing works of charity? My beloved children, any time is the right time, but these days of Lent provide a special encouragement. Those who want to be present at the Lord's Passover in holiness of mind and body should seek above all to win this grace. Charity contains all other virtues and covers a multitude of sins.

As we prepare to celebrate that greatest of all mysteries, by which the blood of Jesus Christ destroyed our sins, let us first of all make ready the sacrificial offerings — that is, our works of mercy. What God in his goodness has already given to us, let us give it to those who have sinned against us.

And to the poor also, and to those who are afflicted in various ways, let us show a more open-handed generosity so that God may be thanked through many voices and the needy may be fed as a result of our fasting. No act of devotion on the part of the faithful gives God more pleasure than the support that is lavished on his poor. Where God finds charity with its loving concern, there he recognises the reflection of his own fatherly care.

Do not be put off giving by a lack of resources. A generous spirit is itself great wealth, and there can be no shortage of material for generosity where it is Christ who feeds and Christ who is fed. His hand is present in all this activity: his hand, which multiplies the bread by breaking it and increases it by giving it away.

When you give alms, do not be anxious but full of happiness. The greatest treasure will go to the one who has kept the least for himself. The holy apostle Paul tells us: *He who provides seed for the sower will give bread for food, provide you with more seed, and increase the harvest of your goodness,* in Christ Jesus our Lord, who lives and reigns with the Father and the Holy Spirit for ever and ever. Amen.

**WEDNESDAY** 101, 109:1-4(5-19)20-30 ❖ 119:121-144

**Genesis 50:15-26** - Realizing that their father was dead, Joseph's brothers said, "What if Joseph still bears a grudge against us and pays us back in full for all the wrong that we did to him?" So they approached Joseph, saying, "Your father gave this instruction before he died, 'Say to Joseph: I beg you, forgive the crime of your brothers and the wrong they did in harming you.' Now therefore please forgive the crime of the servants of the God of your father." Joseph wept when they spoke to him. Then his brothers also wept, fell down before him, and said, "We are here as your slaves." But Joseph said to them, "Do not be afraid! Am I in the place of God? Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today. So have

the same kind of meal oneself, if not what I have just said: as Christ laid down his life for us, so we in our turn ought to lay down our lives for our brothers? This is what the apostle Paul said: *Christ suffered for us, leaving us an example, that we might follow in his footsteps.*

This is what is meant by providing "the same kind of meal." This is what the blessed martyrs did with such burning love. If we are to give true meaning to our celebration of their memorials, to our approaching the Lord's table in the very banquet at which they were fed, we must, like them, provide "the same kind of meal."

At this table of the Lord we do not commemorate the martyrs in the same way as we commemorate others who rest in peace. We do not pray for the martyrs as we pray for those others, rather, they pray for us, that we may follow in his footsteps. They practised the perfect love of which the Lord said there could be none greater. They provided "the same kind of meal" as they had themselves received at the Lord's table.

This must not be understood as saying that we can be the Lord's equals by bearing witness to him to the extent of shedding our blood. He had the power of laying down his life; we by contrast cannot choose the length of our lives, and we die even if it is against our will. He, by dying, destroyed death in himself; we are freed from death only in his death. His body did not see corruption; our body will see corruption and only then be clothed through him in incorruption at the end of the world. He needed no help from us in saving us; without him we can do nothing. He gave himself to us as the vine to the branches; apart from him we cannot have life.

Finally, even if brothers die for brothers, yet no martyr by shedding his blood brings forgiveness for the sins of his brothers, as Christ brought forgiveness to us. In this he gave us, not an example to imitate but a reason for rejoicing. Inasmuch, then, as they shed their blood for their brothers, the martyrs provided "the same kind of meal" as they had received at the Lord's table. Let us then love one another as Christ also loved us and gave himself up for us.

**MAUNDY THURSDAY** 102 ❖ 142, 143

**Lamentations 2:10-18** - The elders of daughter Zion sit on the ground in silence; they have thrown dust on their heads and put on sackcloth; the young girls of Jerusalem have bowed their heads to the ground.

My eyes are spent with weeping; my stomach churns; my bile is poured out on the ground because of the destruction of my people, because infants and babes faint in the streets of the city.

They cry to their mothers, "Where is bread and wine?" as they faint like the wounded in the streets of the city, as their life is poured out on their mothers' bosom.

What can I say for you, to what compare you, O daughter Jerusalem? To what can I liken you, that I may comfort you, O virgin daughter Zion? For vast as the sea is your ruin; who can heal you?

Your prophets have seen for you false and deceptive visions; they have not exposed your iniquity to restore your fortunes, but have seen oracles for you that are false and misleading.

All who pass along the way clap their hands at you; they hiss and wag their heads at daughter Jerusalem; "Is this the city that was called the perfection of beauty, the joy of all the earth?"

**2 Corinthians 1:23—2:11** - But I call on God as witness against me: it was to spare you that I did not come again to Corinth. I do not mean to imply that we lord it over your faith; rather, we are workers with you for your joy, because you stand firm in the faith. So I made up my mind not to make you another painful visit. For if I cause you pain, who is there to make me glad but the one whom I have pained? And I wrote as I did, so that when I came, I might not suffer pain from those who should have made me rejoice; for I am confident about all of you, that my joy would be the joy of all of you. For I wrote you out of much distress and anguish of heart and with many tears, not to cause you pain, but to let you know the abundant love that I have for you.

But if anyone has caused pain, he has caused it not to me, but to some extent—not to exaggerate it—to all of you. This punishment by the majority is enough for such a person; so now instead you should forgive and console him, so that he may not be overwhelmed by excessive sorrow. So I urge you to reaffirm your love for him. I wrote for this reason: to test you and to know whether you are obedient in everything. Anyone whom you forgive, I also forgive. What I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ. And we do this so that we may not be outwitted by Satan; for we are not ignorant of his designs.

**Mark 12:1-11** - Then he began to speak to them in parables. “A man planted a vineyard, put a fence around it, dug a pit for the wine press, and built a watchtower; then he leased it to tenants and went to another country. When the season came, he sent a slave to the tenants to collect from them his share of the produce of the vineyard. But they seized him, and beat him, and sent him away empty-handed. And again he sent another slave to them; this one they beat over the head and insulted. Then he sent another, and that one they killed. And so it was with many others; some they beat, and others they killed. He had still one other, a beloved son. Finally he sent him to them, saying, ‘They will respect my son.’ But those tenants said to one another, ‘This is the heir; come, let us kill him, and the inheritance will be ours.’ So they seized him, killed him, and threw him out of the vineyard. What then will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others. Have you not read this scripture: ‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is amazing in our eyes?’”

### From a treatise on John by Saint Augustine, bishop

#### *The perfection of love*

Dear brethren, the Lord has marked out for us the fullness of love that we ought to have for each other. He tells us: *No one has greater love than the man who lays down his life for his friends.* In these words, the Lord tells us what the perfect love we should have for one another involves. John, the evangelist who recorded them, draws the conclusion in one of his letters: *As Christ laid down his life for us, so we too ought to lay down our lives for our brothers.* We should indeed love one another as he loved us, he who laid down his life for us.

This is surely what we read in the Proverbs of Solomon: *If you sit down to eat at the table of a ruler, observe carefully what is set before you; then stretch out your hand, knowing that you must provide the same kind of meal yourself.* What is this ruler’s table if not the one at which we receive the body and blood of him who laid down his life for us? What does it mean to sit at this table if not to approach it with humility? What does it mean to observe carefully what is set before you if not to meditate devoutly on so great a gift? What does it mean to stretch out one’s hand, knowing that one must provide

no fear; I myself will provide for you and your little ones.” In this way he reassured them, speaking kindly to them.

So Joseph remained in Egypt, he and his father’s household; and Joseph lived one hundred ten years. Joseph saw Ephraim’s children of the third generation; the children of Machir son of Manasseh were also born on Joseph’s knees.

Then Joseph said to his brothers, “I am about to die; but God will surely come to you, and bring you up out of this land to the land that he swore to Abraham, to Isaac, and to Jacob.” So Joseph made the Israelites swear, saying, “When God comes to you, you shall carry up my bones from here.” And Joseph died, being one hundred ten years old; he was embalmed and placed in a coffin in Egypt.

**Jer. 18:1-11** - The word that came to Jeremiah from the LORD: “Come, go down to the potter’s house, and there I will let you hear my words.” So I went down to the potter’s house, and there he was working at his wheel. The vessel he was making of clay was spoiled in the potter’s hand, and he reworked it into another vessel, as seemed good to him.

Then the word of the LORD came to me: Can I not do with you, O house of Israel, just as this potter has done? says the LORD. Just like the clay in the potter’s hand, so are you in my hand, O house of Israel. At one moment I may declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, but if that nation, concerning which I have spoken, turns from its evil, I will change my mind about the disaster that I intended to bring on it. And at another moment I may declare concerning a nation or a kingdom that I will build and plant it, but if it does evil in my sight, not listening to my voice, then I will change my mind about the good that I had intended to do to it. Now, therefore, say to the people of Judah and the inhabitants of Jerusalem: Thus says the LORD: Look, I am a potter shaping evil against you and devising a plan against you. Turn now, all of you from your evil way, and amend your ways and your doings.

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**1 Corinthians 12:1-11** - Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God ever says “Let Jesus be cursed!” and no one can say “Jesus is Lord” except by the Holy Spirit.

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

**Mark 8:11-26** - The Pharisees came and began to argue with him, asking him for a sign from heaven, to test him. And he sighed deeply in his spirit and said, "Why does this generation ask for a sign? Truly I tell you, no sign will be given to this generation." And he left them, and getting into the boat again, he went across to the other side.

Now the disciples had forgotten to bring any bread; and they had only one loaf with them in the boat. And he cautioned them, saying, "Watch out—beware of the yeast of the Pharisees and the yeast of Herod." They said to one another, "It is because we have no bread." And becoming aware of it, Jesus said to them, "Why are you talking about having no bread? Do you still not perceive or understand? Are your hearts hardened? Do you have eyes, and fail to see? Do you have ears, and fail to hear? And do you not remember? When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you collect?" They said to him, "Twelve." "And the seven for the four thousand, how many baskets full of broken pieces did you collect?" And they said to him, "Seven." Then he said to them, "Do you not yet understand?"

They came to Bethsaida. Some people brought a blind man to him and begged him to touch him. He took the blind man by the hand and led him out of the village; and when he had put saliva on his eyes and laid his hands on him, he asked him, "Can you see anything?" And the man looked up and said, "I can see people, but they look like trees, walking." Then Jesus laid his hands on his eyes again; and he looked intently and his sight was restored, and he saw everything clearly. Then he sent him away to his home, saying, "Do not even go into the village."

**From a letter by Saint Maximus the Confessor**

### **The Mercy of God**

God's will is to save us, and nothing pleases him more than our coming back to him with true repentance. The heralds of truth and the ministers of divine grace have told us this from the beginning, repeating it in every age. Indeed, God's desire for our salvation is the primary and pre-eminent sign of his infinite goodness. Precisely in order to show that there is nothing closer to God's heart than this, the divine Word of God the Father, with untold condescension, lived among us in the flesh, and did, suffered, and said all that was necessary to reconcile us to God the Father, when we were at enmity with him, and to restore us to the life of blessedness from which we had been exiled. He healed our physical infirmities by miracles; he freed us from our sins, many and grievous as they were, by suffering and dying, taking them upon himself as if he were answerable for them, sinless though he was. He also taught us in many different ways that we should wish to imitate him by our own kindness and genuine love for one another.

**Lamentations 2:1-9** - How the Lord in his anger has humiliated daughter Zion! He has thrown down from heaven to earth the splendor of Israel; he has not remembered his footstool in the day of his anger.

The Lord has destroyed without mercy all the dwellings of Jacob; in his wrath he has broken down the strongholds of daughter Judah; he has brought down to the ground in dishonor the kingdom and its rulers.

He has cut down in fierce anger all the might of Israel; he has withdrawn his right hand from them in the face of the enemy; he has burned like a flaming fire in Jacob, consuming all around.

He has bent his bow like an enemy, with his right hand set like a foe; he has killed all in whom we took pride in the tent of daughter Zion; he has poured out his fury like fire.

The Lord has become like an enemy; he has destroyed Israel; He has destroyed all its palaces, laid in ruins its strongholds, and multiplied in daughter Judah mourning and lamentation.

He has broken down his booth like a garden, he has destroyed his tabernacle; the LORD has abolished in Zion festival and sabbath, and in his fierce indignation has spurned king and priest.

The Lord has scorned his altar, disowned his sanctuary; he has delivered into the hand of the enemy the walls of her palaces; a clamor was raised in the house of the LORD as on a day of festival.

The LORD determined to lay in ruins the wall of daughter Zion; he stretched the line; he did not withhold his hand from destroying; he caused rampart and wall to lament; they languish together.

Her gates have sunk into the ground; he has ruined and broken her bars; her king and princes are among the nations; guidance is no more, and her prophets obtain no vision from the LORD.

**Jer. 17:5-10, 14-17** - Thus says the LORD: Cursed are those who trust in mere mortals and make mere flesh their strength, whose hearts turn away from the LORD.

They shall be like a shrub in the desert, and shall not see when relief comes. They shall live in the parched places of the wilderness, in an uninhabited salt land.

Blessed are those who trust in the LORD, whose trust is the LORD.

They shall be like a tree planted by water, sending out its roots by the stream. It shall not fear when heat comes, and its leaves shall stay green; in the year of drought it is not anxious, and it does not cease to bear fruit.

The heart is devious above all else; it is perverse— who can understand it? I the LORD test the mind and search the heart, to give to all according to their ways, according to the fruit of their doings.

Heal me, O LORD, and I shall be healed; save me, and I shall be saved; for you are my praise.

See how they say to me, "Where is the word of the LORD? Let it come!"

But I have not run away from being a shepherd in your service, nor have I desired the fatal day. You know what came from my lips; it was before your face. Do not become a terror to me; you are my refuge in the day of disaster;

**Mark 11:27-33** - Again they came to Jerusalem. As he was walking in the temple, the chief priests, the scribes, and the elders came to him and said, "By what authority are you doing these things? Who gave you this authority to do them?" Jesus said to them, "I will ask you one question; answer me, and I will tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin? Answer me." They argued with one another, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' But shall we say, 'Of human origin?'"—they were afraid of the crowd, for all regarded John as truly a prophet. So they answered Jesus, "We do not know." And Jesus said to them, "Neither will I tell you by what authority I am doing these things."

### From the book *On the Holy Spirit* by Saint Basil, bishop

*By one death and resurrection the world was saved*

When mankind was estranged from him by disobedience, God our Saviour made a plan for raising us from our fall and restoring us to friendship with himself. According to this plan Christ came in the flesh, he showed us the gospel way of life, he suffered, died on the cross, was buried and rose from the dead. He did this so that we could be saved by imitation of him, and recover our original status as sons of God by adoption.

To attain holiness, then, we must not only pattern our lives on Christ's by being gentle, humble and patient, we must also imitate him in his death. Taking Christ for his model, Paul said that he wanted to become like him in his death in the hope that he too would be raised from death to life.

We imitate Christ's death by being buried with him in baptism. If we ask what this kind of burial means and what benefit we may hope to derive from it, it means first of all making a complete break with our former way of life, and our Lord himself said that this cannot be done unless a man is born again. In other words, we have to begin a new life, and we cannot do so until our previous life has been brought to an end. When runners reach the turning point on a racecourse, they have to pause briefly before they can go back in the opposite direction. So also when we wish to reverse the direction of our lives there must be a pause, or a death, to mark the end of one life and the beginning of another.

Our descent into hell takes place when we imitate the burial of Christ by our baptism. The bodies of the baptised are in a sense buried in the water as a symbol of their renunciation of the sins of their unregenerate nature. As the Apostle says: *The circumcision you have undergone is not an operation performed by human hands, but the complete stripping away of your unregenerate nature. This is the circumcision that Christ gave us, and it is accomplished by our burial with him in baptism.* Baptism cleanses the soul from the pollution of worldly thoughts and inclinations: *You will wash me,* says the psalmist, *and I shall be whiter than snow.* We receive this saving baptism only once because there was only one death and one resurrection for the salvation of the world, and baptism is its symbol.

So it was that Christ proclaimed that he had come to call sinners to repentance, not the righteous, and that it was not the healthy who required a doctor, but the sick. He declared that he had come to look for the sheep that was lost, and that it was to the lost sheep of the house of Israel that he had been sent. Speaking more obscurely in the parable of the silver coin, he tells us that the purpose of his coming was to reclaim the royal image, which had been coated with the filth of sin. "You can be sure there is joy in heaven", he said, *over one sinner who repents.*

To give the same lesson he revived the man who, having fallen into the hands of the brigands, had been left stripped and half-dead from his wounds; he poured wine and oil on the wounds, bandaged them, placed the man on his own mule and brought him to an inn, where he let sufficient money to have him cared for, and promised to repay any further expense on his return.

Again, he told of how that Father, who is goodness itself, was moved with pity for his profligate son who returned and made amends by repentance; how he embraced him, dressed him once more in the fine garments that befitted his own dignity, and did not reproach him for any of his sins.

So too, when he found wandering in the mountains and hills the one sheep that had strayed from God's flock of a hundred, he brought it back to the fold, but he did not exhaust it by driving it ahead of him. Instead, he placed it on his own shoulders and so, compassionately, he restored it safely to the flock.

So also he cried out: Come to me, all you that toil and are heavy of heart. Accept my yoke', he said, by which he meant his commands, or rather, the whole way of life that he taught us in the Gospel. He then speaks of a burden, but that is only because repentance seems difficult. In fact, however, *my yoke is easy,* he assures us, *and my burden is light.*

Then again he instructs us in divine justice and goodness, telling us to be like our heavenly Father, holy, perfect and merciful. *Forgive,* he says, *and you will be forgiven. Behave toward other people as you would wish them to behave toward you.*

**THURSDAY** 69:1-23(24-30)31-38 ❖ 73

**Exodus 1:6-22** - Then Joseph died, and all his brothers, and that whole generation. But the Israelites were fruitful and prolific; they multiplied and grew exceedingly strong, so that the land was filled with them.

Now a new king arose over Egypt, who did not know Joseph. He said to his people, "Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land." Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labor. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, "When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live." But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, "Why have you done this, and allowed the boys to

live?" The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them." So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, "Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live."

**Jer. 22:13-23** - Woe to him who builds his house by unrighteousness, and his upper rooms by injustice; who makes his neighbors work for nothing, and does not give them their wages; who says, "I will build myself a spacious house with large upper rooms," and who cuts out windows for it, paneling it with cedar, and painting it with vermilion.

Are you a king because you compete in cedar? Did not your father eat and drink and do justice and righteousness? Then it was well with him.

He judged the cause of the poor and needy; then it was well. Is not this to know me? says the LORD.

But your eyes and heart are only on your dishonest gain, for shedding innocent blood, and for practicing oppression and violence.

Therefore thus says the LORD concerning King Jehoiakim son of Josiah of Judah: They shall not lament for him, saying, "Alas, my brother!" or "Alas, sister!"

They shall not lament for him, saying, "Alas, lord!" or "Alas, his majesty!"

With the burial of a donkey he shall be buried— dragged off and thrown out beyond the gates of Jerusalem.

Go up to Lebanon, and cry out, and lift up your voice in Bashan; cry out from Abarim, for all your lovers are crushed.

I spoke to you in your prosperity, but you said, "I will not listen." This has been your way from your youth, for you have not obeyed my voice.

The wind shall shepherd all your shepherds, and your lovers shall go into captivity; then you will be ashamed and dismayed because of all your wickedness.

O inhabitant of Lebanon, nested among the cedars, how you will groan when pangs come upon you, pain as of a woman in labor!

**I Corinthians 12:12-26** - For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

Indeed, the body does not consist of one member but of many. If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

**Jer. 15:10-21** - Woe is me, my mother, that you ever bore me, a man of strife and contention to the whole land! I have not lent, nor have I borrowed, yet all of them curse me. The LORD said: Surely I have intervened in your life for good, surely I have imposed enemies on you in a time of trouble and in a time of distress. Can iron and bronze break iron from the north?

Your wealth and your treasures I will give as plunder, without price, for all your sins, throughout all your territory. I will make you serve your enemies in a land that you do not know, for in my anger a fire is kindled that shall burn forever.

O LORD, you know; remember me and visit me, and bring down retribution for me on my persecutors. In your forbearance do not take me away; know that on your account I suffer insult.

Your words were found, and I ate them, and your words became to me a joy and the delight of my heart; for I am called by your name, O LORD, God of hosts.

I did not sit in the company of merrymakers, nor did I rejoice; under the weight of your hand I sat alone, for you had filled me with indignation.

Why is my pain unceasing, my wound incurable, refusing to be healed? Truly, you are to me like a deceitful brook, like waters that fail.

Therefore thus says the LORD: If you turn back, I will take you back, and you shall stand before me. If you utter what is precious, and not what is worthless, you shall serve as my mouth. It is they who will turn to you, not you who will turn to them.

And I will make you to this people a fortified wall of bronze; they will fight against you, but they shall not prevail over you, for I am with you to save you and deliver you, says the LORD.

I will deliver you out of the hand of the wicked, and redeem you from the grasp of the ruthless.

**2 Corinthians 1:8-22** - We do not want you to be unaware, brothers and sisters, of the affliction we experienced in Asia; for we were so utterly, unbearably crushed that we despaired of life itself. Indeed, we felt that we had received the sentence of death so that we would rely not on ourselves but on God who raises the dead. He who rescued us from so deadly a peril will continue to rescue us; on him we have set our hope that he will rescue us again, as you also join in helping us by your prayers, so that many will give thanks on our behalf for the blessing granted us through the prayers of many.

Indeed, this is our boast, the testimony of our conscience: we have behaved in the world with frankness and godly sincerity, not by earthly wisdom but by the grace of God—and all the more toward you. For we write you nothing other than what you can read and also understand; I hope you will understand until the end—as you have already understood us in part—that on the day of the Lord Jesus we are your boast even as you are our boast.

Since I was sure of this, I wanted to come to you first, so that you might have a double favor; I wanted to visit you on my way to Macedonia, and to come back to you from Macedonia and have you send me on to Judea. Was I vacillating when I wanted to do this? Do I make my plans according to ordinary human standards, ready to say "Yes, yes" and "No, no" at the same time? As surely as God is faithful, our word to you has not been "Yes and No." For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not "Yes and No"; but in him it is always "Yes." For in him every one of God's promises is a "Yes." For this reason it is through him that we say the "Amen," to the glory of God. But it is God who establishes us with you in Christ and has anointed us, by putting his seal on us and giving us his Spirit in our hearts as a first installment.

sinners, what were they, when Christ died for them? When Christ has already given us the gift of his death, who is to doubt that he will give the saints the gift of his own life? Why does our human frailty hesitate to believe that mankind will one day live with God?

Who is Christ if not the Word of God: *in the beginning was the Word, and the Word was with God, and the Word was God?* This Word of God *was made flesh and dwelt among us*. He had no power of himself to die for us: he had to take from us our mortal flesh. This was the way in which, though immortal, he was able to die; the way in which he chose to give life to mortal men: he would first share with us, and then enable us to share with him. Of ourselves we had no power to live, nor did he of himself have the power to die.

In other words, he performed the most wonderful exchange with us. Through us, he died; through him, we shall live.

The death of the Lord our God should not be a cause of shame for us; rather, it should be our greatest hope, our greatest glory. In taking upon himself the death that he found in us, he has most faithfully promised to give us life in him, such as we cannot have of ourselves.

He loved us so much that, sinless himself, he suffered for us sinners the punishment we deserved for our sins. How then can he fail to give us the reward we deserve for our righteousness, for he is the source of righteousness? How can he, whose promises are true, fail to reward the saints when he bore the punishment of sinners, though without sin himself?

Brethren, let us then fearlessly acknowledge, and even openly proclaim, that Christ was crucified for us; let us confess it, not in fear but in joy, not in shame but in glory.

The apostle Paul saw Christ, and extolled his claim to glory. He had many great and inspired things to say about Christ, but he did not say that he boasted in Christ's wonderful works: in creating the world, since he was God with the Father, or in ruling the world, though he was also a man like us. Rather, he said: *Let me not boast except in the cross of our Lord Jesus Christ.*

**TUESDAY**    6, 12    ❖    94

**Lamentations I:17-22** - Zion stretches out her hands, but there is no one to comfort her; the LORD has commanded against Jacob that his neighbors should become his foes; Jerusalem has become a filthy thing among them.

The LORD is in the right, for I have rebelled against his word; but hear, all you peoples, and behold my suffering; my young women and young men have gone into captivity.

I called to my lovers but they deceived me; my priests and elders perished in the city while seeking food to revive their strength.

See, O LORD, how distressed I am; my stomach churns, my heart is wrung within me, because I have been very rebellious. In the street the sword bereaves; in the house it is like death.

They heard how I was groaning, with no one to comfort me. All my enemies heard of my trouble; they are glad that you have done it. Bring on the day you have announced, and let them be as I am.

Let all their evil doing come before you; and deal with them as you have dealt with me because of all my transgressions; for my groans are many and my heart is faint.

**Mark 8:27-9:1** - Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do people say that I am?" And they answered him, "John the Baptist; and others, Elijah; and still others, one of the prophets." He asked them, "But who do you say that I am?" Peter answered him, "You are the Messiah." And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."

He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels." And he said to them, "Truly I tell you, there are some standing here who will not taste death until they see that the kingdom of God has come with power."

**From a sermon by Saint Leo the Great, pope**

*Contemplating the Lord's passion*

True reverence for the Lord's passion means fixing the eyes of our heart on Jesus crucified and recognising in him our own humanity.

The earth – our earthly nature – should tremble at the suffering of its Redeemer. The rocks – the hearts of unbelievers – should burst asunder. The dead, imprisoned in the tombs of their mortality, should come forth, the massive stones now ripped apart. Foreshadowings of the future resurrection should appear in the holy city, the Church of God: what is to happen to our bodies should now take place in our hearts.

No one, however weak, is denied a share in the victory of the cross. No one is beyond the help of the prayer of Christ. His prayer brought benefit to the multitude that raged against him. How much more does it bring to those who turn to him in repentance.

Ignorance has been destroyed, obstinacy has been overcome. The sacred blood of Christ has quenched the flaming sword that barred access to the tree of life. The age-old night of sin has given place to the true light.

The Christian people are invited to share the riches of paradise. All who have been reborn have the way open before them to return to their native land, from which they had been exiled. Unless indeed they close off for themselves the path that could be opened before the faith of a thief.

The business of this life should not preoccupy us with its anxiety and pride, so that we no longer strive with all the love of our heart to be like our Redeemer, and to follow his example. Everything that he did or suffered was for our salvation: he wanted his body to share the goodness of its head.

First of all, in taking our human nature while remaining God, so that *the Word*

became man, he left no member of the human race, the unbeliever excepted, without a share in his mercy. Who does not share a common nature with Christ if he has welcomed Christ, who took our nature, and is reborn in the Spirit through whom Christ was conceived?

Again, who cannot recognise in Christ his own infirmities? Who would not recognise that Christ's eating and sleeping, his sadness and his shedding of tears of love are marks of the nature of a slave?

It was this nature of a slave that had to be healed of its ancient wounds and cleansed of the defilement of sin. For that reason the only-begotten Son of God became also the son of man. He was to have both the reality of a human nature and the fullness of the godhead.

The body that lay lifeless in the tomb is ours. The body that rose again on the third day is ours. The body that ascended above all the heights of heaven to the right hand of the Father's glory is ours. If then we walk in the way of his commandments, and are not ashamed to acknowledge the price he paid for our salvation in a lowly body, we too are to rise to share his glory. The promise he made will be fulfilled in the sight of all: *Whoever acknowledges me before men, I too will acknowledge him before my Father who is in heaven.*

**FRIDAY** 95\* & 102 ❖ 107:1-32

**Exodus 2:1-22** - Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him.

The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him, "This must be one of the Hebrews' children," she said. Then his sister said to Pharaoh's daughter, "Shall I go and get you a nurse from the Hebrew women to nurse the child for you?" Pharaoh's daughter said to her, "Yes." So the girl went and called the child's mother. Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will give you your wages." So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, and she took him as her son. She named him Moses, "because," she said, "I drew him out of the water."

One day, after Moses had grown up, he went out to his people and saw their forced labor. He saw an Egyptian beating a Hebrew, one of his kinsfolk. He looked this way and that, and seeing no one he killed the Egyptian and hid him in the sand. When he went out the next day, he saw two Hebrews fighting; and he said to the one who was in the wrong, "Why do you strike your fellow Hebrew?" He answered, "Who made you a ruler and judge over us? Do you mean to kill me as you killed the Egyptian?" Then Moses was afraid and thought, "Surely the thing is known." When Pharaoh heard of it, he sought to kill Moses. But Moses fled from Pharaoh. He settled in the land of Midian, and sat down by a well. The priest of Midian had seven daughters. They came to draw water, and filled the troughs to water their father's flock. But some shepherds came and drove them away. Moses got up and came to their defense and watered their flock. When they returned to their father Reuel, he said, "How is it that you have come back so soon today?" They said, "An Egyptian helped us against the shepherds; he even drew water for us and watered the flock." He said to his daughters, "Where is he? Why

they will diligently learn the ways of my people, to swear by my name, "As the LORD lives," as they taught my people to swear by Baal, then they shall be built up in the midst of my people.

**2 Corinthians 1:1-7** - Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the church of God that is in Corinth, including all the saints throughout Achaia:

Grace to you and peace from God our Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation, who consoles us in all our affliction, so that we may be able to console those who are in any affliction with the consolation with which we ourselves are consoled by God. For just as the sufferings of Christ are abundant for us, so also our consolation is abundant through Christ. If we are being afflicted, it is for your consolation and salvation; if we are being consoled, it is for your consolation, which you experience when you patiently endure the same sufferings that we are also suffering. Our hope for you is unshaken; for we know that as you share in our sufferings, so also you share in our consolation.

**Mark 11:12-25** - On the following day, when they came from Bethany, he was hungry. Seeing in the distance a fig tree in leaf, he went to see whether perhaps he would find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. He said to it, "May no one ever eat fruit from you again." And his disciples heard it.

Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves; and he would not allow anyone to carry anything through the temple. He was teaching and saying, "Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers."

And when the chief priests and the scribes heard it, they kept looking for a way to kill him; for they were afraid of him, because the whole crowd was spellbound by his teaching. And when evening came, Jesus and his disciples went out of the city.

In the morning as they passed by, they saw the fig tree withered away to its roots. Then Peter remembered and said to him, "Rabbi, look! The fig tree that you cursed has withered." Jesus answered them, "Have faith in God. Truly I tell you, if you say to this mountain, 'Be taken up and thrown into the sea,' and if you do not doubt in your heart, but believe that what you say will come to pass, it will be done for you. So I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.

"Whenever you stand praying, forgive, if you have anything against anyone; so that your Father in heaven may also forgive you your trespasses."

**From a sermon by Saint Augustine, bishop**

*Let us too glory in the cross of the Lord*

The passion of our Lord and Saviour Jesus Christ is the hope of glory and a lesson in patience.

What may not the hearts of believers promise themselves as the gift of God's grace, when for their sake God's only Son, co-eternal with the Father, was not content only to be born as man from human stock but even died at the hands of the men he had created?

It is a great thing that we are promised by the Lord, but far greater is what has already been done for us, and which we now commemorate. Where were the

of the foe, and there was no one to help her, the foe looked on mocking over her downfall.

Jerusalem sinned grievously, so she has become a mockery; all who honored her despise her, for they have seen her nakedness; she herself groans, and turns her face away.

Her uncleanness was in her skirts; she took no thought of her future; her downfall was appalling, with none to comfort her. "O LORD, look at my affliction, for the enemy has triumphed!"

Enemies have stretched out their hands over all her precious things; she has even seen the nations invade her sanctuary, those whom you forbade to enter your congregation.

All her people groan as they search for bread; they trade their treasures for food to revive their strength. Look, O LORD, and see how worthless I have become.

Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow, which was brought upon me, which the LORD inflicted on the day of his fierce anger.

**Jer. 12:1-16** - You will be in the right, O LORD, when I lay charges against you; but let me put my case to you. Why does the way of the guilty prosper? Why do all who are treacherous thrive?

You plant them, and they take root; they grow and bring forth fruit; you are near in their mouths yet far from their hearts.

But you, O LORD, know me; You see me and test me—my heart is with you. Pull them out like sheep for the slaughter, and set them apart for the day of slaughter.

How long will the land mourn, and the grass of every field wither? For the wickedness of those who live in it the animals and the birds are swept away, and because people said, "He is blind to our ways."

If you have raced with foot-runners and they have wearied you, how will you compete with horses? And if in a safe land you fall down, how will you fare in the thickets of the Jordan?

For even your kinsfolk and your own family, even they have dealt treacherously with you; they are in full cry after you; do not believe them, though they speak friendly words to you.

I have forsaken my house, I have abandoned my heritage; I have given the beloved of my heart into the hands of her enemies.

My heritage has become to me like a lion in the forest; she has lifted up her voice against me— therefore I hate her.

Is the hyena greedy for my heritage at my command? Are the birds of prey all around her? Go, assemble all the wild animals; bring them to devour her.

Many shepherds have destroyed my vineyard, they have trampled down my portion, they have made my pleasant portion a desolate wilderness.

They have made it a desolation; desolate, it mourns to me. The whole land is made desolate, but no one lays it to heart.

Upon all the bare heights in the desert spoilers have come; for the sword of the LORD devours from one end of the land to the other; no one shall be safe.

They have sown wheat and have reaped thorns, they have tired themselves out but profit nothing. They shall be ashamed of their harvests because of the fierce anger of the LORD.

Thus says the LORD concerning all my evil neighbors who touch the heritage that I have given my people Israel to inherit: I am about to pluck them up from their land, and I will pluck up the house of Judah from among them. And after I have plucked them up, I will again have compassion on them, and I will bring them again to their heritage and to their land, everyone of them. And then, if

did you leave the man? Invite him to break bread." Moses agreed to stay with the man, and he gave Moses his daughter Zipporah in marriage. She bore a son, and he named him Gershom; for he said, "I have been an alien residing in a foreign land."

**Jer. 23:1-8** - Woe to the shepherds who destroy and scatter the sheep of my pasture! says the LORD. Therefore thus says the LORD, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the LORD. Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the LORD.

The days are surely coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: "The LORD is our righteousness."

Therefore, the days are surely coming, says the LORD, when it shall no longer be said, "As the LORD lives who brought the people of Israel up out of the land of Egypt," but "As the LORD lives who brought out and led the offspring of the house of Israel out of the land of the north and out of all the lands where he had driven them." Then they shall live in their own land.

**1 Corinthians 12:27-13:3** - Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts. And I will show you a still more excellent way.

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

**Mark 9:2-13** - Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, "Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah." He did not know what to say, for they were terrified. Then a cloud overshadowed them, and from the cloud there came a voice, "This is my Son, the Beloved; listen to him!" Suddenly when they looked around, they saw no one with them any more, but only Jesus.

As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead. So they kept the matter to themselves, questioning what this rising from the dead could mean. Then they asked him, "Why do the scribes say that Elijah must come first?" He said to them, "Elijah is indeed coming first to restore all things. How then is it written about the Son of Man, that he is to go through many sufferings and be

treated with contempt? But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written about him.”

### From an Easter letter by Saint Athanasius, bishop

*The Paschal sacrament brings together in unity of faith those who are far away*

Brethren, how fine a thing it is to move from festival to festival, from prayer to prayer, from holy day to holy day. The time is now at hand when we enter on a new beginning: the proclamation of the blessed Passover, in which the Lord was sacrificed. We feed as on the food of life, we constantly refresh our souls with his precious blood, as from a fountain. Yet we are always thirsting, burning to be satisfied. But he himself is present for those who thirst and in his goodness invites them to the feast day. Our Saviour repeats his words: *If anyone thirsts, let him come to me and drink.*

He quenched the thirst not only of those who came to him then. Whenever anyone seeks him he is freely admitted to the presence of the Saviour. The grace of the feast is not restricted to one occasion. Its rays of glory never set. It is always at hand to enlighten the mind of those who desire it. Its power is always there for those whose minds have been enlightened and who meditate day and night on the holy Scriptures, like the one who is called blessed in the holy psalm: *Blessed is the man who has not followed the counsel of the wicked, or stood where sinners stand, or sat in the seat of the scornful, but whose delight is in the law of the Lord, and who meditates on his law day and night.*

Moreover, my friends, the God who first established this feast for us allows us to celebrate it each year. He who gave up his Son to death for our salvation, from the same motive gives us this feast, which is commemorated every year. This feast guides us through the trials that meet us in this world. God now gives us the joy of salvation that shines out from this feast, as he brings us together to form one assembly, uniting us all in spirit in every place, allowing us to pray together and to offer common thanksgiving, as is our duty on the feast. Such is the wonder of his love: he gathers to this feast those who are far apart, and brings together in unity of faith those who may be physically separated from each other.

**SATURDAY** 107:33-43, 108:1-6(7-13) ❖ 33

**Exodus 2:23-3:15** - After a long time the king of Egypt died. The Israelites groaned under their slavery, and cried out. Out of the slavery their cry for help rose up to God. God heard their groaning, and God remembered his covenant with Abraham, Isaac, and Jacob. God looked upon the Israelites, and God took notice of them.

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the LORD appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, “I must turn aside and look at this great sight, and see why the bush is not burned up.” When the LORD saw that he had turned aside to see, God called to him out of the bush, “Moses, Moses!” And he said, “Here I am.” Then he said, “Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.” He said further, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God.

Then the LORD said, “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their

### From a sermon by Saint Andrew of Crete, bishop

*Blessed is he who comes in the name of the Lord. blessed is the King of Israel.*

Let us go together to meet Christ on the Mount of Olives. Today he returns from Bethany and proceeds of his own free will toward his holy and blessed passion, to consummate the mystery of our salvation. He who came down from heaven to raise us from the depths of sin, to raise us with himself, we are told in Scripture, *above every sovereignty, authority and power, and every other name that can be named*, now comes of his own free will to make his journey to Jerusalem. He comes without pomp or ostentation. As the psalmist says: *He will not dispute or raise his voice to make it heard in the streets.* He will be meek and humble, and he will make his entry in simplicity.

Let us run to accompany him as he hastens toward his passion, and imitate those who met him then, not by covering his path with garments, olive branches or palms, but by doing all we can to prostrate ourselves before him by being humble and by trying to live as he would wish. Then we shall be able to receive the Word at his coming, and God, whom no limits can contain, will be within us.

In his humility Christ entered the dark regions of our fallen world and he is glad that he became so humble for our sake, glad that he came and lived among us and shared in our nature in order to raise us up again to himself. And even though we are told that he has now ascended above the highest heavens – the proof, surely, of his power and godhead – his love for man will never rest until he has raised our earthbound nature from glory to glory, and made it one with his own in heaven.

So let us spread before his feet, not garments or soulless olive branches, which delight the eye for a few hours and then wither, but ourselves, clothed in his grace, or rather, clothed completely in him. We who have been baptised into Christ must ourselves be the garments that we spread before him. Now that the crimson stains of our sins have been washed away in the saving waters of baptism and we have become white as pure wool, let us present the conqueror of death, not with mere branches of palms but with the real rewards of his victory. Let our souls take the place of the welcoming branches as we join today in the children’s holy song: *Blessed is he who comes in the name of the Lord. Blessed is the king of Israel.*

**MONDAY** 51:1-18(19-20) ❖ 69:1-23

**Lamentations 1:1-12** - How lonely sits the city that once was full of people! How like a widow she has become, she that was great among the nations! She that was a princess among the provinces has become a vassal.

She weeps bitterly in the night, with tears on her cheeks; among all her lovers she has no one to comfort her; all her friends have dealt treacherously with her, they have become her enemies.

Judah has gone into exile with suffering and hard servitude; she lives now among the nations, and finds no resting place; her pursuers have all overtaken her in the midst of her distress.

The roads to Zion mourn, for no one comes to the festivals; all her gates are desolate, her priests groan; her young girls grieve, and her lot is bitter.

Her foes have become the masters, her enemies prosper, because the LORD has made her suffer for the multitude of her transgressions; her children have gone away, captives before the foe.

From daughter Zion has departed all her majesty. Her princes have become like stags that find no pasture; they fled without strength before the pursuer.

Jerusalem remembers, in the days of her affliction and wandering, all the precious things that were hers in days of old. When her people fell into the hand

good confession, I charge you to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ, which he will bring about at the right time—he who is the blessed and only Sovereign, the King of kings and Lord of lords. It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen.

**Zechariah 12:9-11,13:1-9 (Evening)** - And on that day I will seek to destroy all the nations that come against Jerusalem.

And I will pour out a spirit of compassion and supplication on the house of David and the inhabitants of Jerusalem, so that, when they look on the one whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. On that day the mourning in Jerusalem will be as great as the mourning for Hadad-rimmon in the plain of Megiddo.

On that day a fountain shall be opened for the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity.

On that day, says the LORD of hosts, I will cut off the names of the idols from the land, so that they shall be remembered no more; and also I will remove from the land the prophets and the unclean spirit. And if any prophets appear again, their fathers and mothers who bore them will say to them, “You shall not live, for you speak lies in the name of the LORD”; and their fathers and their mothers who bore them shall pierce them through when they prophesy. On that day the prophets will be ashamed, every one, of their visions when they prophesy; they will not put on a hairy mantle in order to deceive, but each of them will say, “I am no prophet, I am a tiller of the soil; for the land has been my possession since my youth.” And if anyone asks them, “What are these wounds on your chest?” the answer will be “The wounds I received in the house of my friends.”

“Awake, O sword, against my shepherd, against the man who is my associate,” says the LORD of hosts. Strike the shepherd, that the sheep may be scattered; I will turn my hand against the little ones.

In the whole land, says the LORD, two-thirds shall be cut off and perish, and one-third shall be left alive.

And I will put this third into the fire, refine them as one refines silver, and test them as gold is tested. They will call on my name, and I will answer them. I will say, “They are my people”; and they will say, “The LORD is our God.”

**Luke 19:41-48 (Evening)** - As he came near and saw the city, he wept over it, saying, “If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes. Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God.”

Then he entered the temple and began to drive out those who were selling things there; and he said, “It is written, ‘My house shall be a house of prayer’; but you have made it a den of robbers.”

Every day he was teaching in the temple. The chief priests, the scribes, and the leaders of the people kept looking for a way to kill him; but they did not find anything they could do, for all the people were spellbound by what they heard.

sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt.” But Moses said to God, “Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?” He said, “I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain.”

But Moses said to God, “If I come to the Israelites and say to them, ‘The God of your ancestors has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” God said to Moses, “I AM WHO I AM.” He said further, “Thus you shall say to the Israelites, ‘I AM has sent me to you.’” God also said to Moses, “Thus you shall say to the Israelites, ‘The LORD, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you’: This is my name forever, and this my title for all generations.

**Jer. 23:9-15** - Concerning the prophets: My heart is crushed within me, all my bones shake; I have become like a drunkard, like one overcome by wine, because of the LORD and because of his holy words.

For the land is full of adulterers; because of the curse the land mourns, and the pastures of the wilderness are dried up. Their course has been evil, and their might is not right.

Both prophet and priest are ungodly; even in my house I have found their wickedness, says the LORD.

Therefore their way shall be to them like slippery paths in the darkness, into which they shall be driven and fall; for I will bring disaster upon them in the year of their punishment, says the LORD.

In the prophets of Samaria I saw a disgusting thing: they prophesied by Baal and led my people Israel astray.

But in the prophets of Jerusalem I have seen a more shocking thing: they commit adultery and walk in lies; they strengthen the hands of evildoers, so that no one turns from wickedness; all of them have become like Sodom to me, and its inhabitants like Gomorrah.

Therefore thus says the LORD of hosts concerning the prophets: “I am going to make them eat wormwood, and give them poisoned water to drink; for from the prophets of Jerusalem ungodliness has spread throughout the land.”

**I Corinthians 13:1-13** - If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.

Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For

now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love.

**Mark 9:14-29** - When they came to the disciples, they saw a great crowd around them, and some scribes arguing with them. When the whole crowd saw him, they were immediately overcome with awe, and they ran forward to greet him. He asked them, "What are you arguing about with them?" Someone from the crowd answered him, "Teacher, I brought you my son; he has a spirit that makes him unable to speak; and whenever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, but they could not do so." He answered them, "You faithless generation, how much longer must I be among you? How much longer must I put up with you? Bring him to me." And they brought the boy to him. When the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. Jesus asked the father, "How long has this been happening to him?" And he said, "From childhood. It has often cast him into the fire and into the water, to destroy him; but if you are able to do anything, have pity on us and help us." Jesus said to him, "If you are able!—All things can be done for the one who believes." Immediately the father of the child cried out, "I believe; help my unbelief!" When Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You spirit that keeps this boy from speaking and hearing, I command you, come out of him, and never enter him again!" After crying out and convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he was able to stand. When he had entered the house, his disciples asked him privately, "Why could we not cast it out?" He said to them, "This kind can come out only through prayer."

### Vatican II: "Gaudium et Spes" on the Church in the modern world

*All human activity is to find its purification in the Paschal mystery*

Holy Scripture, with which the experience of the ages is in agreement, teaches the human family that human progress, though it is a great blessing for man, brings with it a great temptation. When the scale of values is disturbed and evil becomes mixed with good, individuals and groups consider only their own interests, not those of others.

The result is that the world is not yet a home of true brotherhood, while the increased power of mankind already threatens to destroy the human race itself.

If it is asked how this unhappy state of affairs can be set right, Christians state their belief that all human activity, in daily jeopardy through pride and inordinate self-love, is to find its purification and its perfection in the cross and resurrection of Christ.

Man, redeemed by Christ and made a new creation in the Holy Spirit, can and must love the very things created by God. For he receives them from God, and sees and reveres them as coming from the hand of God,

As he gives thanks for them to his Benefactor, and uses and enjoys them in a spirit of poverty and freedom, he enters into true possession of the world, as one having nothing and possessing all things. For all things are yours, and you are Christ's, and Christ is God's.

The Word of God, through whom all things were made, himself became man and

us now, is eternally new.

It is for us to learn what this drinking is, and for him to teach us. He has to communicate this knowledge to his disciples, because teaching is food, even for the teacher.

So let us take our part in the Passover prescribed by the law, not in a literal way, but according to the teaching of the Gospel; not in an imperfect way, but perfectly; not only for a time, but eternally. Let us regard as our home the heavenly Jerusalem, not the earthly one; the city glorified by angels, not the one laid waste by armies. We are not required to sacrifice young bulls or rams, beasts with horns and hoofs that are more dead than alive and devoid of feeling; but instead, let us join the choirs of angels in offering God upon his heavenly altar a sacrifice of praise. We must now pass through the first veil and approach the second, turning our eyes toward the Holy of Holies. I will say more: we must sacrifice ourselves to God, each day and in everything we do, accepting all that happens to us for the sake of the Word, imitating his passion by our sufferings, and honouring his blood by shedding our own. We must be ready to be crucified.

If you are a Simon of Cyrene, take up your cross and follow Christ. If you are crucified beside him like one of the thieves, now, like the good thief, acknowledge your God. For your sake, and because of your sin, Christ himself was regarded as a sinner; for his sake, therefore, you must cease to sin. Worship him who was hung on the cross because of you, even if you are hanging there yourself. Derive some benefit from the very shame; purchase salvation with your death. Enter paradise with Jesus, and discover how far you have fallen. Contemplate the glories there, and leave the other scoffing thief to die outside in his blasphemy.

If you are a Joseph of Arimathea, go to the one who ordered his crucifixion, and ask for Christ's body. Make your own the expiation for the sins of the whole world. If you are a Nicodemus, like the man who worshipped God by night, bring spices and prepare Christ's body for burial. If you are one of the Marys, or Salome, or Joanna, weep in the early morning. Be the first to see the stone rolled back, and even the angels perhaps, and Jesus himself.

## HOLY WEEK

**PALM SUNDAY**                      24, 29      ❖      103

**Zechariah 9:9-12 (Morning)** - Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey.

He will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall command peace to the nations; his dominion shall be from sea to sea, and from the River to the ends of the earth.

As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit.

Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double.

**1 Timothy 6:12-16 (Morning)** - Fight the good fight of the faith; take hold of the eternal life, to which you were called and for which you made the good confession in the presence of many witnesses. In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the

**Jer. 31:27-34** - The days are surely coming, says the LORD, when I will sow the house of Israel and the house of Judah with the seed of humans and the seed of animals. And just as I have watched over them to pluck up and break down, to overthrow, destroy, and bring evil, so I will watch over them to build and to plant, says the LORD. In those days they shall no longer say: “The parents have eaten sour grapes, and the children’s teeth are set on edge.” But all shall die for their own sins; the teeth of everyone who eats sour grapes shall be set on edge.

The days are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, “Know the LORD,” for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and remember their sin no more.

**2 Corinthians 4:13-18** - But just as we have the same spirit of faith that is in accordance with scripture—“I believed, and so I spoke”—we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

**Mark 10:46-52** - They came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. When he heard that it was Jesus of Nazareth, he began to shout out and say, “Jesus, Son of David, have mercy on me!” Many sternly ordered him to be quiet, but he cried out even more loudly, “Son of David, have mercy on me!” Jesus stood still and said, “Call him here.” And they called the blind man, saying to him, “Take heart; get up, he is calling you.” So throwing off his cloak, he sprang up and came to Jesus. Then Jesus said to him, “What do you want me to do for you?” The blind man said to him, “My teacher, let me see again.” Jesus said to him, “Go; your faith has made you well.” Immediately he regained his sight and followed him on the way.

**From a homily by Saint Gregory Nazianzen**

*We are soon going to share in the Passover*

We are soon going to share in the Passover, and although we still do so only in a symbolic way, the symbolism already has more clarity than it possessed in former times because, under the law, the Passover was, if I may dare to say so, only a symbol of a symbol. Before long, however, when the Word drinks the new wine with us in the kingdom of his Father, we shall be keeping the Passover in a yet more perfect way, and with deeper understanding. He will then reveal to us and make clear what he has so far only partially disclosed. For this wine, so familiar to

lived in the world of men. As perfect man he has entered into the history of the world, taking it up into himself and bringing it into unity as its head. He reveals to us that God is love, and at the same time teaches us that the fundamental law of human perfection, and therefore of the transformation of the world, is the new commandment of love.

He assures those who have faith in God’s love that the way of love is open to all men, and that the effort to restore universal brotherhood is not in vain. At the same time he warns us that this love is not to be sought after only in great things but also, and above all, in the ordinary circumstances of life.

He suffered death for us all, sinners as we are, and by his example he teaches us that we also have to carry that cross which the flesh and the world lay on the shoulders of those who strive for peace and justice.

Constituted as the Lord by his resurrection, Christ, to whom all power in heaven and on earth has been given, is still at work in the hearts of men through the power of his Spirit. Not only does he awaken in them a longing for the world to come, but by that very fact he also inspires, purifies and strengthens those generous desires by which the human family seeks to make its own life more human and to achieve the same goal for the whole world.

The gifts of the Spirit are manifold. He calls some to bear open witness to the longing for a dwelling place in heaven, and to keep this fresh in the minds of all mankind; he calls others to dedicate themselves to the service of men here on earth, preparing by this ministry the material for the kingdom of heaven.

Yet he makes all free, so that, by denying their love of self and taking up all earth’s resources into the life of man, all may reach out to the future, when humanity itself will become an offering acceptable to God.

## WEEK OF 5 LENT

SUNDAY 118 ❖ 145

**Exodus 3:16-4:12** - Go and assemble the elders of Israel, and say to them, ‘The LORD, the God of your ancestors, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying: I have given heed to you and to what has been done to you in Egypt. I declare that I will bring you up out of the misery of Egypt, to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.’ They will listen to your voice; and you and the elders of Israel shall go to the king of Egypt and say to him, ‘The LORD, the God of the Hebrews, has met with us; let us now go a three days’ journey into the wilderness, so that we may sacrifice to the LORD our God.’ I know, however, that the king of Egypt will not let you go unless compelled by a mighty hand. So I will stretch out my hand and strike Egypt with all my wonders that I will perform in it; after that he will let you go. I will bring this people into such favor with the Egyptians that, when you go, you will not go empty-handed; each woman shall ask her neighbor and any woman living in the neighbor’s house for jewelry of silver and of gold, and clothing, and you shall put them on your sons and on your daughters; and so you shall plunder the Egyptians.”

Then Moses answered, “But suppose they do not believe me or listen to me, but say, ‘The LORD did not appear to you.’” The LORD said to him, “What is that in your hand?” He said, “A staff.” And he said, “Throw it on the ground.” So he threw the staff on the ground, and it became a snake; and Moses drew back from it. Then the LORD said to Moses, “Reach out your hand, and seize it by the

tail”—so he reached out his hand and grasped it, and it became a staff in his hand— “so that they may believe that the LORD, the God of their ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.”

Again, the LORD said to him, “Put your hand inside your cloak.” He put his hand into his cloak; and when he took it out, his hand was leprous, as white as snow. Then God said, “Put your hand back into your cloak”—so he put his hand back into his cloak, and when he took it out, it was restored like the rest of his body— “If they will not believe you or heed the first sign, they may believe the second sign. If they will not believe even these two signs or heed you, you shall take some water from the Nile and pour it on the dry ground; and the water that you shall take from the Nile will become blood on the dry ground.”

But Moses said to the LORD, “O my Lord, I have never been eloquent, neither in the past nor even now that you have spoken to your servant; but I am slow of speech and slow of tongue.” Then the LORD said to him, “Who gives speech to mortals? Who makes them mute or deaf, seeing or blind? Is it not I, the LORD? Now go, and I will be with your mouth and teach you what you are to speak.”

**Jer. 23:16-32** - Thus says the LORD of hosts: Do not listen to the words of the prophets who prophesy to you; they are deluding you. They speak visions of their own minds, not from the mouth of the LORD. They keep saying to those who despise the word of the LORD, “It shall be well with you”; and to all who stubbornly follow their own stubborn hearts, they say, “No calamity shall come upon you.”

For who has stood in the council of the LORD so as to see and to hear his word? Who has given heed to his word so as to proclaim it?

Look, the storm of the LORD! Wrath has gone forth, a whirling tempest; it will burst upon the head of the wicked.

The anger of the LORD will not turn back until he has executed and accomplished the intents of his mind. In the latter days you will understand it clearly.

I did not send the prophets, yet they ran; I did not speak to them, yet they prophesied.

But if they had stood in my council, then they would have proclaimed my words to my people, and they would have turned them from their evil way, and from the evil of their doings.

Am I a God near by, says the LORD, and not a God far off? Who can hide in secret places so that I cannot see them? says the LORD. Do I not fill heaven and earth? says the LORD. I have heard what the prophets have said who prophesy lies in my name, saying, “I have dreamed, I have dreamed!” How long? Will the hearts of the prophets ever turn back—those who prophesy lies, and who prophesy the deceit of their own heart? They plan to make my people forget my name by their dreams that they tell one another, just as their ancestors forgot my name for Baal. Let the prophet who has a dream tell the dream, but let the one who has my word speak my word faithfully. What has straw in common with wheat? says the LORD. Is not my word like fire, says the LORD, and like a hammer that breaks a rock in pieces? See, therefore, I am against the prophets, says the LORD, who steal my words from one another. See, I am against the prophets, says the LORD, who use their own tongues and say, “Says the LORD.” See, I am against those who prophesy lying dreams, says the LORD, and who tell them, and who lead my people astray by their lies and their recklessness, when I did not send them or appoint them; so they do not profit this people at all, says the LORD.

Now in the time of the new testament the holy catholic Church throughout the world never ceases to offer the sacrifice of bread and wine, in faith and love, to him and to the Father and the Holy Spirit, with whom he shares one godhead.

Those animal sacrifices foreshadowed the flesh of Christ which he would offer for our sins, though himself without sin, and the blood which he would pour out for the forgiveness of our sins. In this sacrifice there is thanksgiving for, and commemoration of, the flesh of Christ that he offered for us, and the blood that the same God poured out for us. On this Saint Paul says in the Acts of the Apostles: Keep watch over yourselves and over the whole flock, in which the Holy Spirit has appointed you as bishops to rule the Church of God, which he won for himself by his blood.

Those sacrifices of old pointed in sign to what was to be given to us. In this sacrifice we see plainly what has already been given to us. Those sacrifices foretold the death of the Son of God for sinners. In this sacrifice he is proclaimed as already slain for sinners, as the Apostle testifies: Christ died for the wicked at a time when we were still powerless, and when we were enemies we were reconciled with God through the death of his Son.

**SATURDAY** 137:1-6(7-9), 144 ❖ 42, 43

**Exodus 10:21-11:8** - Then the LORD said to Moses, “Stretch out your hand toward heaven so that there may be darkness over the land of Egypt, a darkness that can be felt.” So Moses stretched out his hand toward heaven, and there was dense darkness in all the land of Egypt for three days. People could not see one another, and for three days they could not move from where they were; but all the Israelites had light where they lived. Then Pharaoh summoned Moses, and said, “Go, worship the LORD. Only your flocks and your herds shall remain behind. Even your children may go with you.” But Moses said, “You must also let us have sacrifices and burnt offerings to sacrifice to the LORD our God. Our livestock also must go with us; not a hoof shall be left behind, for we must choose some of them for the worship of the LORD our God, and we will not know what to use to worship the LORD until we arrive there.” But the LORD hardened Pharaoh’s heart, and he was unwilling to let them go. Then Pharaoh said to him, “Get away from me! Take care that you do not see my face again, for on the day you see my face you shall die.” Moses said, “Just as you say! I will never see your face again.”

The LORD said to Moses, “I will bring one more plague upon Pharaoh and upon Egypt; afterwards he will let you go from here; indeed, when he lets you go, he will drive you away. Tell the people that every man is to ask his neighbor and every woman is to ask her neighbor for objects of silver and gold.” The LORD gave the people favor in the sight of the Egyptians. Moreover, Moses himself was a man of great importance in the land of Egypt, in the sight of Pharaoh’s officials and in the sight of the people.

Moses said, “Thus says the LORD: About midnight I will go out through Egypt. Every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne to the firstborn of the female slave who is behind the handmill, and all the firstborn of the livestock. Then there will be a loud cry throughout the whole land of Egypt, such as has never been or will ever be again. But not a dog shall growl at any of the Israelites—not at people, not at animals—so that you may know that the LORD makes a distinction between Egypt and Israel. Then all these officials of yours shall come down to me, and bow low to me, saying, ‘Leave us, you and all the people who follow you.’ After that I will leave.” And in hot anger he left Pharaoh.

**Mark 10:32-45** - They were on the road, going up to Jerusalem, and Jesus was walking ahead of them; they were amazed, and those who followed were afraid. He took the twelve aside again and began to tell them what was to happen to him, saying, "See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles; they will mock him, and spit upon him, and flog him, and kill him; and after three days he will rise again."

James and John, the sons of Zebedee, came forward to him and said to him, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "What is it you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?" They replied, "We are able." Then Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared."

When the ten heard this, they began to be angry with James and John. So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

**From a treatise on faith addressed to Peter by Saint Fulgentius of Ruspe,  
bishop**

*Christ offered himself for us*

The sacrifices of animal victims which our forefathers were commanded to offer to God by the holy Trinity itself, the one God of the old and the new testaments, foreshadowed the most acceptable gift of all. This was the offering which in his compassion the only Son of God would make of himself in his human nature for our sake.

The Apostle teaches that Christ offered himself for us to God as a fragrant offering and sacrifice. He is the true God and the true high priest who for our sake entered once for all into the holy of holies, taking with him not the blood of bulls and goats but his own blood. This was foreshadowed by the high priest of old when each year he took blood and entered the holy of holiest

Christ is therefore the one who in himself alone embodied all that he knew to be necessary to achieve our redemption. He is at once priest and sacrifice, God and temple. He is the priest through whom we have been reconciled, the sacrifice by which we have been reconciled, the temple in which we have been reconciled, the God with whom we have been reconciled. He alone is priest, sacrifice and temple because he is all these things as God in the form of a servant; but he is not alone as God, for he is this with the Father and the Holy Spirit in the form of God.

Hold fast to this and never doubt it: the only-begotten Son, God the Word, becoming man offered himself for us to God as a fragrant offering and sacrifice. In the time of the old testament, patriarchs, prophets and priests sacrificed animals in his honour, and in honour of the Father and the Holy Spirit as well.

**Romans 12:1-21** - I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." No, "if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads." Do not be overcome by evil, but overcome evil with good.

**John 8:46-59** - Which of you convicts me of sin? If I tell the truth, why do you not believe me? Whoever is from God hears the words of God. The reason you do not hear them is that you are not from God."

The Jews answered him, "Are we not right in saying that you are a Samaritan and have a demon?" Jesus answered, "I do not have a demon; but I honor my Father, and you dishonor me. Yet I do not seek my own glory; there is one who seeks it and he is the judge. Very truly, I tell you, whoever keeps my word will never see death." The Jews said to him, "Now we know that you have a demon. Abraham died, and so did the prophets; yet you say, 'Whoever keeps my word will never taste death.' Are you greater than our father Abraham, who died? The prophets also died. Who do you claim to be?" Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, he of whom you say, 'He is our God,' though you do not know him. But I know him; if I would say that I do not know him, I would be a liar like you. But I do know him and I keep his word. Your ancestor Abraham rejoiced that he would see my day; he saw it and was glad." Then the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?" Jesus said to them, "Very truly, I tell you, before Abraham was, I am." So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

**From an Easter letter by Saint Athanasius, bishop**

*Keep the coming feast of the Lord through deeds, not words*

The Word who became all things for us is close to us, our Lord Jesus Christ who promises to remain with us always. He cries out, saying: "See, I am with you all the days of this age." He is himself the shepherd, the high priest, the way and the door, and has become all things at once for us. In the same way, he has come among us as our feast and holy day as well. The blessed Apostle says of him who was awaited: "Christ has been sacrificed as our Passover." It was Christ who shed his light on the psalmist as he prayed: "You are my joy, deliver me from those surrounding me." True joy, genuine festival, means the casting out of wickedness. To achieve this one must live a life of perfect goodness and, in the serenity of the fear of God, practise contemplation in one's heart.

This was the way of the saints, who in their lifetime and at every stage of life rejoiced as at a feast. Blessed David, for example, not once but seven times rose at night to win God's favour through prayer. The great Moses was full of joy as he sang God's praises in hymns of victory for the defeat of Pharaoh and the oppressors of the Hebrew people. Others had hearts filled always with gladness as they performed their sacred duty of worship, like the great Samuel and the blessed Elijah. Because of their holy lives they gained freedom, and now keep festival in heaven. They rejoice after their pilgrimage in shadows, and now distinguish the reality from the promise.

When we celebrate the feast in our own day, what path are we to take? As we draw near to this feast, who is to be our guide? Beloved, it must be none other than the one whom you will address with me as our Lord Jesus Christ. He says: "I am the way." As blessed John tells us: it is Christ "who takes away the sin of the world." It is he who purifies our souls, as the prophet Jeremiah says: "Stand upon the ways; look and see which is the good path, and you will find in it the way of amendment for your souls."

In former times the blood of goats and the ashes of a calf were sprinkled on those who were unclean, but they were able to purify only the body. Now through the grace of God's Word everyone is made abundantly clean. If we follow Christ closely we shall be allowed, even on this earth, to stand as it were on the threshold of the heavenly Jerusalem, and enjoy the contemplation of that everlasting feast, like the blessed apostles, who in following the Saviour as their leader, showed, and still show, the way to obtain the same gift from God. They said: "See, we have left all things and followed you." We too follow the Lord, and we keep his feast by deeds rather than by words.

**MONDAY** 31 ❖ 35

**Exodus 4:10-31** - But Moses said to the LORD, "O my Lord, I have never been eloquent, neither in the past nor even now that you have spoken to your servant; but I am slow of speech and slow of tongue." Then the LORD said to him, "Who gives speech to mortals? Who makes them mute or deaf, seeing or blind? Is it not I, the LORD? Now go, and I will be with your mouth and teach you what you are to speak." But he said, "O my Lord, please send someone else." Then the anger of the LORD was kindled against Moses and he said, "What of your brother Aaron, the Levite? I know that he can speak fluently; even now he is coming out to meet you, and when he sees you his heart will be glad. You shall speak to him and put the words in his mouth; and I will be with your mouth and with his mouth, and will teach you what you shall do. He indeed shall speak for you to the

the LORD! Enough of God's thunder and hail! I will let you go; you need stay no longer." Moses said to him, "As soon as I have gone out of the city, I will stretch out my hands to the LORD; the thunder will cease, and there will be no more hail, so that you may know that the earth is the LORD'S. But as for you and your officials, I know that you do not yet fear the LORD God." (Now the flax and the barley were ruined, for the barley was in the ear and the flax was in bud. But the wheat and the spelt were not ruined, for they are late in coming up.) So Moses left Pharaoh, went out of the city, and stretched out his hands to the LORD; then the thunder and the hail ceased, and the rain no longer poured down on the earth. But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned once more and hardened his heart, he and his officials. So the heart of Pharaoh was hardened, and he would not let the Israelites go, just as the LORD had spoken through Moses.

**Jer. 29:1,4-13** - These are the words of the letter that the prophet Jeremiah sent from Jerusalem to the remaining elders among the exiles, and to the priests, the prophets, and all the people, whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon.

Thus says the LORD of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: Build houses and live in them; plant gardens and eat what they produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare. For thus says the LORD of hosts, the God of Israel: Do not let the prophets and the diviners who are among you deceive you, and do not listen to the dreams that they dream, for it is a lie that they are prophesying to you in my name; I did not send them, says the LORD.

For thus says the LORD: Only when Babylon's seventy years are completed will I visit you, and I will fulfill to you my promise and bring you back to this place. For surely I know the plans I have for you, says the LORD, plans for your welfare and not for harm, to give you a future with hope. Then when you call upon me and come and pray to me, I will hear you. When you search for me, you will find me; if you seek me with all your heart,

**2 Corinthians 4:1-12** - Therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart. We have renounced the shameful things that one hides; we refuse to practice cunning or to falsify God's word; but by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God. And even if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you.

glory in heaven. His people enjoy the dignity and freedom of the children of God, in whose hearts the Holy Spirit dwells as in a temple. They have as their law the new commandment of loving as Christ himself has loved us. They have as their goal the kingdom of God, begun on earth by God himself and destined to grow until it is also brought to perfection by him at the end of time, when Christ, our life, will appear, and *creation itself will be freed from slavery to corruption and take on the freedom of the glory of God's children.*

This messianic people, then, though it does not in fact embrace all mankind and often seems to be a tiny flock, is yet the enduring source of unity, hope and salvation for the whole human race. It is established by Christ as a communion of life, of love and of truth; it is also used by him as an instrument for the redemption of all, and is sent out into the whole world as the light of the world and the salt of the earth.

The Israel of old was already called the Church of God while it was on pilgrimage through the desert. So the new Israel, as it makes its way in this present age, seeking a city that is to come, a city that will remain, is also known as the Church of Christ, for he acquired it by his own blood, filled it with his Spirit, and equipped it with appropriate means to be a visible and social unity. God has called together the assembly of those who in faith look on Jesus, the author of salvation and the principle of unity and peace, and so has established the Church to be for each and all the visible sacrament of this unity which brings with it salvation.

**FRIDAY**      95\* & 22      ❖      141, 143:1-11(12)

**Exodus 9:13-35** - Then the LORD said to Moses, "Rise up early in the morning and present yourself before Pharaoh, and say to him, 'Thus says the LORD, the God of the Hebrews: Let my people go, so that they may worship me. For this time I will send all my plagues upon you yourself, and upon your officials, and upon your people, so that you may know that there is no one like me in all the earth. For by now I could have stretched out my hand and struck you and your people with pestilence, and you would have been cut off from the earth. But this is why I have let you live: to show you my power, and to make my name resound through all the earth. You are still exalting yourself against my people, and will not let them go. Tomorrow at this time I will cause the heaviest hail to fall that has ever fallen in Egypt from the day it was founded until now. Send, therefore, and have your livestock and everything that you have in the open field brought to a secure place; every human or animal that is in the open field and is not brought under shelter will die when the hail comes down upon them.'" Those officials of Pharaoh who feared the word of the LORD hurried their slaves and livestock off to a secure place. Those who did not regard the word of the LORD left their slaves and livestock in the open field.

The LORD said to Moses, "Stretch out your hand toward heaven so that hail may fall on the whole land of Egypt, on humans and animals and all the plants of the field in the land of Egypt." Then Moses stretched out his staff toward heaven, and the LORD sent thunder and hail, and fire came down on the earth. And the LORD rained hail on the land of Egypt; there was hail with fire flashing continually in the midst of it, such heavy hail as had never fallen in all the land of Egypt since it became a nation. The hail struck down everything that was in the open field throughout all the land of Egypt, both human and animal; the hail also struck down all the plants of the field, and shattered every tree in the field. Only in the land of Goshen, where the Israelites were, there was no hail.

Then Pharaoh summoned Moses and Aaron, and said to them, "This time I have sinned; the LORD is in the right, and I and my people are in the wrong. Pray to

people; he shall serve as a mouth for you, and you shall serve as God for him. Take in your hand this staff, with which you shall perform the signs."

Moses went back to his father-in-law Jethro and said to him, "Please let me go back to my kindred in Egypt and see whether they are still living." And Jethro said to Moses, "Go in peace." The LORD said to Moses in Midian, "Go back to Egypt; for all those who were seeking your life are dead." So Moses took his wife and his sons, put them on a donkey and went back to the land of Egypt; and Moses carried the staff of God in his hand.

And the LORD said to Moses, "When you go back to Egypt, see that you perform before Pharaoh all the wonders that I have put in your power; but I will harden his heart, so that he will not let the people go. Then you shall say to Pharaoh, 'Thus says the LORD: Israel is my firstborn son. I said to you, "Let my son go that he may worship me." But you refused to let him go; now I will kill your firstborn son.'"

On the way, at a place where they spent the night, the LORD met him and tried to kill him. But Zipporah took a flint and cut off her son's foreskin, and touched Moses' feet with it, and said, "Truly you are a bridegroom of blood to me!" So he let him alone. It was then she said, "A bridegroom of blood by circumcision."

The LORD said to Aaron, "Go into the wilderness to meet Moses." So he went; and he met him at the mountain of God and kissed him. Moses told Aaron all the words of the LORD with which he had sent him, and all the signs with which he had charged him. Then Moses and Aaron went and assembled all the elders of the Israelites. Aaron spoke all the words that the LORD had spoken to Moses, and performed the signs in the sight of the people. The people believed; and when they heard that the LORD had given heed to the Israelites and that he had seen their misery, they bowed down and worshipped.

**Jer. 24:1-10** - The LORD showed me two baskets of figs placed before the temple of the LORD. This was after King Nebuchadrezzar of Babylon had taken into exile from Jerusalem King Jeconiah son of Jehoiakim of Judah, together with the officials of Judah, the artisans, and the smiths, and had brought them to Babylon. One basket had very good figs, like first-ripe figs, but the other basket had very bad figs, so bad that they could not be eaten. And the LORD said to me, "What do you see, Jeremiah?" I said, "Figs, the good figs very good, and the bad figs very bad, so bad that they cannot be eaten."

Then the word of the LORD came to me: Thus says the LORD, the God of Israel: Like these good figs, so I will regard as good the exiles from Judah, whom I have sent away from this place to the land of the Chaldeans. I will set my eyes upon them for good, and I will bring them back to this land. I will build them up, and not tear them down; I will plant them, and not pluck them up. I will give them a heart to know that I am the LORD; and they shall be my people and I will be their God, for they shall return to me with their whole heart.

But thus says the LORD: Like the bad figs that are so bad they cannot be eaten, so will I treat King Zedekiah of Judah, his officials, the remnant of Jerusalem who remain in this land, and those who live in the land of Egypt. I will make them a horror, an evil thing, to all the kingdoms of the earth—a disgrace, a byword, a taunt, and a curse in all the places where I shall drive them. And I will send sword, famine, and pestilence upon them, until they are utterly destroyed from the land that I gave to them and their ancestors.

**I Corinthians 14:1-19** - Pursue love and strive for the spiritual gifts, and especially that you may prophesy. For those who speak in a tongue do not speak to other people but to God; for nobody understands them, since they are speaking mysteries in the Spirit. On the other hand, those who prophesy speak to other

people for their upbuilding and encouragement and consolation. Those who speak in a tongue build up themselves, but those who prophesy build up the church. Now I would like all of you to speak in tongues, but even more to prophesy. One who prophesies is greater than one who speaks in tongues, unless someone interprets, so that the church may be built up.

Now, brothers and sisters, if I come to you speaking in tongues, how will I benefit you unless I speak to you in some revelation or knowledge or prophecy or teaching? It is the same way with lifeless instruments that produce sound, such as the flute or the harp. If they do not give distinct notes, how will anyone know what is being played? And if the bugle gives an indistinct sound, who will get ready for battle? So with yourselves; if in a tongue you utter speech that is not intelligible, how will anyone know what is being said? For you will be speaking into the air. There are doubtless many different kinds of sounds in the world, and nothing is without sound. If then I do not know the meaning of a sound, I will be a foreigner to the speaker and the speaker a foreigner to me. So with yourselves; since you are eager for spiritual gifts, strive to excel in them for building up the church.

Therefore, one who speaks in a tongue should pray for the power to interpret. For if I pray in a tongue, my spirit prays but my mind is unproductive. What should I do then? I will pray with the spirit, but I will pray with the mind also; I will sing praise with the spirit, but I will sing praise with the mind also. Otherwise, if you say a blessing with the spirit, how can anyone in the position of an outsider say the "Amen" to your thanksgiving, since the outsider does not know what you are saying? For you may give thanks well enough, but the other person is not built up. I thank God that I speak in tongues more than all of you; nevertheless, in church I would rather speak five words with my mind, in order to instruct others also, than ten thousand words in a tongue.

**Mark 9:30-41** - They went on from there and passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, "The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again." But they did not understand what he was saying and were afraid to ask him.

Then they came to Capernaum; and when he was in the house he asked them, "What were you arguing about on the way?" But they were silent, for on the way they had argued with one another who was the greatest. He sat down, called the twelve, and said to them, "Whoever wants to be first must be last of all and servant of all." Then he took a little child and put it among them; and taking it in his arms, he said to them, "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me."

John said to him, "Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us." But Jesus said, "Do not stop him; for no one who does a deed of power in my name will be able soon afterward to speak evil of me. Whoever is not against us is for us. For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward.

Since, then, we have such a hope, we act with great boldness, not like Moses, who put a veil over his face to keep the people of Israel from gazing at the end of the glory that was being set aside. But their minds were hardened. Indeed, to this very day, when they hear the reading of the old covenant, that same veil is still there, since only in Christ is it set aside. Indeed, to this very day whenever Moses is read, a veil lies over their minds; but when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit.

**Mark 10:17-31** - As he was setting out on a journey, a man ran up and knelt before him, and asked him, "Good Teacher, what must I do to inherit eternal life?" Jesus said to him, "Why do you call me good? No one is good but God alone. You know the commandments: 'You shall not murder; you shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother.'" He said to him, "Teacher, I have kept all these since my youth." Jesus, looking at him, loved him and said, "You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me." When he heard this, he was shocked and went away grieving, for he had many possessions.

Then Jesus looked around and said to his disciples, "How hard it will be for those who have wealth to enter the kingdom of God!" And the disciples were perplexed at these words. But Jesus said to them again, "Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." They were greatly astounded and said to one another, "Then who can be saved?" Jesus looked at them and said, "For mortals it is impossible, but not for God; for God all things are possible."

Peter began to say to him, "Look, we have left everything and followed you." Jesus said, "Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, who will not receive a hundredfold now in this age—houses, brothers and sisters, mothers and children, and fields with persecutions—and in the age to come eternal life. But many who are first will be last, and the last will be first."

## **From the dogmatic constitution on the Church of the Second Vatican Council**

### *The Church as sacrament of unity and salvation*

*See, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah... I will plant my law within them and inscribe it in their hearts. I will be their God and they shall be my people... All shall know me, from the least to the greatest, says the Lord.*

It was Christ who established this new covenant, the new testament in his blood, calling into being, from Jews and Gentiles, a people that was to form a unity, not in human fashion but in the Spirit, as the new people of God. Those who believe in Christ, reborn not of corruptible but of incorruptible seed through the word of the living God, not from the flesh but from water and the Holy Spirit, are constituted in the fullness of time as a chosen race, a royal priesthood, a holy nation, a people God has made his own..., once no people but now the people of God.

This messianic people has Christ as its head: Christ *who was given up for our sins and rose again for our justification*; bearing now the name that is above every name, he reigns in

Then the LORD said to Moses, “Say to Aaron, ‘Stretch out your staff and strike the dust of the earth, so that it may become gnats throughout the whole land of Egypt.’” And they did so; Aaron stretched out his hand with his staff and struck the dust of the earth, and gnats came on humans and animals alike; all the dust of the earth turned into gnats throughout the whole land of Egypt. The magicians tried to produce gnats by their secret arts, but they could not. There were gnats on both humans and animals. And the magicians said to Pharaoh, “This is the finger of God!” But Pharaoh’s heart was hardened, and he would not listen to them, just as the LORD had said.

**Jer. 26:1-16** - At the beginning of the reign of King Jehoiakim son of Josiah of Judah, this word came from the LORD: Thus says the LORD: Stand in the court of the LORD’S house, and speak to all the cities of Judah that come to worship in the house of the LORD; speak to them all the words that I command you; do not hold back a word. It may be that they will listen, all of them, and will turn from their evil way, that I may change my mind about the disaster that I intend to bring on them because of their evil doings. You shall say to them: Thus says the LORD: If you will not listen to me, to walk in my law that I have set before you, and to heed the words of my servants the prophets whom I send to you urgently—though you have not heeded— then I will make this house like Shiloh, and I will make this city a curse for all the nations of the earth.

The priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. And when Jeremiah had finished speaking all that the LORD had commanded him to speak to all the people, then the priests and the prophets and all the people laid hold of him, saying, “You shall die! Why have you prophesied in the name of the LORD, saying, ‘This house shall be like Shiloh, and this city shall be desolate, without inhabitant’?” And all the people gathered around Jeremiah in the house of the LORD.

When the officials of Judah heard these things, they came up from the king’s house to the house of the LORD and took their seat in the entry of the New Gate of the house of the LORD. Then the priests and the prophets said to the officials and to all the people, “This man deserves the sentence of death because he has prophesied against this city, as you have heard with your own ears.”

Then Jeremiah spoke to all the officials and all the people, saying, “It is the LORD who sent me to prophesy against this house and this city all the words you have heard. Now therefore amend your ways and your doings, and obey the voice of the LORD your God, and the LORD will change his mind about the disaster that he has pronounced against you. But as for me, here I am in your hands. Do with me as seems good and right to you. Only know for certain that if you put me to death, you will be bringing innocent blood upon yourselves and upon this city and its inhabitants, for in truth the LORD sent me to you to speak all these words in your ears.”

Then the officials and all the people said to the priests and the prophets, “This man does not deserve the sentence of death, for he has spoken to us in the name of the LORD our God.”

**2 Corinthians 3:7-18** - Now if the ministry of death, chiseled in letters on stone tablets, came in glory so that the people of Israel could not gaze at Moses’ face because of the glory of his face, a glory now set aside, how much more will the ministry of the Spirit come in glory? For if there was glory in the ministry of condemnation, much more does the ministry of justification abound in glory! Indeed, what once had glory has lost its glory because of the greater glory; for if what was set aside came through glory, much more has the permanent come in glory!

## From the commentary on the penitential psalms (1555) by St John Fisher, bishop and martyr

*If anyone should sin, we have an advocate before the Father*

Christ Jesu is our bishop, his most precious body is our sacrifice, which he offered upon a cross for the redemption of all the world.

The blood shed for our redemption was not the blood of goats or calves as in the old law, it was the very blood most innocent of our saviour Jesus Christ.

The temple wherein our bishop did sacrifice was not made by man’s hand but only by the power of God, he shed his precious blood for our redemption in the face of all the world, which is the temple made only by the hand of God.

This temple has two divers parts, one is the earth whereon we inhabit, the other is not yet known to us mortal creatures.

First he did sacrifice in the earth when he suffered his passion. After, in a new clothing or garment, the vesture of immortality, and with his own precious blood he entered into *sanctum sanctorum* [the Holy of Holies] that is to say into heaven when he shewed his said most precious blood before the throne of his father which he shed for all sinners 7 times.

By this holy sacrifice almighty God must needs have pity and execute his mercy to all true penitents and this sacrifice shall continue not only year by year as the manner was of Jews, but also it is daily offered for our comfort, and every hour and moment for our most strong succour, wherefore saint Paul says *Having obtained eternal redemption.*

By it we are redeemed for ever. Every contrite and true penitent person not willing to fall again but with a full purpose to continue in virtuous living is partaker of this holy sacrifice.

As saint John shews in his first epistle: *My little children, I am writing these things to you so that you may not sin; but if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the expiation for our sins, and not for ours only but also for the sins of the whole world.*

**TUESDAY** [120], 121, 122, 123 ❖ 124, 125, 126, [127]

**Exodus 5:1-6:1** - Afterward Moses and Aaron went to Pharaoh and said, “Thus says the LORD, the God of Israel, ‘Let my people go, so that they may celebrate a festival to me in the wilderness.’” But Pharaoh said, “Who is the LORD, that I should heed him and let Israel go? I do not know the LORD, and I will not let Israel go.” Then they said, “The God of the Hebrews has revealed himself to us; let us go a three days’ journey into the wilderness to sacrifice to the LORD our God, or he will fall upon us with pestilence or sword.” But the king of Egypt said to them, “Moses and Aaron, why are you taking the people away from their work? Get to your labors!” Pharaoh continued, “Now they are more numerous than the people of the land and yet you want them to stop working!” That same day Pharaoh commanded the taskmasters of the people, as well as their supervisors, “You shall no longer give the people straw to make bricks, as before; let them go and gather straw for themselves. But you shall require of them the same quantity of bricks as they have made previously; do not diminish it, for they are lazy; that is why they cry, ‘Let us go and offer sacrifice to our God.’ Let heavier work be laid on them; then they will labor at it and pay no attention to deceptive words.”

So the taskmasters and the supervisors of the people went out and said to the people, “Thus says Pharaoh, ‘I will not give you straw. Go and get straw

yourselves, wherever you can find it; but your work will not be lessened in the least.” So the people scattered throughout the land of Egypt, to gather stubble for straw. The taskmasters were urgent, saying, “Complete your work, the same daily assignment as when you were given straw.” And the supervisors of the Israelites, whom Pharaoh’s taskmasters had set over them, were beaten, and were asked, “Why did you not finish the required quantity of bricks yesterday and today, as you did before?”

Then the Israelite supervisors came to Pharaoh and cried, “Why do you treat your servants like this? No straw is given to your servants, yet they say to us, ‘Make bricks!’ Look how your servants are beaten! You are unjust to your own people.” He said, “You are lazy, lazy; that is why you say, ‘Let us go and sacrifice to the LORD.’ Go now, and work; for no straw shall be given you, but you shall still deliver the same number of bricks.” The Israelite supervisors saw that they were in trouble when they were told, “You shall not lessen your daily number of bricks.” As they left Pharaoh, they came upon Moses and Aaron who were waiting to meet them. They said to them, “The LORD look upon you and judge! You have brought us into bad odor with Pharaoh and his officials, and have put a sword in their hand to kill us.”

Then Moses turned again to the LORD and said, “O LORD, why have you mistreated this people? Why did you ever send me? Since I first came to Pharaoh to speak in your name, he has mistreated this people, and you have done nothing at all to deliver your people.”

Then the LORD said to Moses, “Now you shall see what I will do to Pharaoh: Indeed, by a mighty hand he will let them go; by a mighty hand he will drive them out of his land.”

**Jer. 25:8-17** - Therefore thus says the LORD of hosts: Because you have not obeyed my words, I am going to send for all the tribes of the north, says the LORD, even for King Nebuchadrezzar of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these nations around; I will utterly destroy them, and make them an object of horror and of hissing, and an everlasting disgrace. And I will banish from them the sound of mirth and the sound of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp. This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, says the LORD, making the land an everlasting waste. I will bring upon that land all the words that I have uttered against it, everything written in this book, which Jeremiah prophesied against all the nations. For many nations and great kings shall make slaves of them also; and I will repay them according to their deeds and the work of their hands.

For thus the LORD, the God of Israel, said to me: Take from my hand this cup of the wine of wrath, and make all the nations to whom I send you drink it. They shall drink and stagger and go out of their minds because of the sword that I am sending among them.

So I took the cup from the LORD’S hand, and made all the nations to whom the LORD sent me drink it:

We contemplate his glory and divinity when we listen to these words: *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 were made through him, and without him nothing was made.* Here we gaze on the divinity of the Son of God, something supremely great and surpassing all the greatness of his creatures. Yet in other parts of Scripture we hear him as one sighing, praying, giving praise and thanks.

We hesitate to attribute these words to him because our minds are slow to come down to his humble level when we have just been contemplating him in his divinity. It is as though we were doing him an injustice in acknowledging in a man the words of one with whom we spoke when we spoke when we prayed to God; we are usually at a loss and try to change the meaning. Yet our minds find nothing in Scripture that does not go back to him, nothing that will allow us to stray from him.

Our thoughts must then be awakened to keep their vigil of faith. We must realise that the one whom we were contemplating a short time before in his nature as God took to himself the nature of a servant; he was made in the likeness of men and found to be a man like others; he humbled himself by being obedient even to accepting death; as he hung on the cross he made the psalmist’s words his own: *My God, my God, why have you forsaken me?*

We pray to him as God, he prays for us as a servant. In the first case he is the Creator, in the second a creature. Himself unchanged, he took to himself our created nature in order to change it, and made us one man with himself, head and body. We pray then to him, through him, in him, and we speak along with him and he along with us.

**THURSDAY** 131, 132, [133] ❖ 140, 142

**Exodus 7:25-8:19** - Seven days passed after the LORD had struck the Nile.

Then the LORD said to Moses, “Go to Pharaoh and say to him, ‘Thus says the LORD: Let my people go, so that they may worship me. If you refuse to let them go, I will plague your whole country with frogs. The river shall swarm with frogs; they shall come up into your palace, into your bedchamber and your bed, and into the houses of your officials and of your people, and into your ovens and your kneading bowls. The frogs shall come up on you and on your people and on all your officials.’” And the LORD said to Moses, “Say to Aaron, ‘Stretch out your hand with your staff over the rivers, the canals, and the pools, and make frogs come up on the land of Egypt.’” So Aaron stretched out his hand over the waters of Egypt; and the frogs came up and covered the land of Egypt. But the magicians did the same by their secret arts, and brought frogs up on the land of Egypt.

Then Pharaoh called Moses and Aaron, and said, “Pray to the LORD to take away the frogs from me and my people, and I will let the people go to sacrifice to the LORD.” Moses said to Pharaoh, “Kindly tell me when I am to pray for you and for your officials and for your people, that the frogs may be removed from you and your houses and be left only in the Nile.” And he said, “Tomorrow.” Moses said, “As you say! So that you may know that there is no one like the LORD our God, the frogs shall leave you and your houses and your officials and your people; they shall be left only in the Nile.” Then Moses and Aaron went out from Pharaoh; and Moses cried out to the LORD concerning the frogs that he had brought upon Pharaoh. And the LORD did as Moses requested: the frogs died in the houses, the courtyards, and the fields. And they gathered them together in heaps, and the land stank. But when Pharaoh saw that there was a respite, he hardened his heart, and would not listen to them, just as the LORD had said.

for these things? For we are not peddlers of God's word like so many; but in Christ we speak as persons of sincerity, as persons sent from God and standing in his presence.

Are we beginning to commend ourselves again? Surely we do not need, as some do, letters of recommendation to you or from you, do we? You yourselves are our letter, written on our hearts, to be known and read by all; and you show that you are a letter of Christ, prepared by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

Such is the confidence that we have through Christ toward God. Not that we are competent of ourselves to claim anything as coming from us; our competence is from God, who has made us competent to be ministers of a new covenant, not of letter but of spirit; for the letter kills, but the Spirit gives life.

**Mark 10:1-16** - He left that place and went to the region of Judea and beyond the Jordan. And crowds again gathered around him; and, as was his custom, he again taught them.

Some Pharisees came, and to test him they asked, "Is it lawful for a man to divorce his wife?" He answered them, "What did Moses command you?" They said, "Moses allowed a man to write a certificate of dismissal and to divorce her." But Jesus said to them, "Because of your hardness of heart he wrote this commandment for you. But from the beginning of creation, 'God made them male and female.' 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate."

Then in the house the disciples asked him again about this matter. He said to them, "Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery."

People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, "Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it." And he took them up in his arms, laid his hands on them, and blessed them.

#### **From a commentary on the psalms by Saint Augustine, bishop**

*Jesus Christ prays for us and in us and is the object of our prayers*

God could give no greater gift to men than to make his Word, through whom he created all things, their head and to join them to him as his members, so that the Word might be both Son of God and son of man, one God with the Father, and one man with all men. The result is that when we speak with God in prayer we do not separate the Son from him, and when the body of the Son prays it does not separate its head from itself: it is the one Saviour of his body, our Lord Jesus Christ, the Son of God, who prays for us and in us and is himself the object of our prayers.

He prays for us as our priest, he prays in us as our head, he is the object of our prayers as our God.

Let us then recognise both our voice in his, and his voice in ours. When something is said, especially in prophecy, about the Lord Jesus Christ that seems to belong to a condition of lowliness unworthy of God, we must not hesitate to ascribe this condition to one who did not hesitate to unite himself with us. Every creature is his servant, for it was through him that every creature came to be.

**I Corinthians 14:20-40** - Brothers and sisters, do not be children in your thinking; rather, be infants in evil, but in thinking be adults. In the law it is written,

"By people of strange tongues  
and by the lips of foreigners

I will speak to this people;

yet even then they will not listen to me,"

says the Lord. Tongues, then, are a sign not for believers but for unbelievers, while prophecy is not for unbelievers but for believers. If, therefore, the whole church comes together and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are out of your mind? But if all prophesy, an unbeliever or outsider who enters is reproved by all and called to account by all. After the secrets of the unbeliever's heart are disclosed, that person will bow down before God and worship him, declaring, "God is really among you."

What should be done then, my friends? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up. If anyone speaks in a tongue, let there be only two or at most three, and each in turn; and let one interpret. But if there is no one to interpret, let them be silent in church and speak to themselves and to God. Let two or three prophets speak, and let the others weigh what is said. If a revelation is made to someone else sitting nearby, let the first person be silent. For you can all prophesy one by one, so that all may learn and all be encouraged. And the spirits of prophets are subject to the prophets, for God is a God not of disorder but of peace.

(As in all the churches of the saints, women should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church. Or did the word of God originate with you? Or are you the only ones it has reached?)

Anyone who claims to be a prophet, or to have spiritual powers, must acknowledge that what I am writing to you is a command of the Lord. Anyone who does not recognize this is not to be recognized. So, my friends, be eager to prophesy, and do not forbid speaking in tongues; but all things should be done decently and in order.

**Mark 9:42-50** - "If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea. If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire. And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell, where their worm never dies, and the fire is never quenched.

"For everyone will be salted with fire. Salt is good; but if salt has lost its saltiness, how can you season it? Have salt in yourselves, and be at peace with one another."

## From a sermon by Saint Leo the Great, pope

*The Cross of Christ is the source of all blessings, the cause of all graces*

Our understanding, which is enlightened by the Spirit of truth, should receive with purity and freedom of heart the glory of the cross as it shines in heaven and on earth. It should see with inner vision the meaning of the Lord's words when he spoke of the imminence of his passion: *The hour has come for the Son of Man to be glorified. Afterward he said: Now my soul is troubled, and what am I to say? Father, save me from this hour. But it was for this that I came to this hour. Father, glorify your Son.* When the voice of the Father came from heaven, saying, *I have glorified him, and will glorify him again,* Jesus said in reply to those around him: *It was not for me that this voice spoke, but for you. Now is the judgement of the world, now will the prince of this world be cast out. And I, if I am lifted up from the earth, will draw all things to myself.*

How marvellous the power of the cross; how great beyond all telling the glory of the passion: here is the judgement-seat of the Lord, the condemnation of the world, the supremacy of Christ crucified.

Lord, you drew all things to yourself so that the devotion of all peoples everywhere might celebrate, in a sacrament made perfect and visible, what was carried out in the one temple of Judea under obscure foreshadowings.

Now there is a more distinguished order of Levites, a greater dignity for the rank of elders, a more sacred anointing for the priesthood, because your cross is the source of all blessings, the cause of all graces. Through the cross the faithful receive strength from weakness, glory from dishonour, life from death.

The different sacrifices of animals are no more: the one offering of your body and blood is the fulfilment of all the different sacrificial offerings, for you are the true *Lamb of God: you take away the sins of the world.* In yourself you bring to perfection all mysteries, so that, as there is one sacrifice in place of all other sacrificial offerings, there is also one kingdom gathered from all peoples.

Dearly beloved, let us then acknowledge what Saint Paul, the teacher of the nations, acknowledged so exultantly: *This is a saying worthy of trust, worthy of complete acceptance: Christ Jesus came into this world to save sinners.*

God's compassion for us is all the more wonderful because Christ died, not for the righteous or the holy but for the wicked and the sinful, and, though the divine nature could not be touched by the sting of death, he took to himself, through his birth as one of us, something he could offer on our behalf.

The power of his death once confronted our death. In the words of Hosea the prophet: *Death, I shall be your death; grave, I shall swallow you up.* By dying he submitted to the laws of the underworld; by rising again he destroyed them. He did away with the everlasting character of death so as to make death a thing of time, not of eternity. *As all die in Adam, so all will be brought to life in Christ.*

**WEDNESDAY** 119:145-176 ❖ 128, 129, 130

**Exodus 7:8-24** - The LORD said to Moses and Aaron, "When Pharaoh says to you, 'Perform a wonder,' then you shall say to Aaron, 'Take your staff and throw it down before Pharaoh, and it will become a snake.'" So Moses and Aaron went to Pharaoh and did as the LORD had commanded; Aaron threw down his staff before Pharaoh and his officials, and it became a snake. Then Pharaoh summoned the wise men and the sorcerers; and they also, the magicians of Egypt, did the same by their secret arts. Each one threw down his staff, and they became

snakes; but Aaron's staff swallowed up theirs. Still Pharaoh's heart was hardened, and he would not listen to them, as the LORD had said.

Then the LORD said to Moses, "Pharaoh's heart is hardened; he refuses to let the people go. Go to Pharaoh in the morning, as he is going out to the water; stand by at the river bank to meet him, and take in your hand the staff that was turned into a snake. Say to him, 'The LORD, the God of the Hebrews, sent me to you to say, "Let my people go, so that they may worship me in the wilderness." But until now you have not listened.' Thus says the LORD, "By this you shall know that I am the LORD." See, with the staff that is in my hand I will strike the water that is in the Nile, and it shall be turned to blood. The fish in the river shall die, the river itself shall stink, and the Egyptians shall be unable to drink water from the Nile.'" The LORD said to Moses, "Say to Aaron, 'Take your staff and stretch out your hand over the waters of Egypt—over its rivers, its canals, and its ponds, and all its pools of water—so that they may become blood; and there shall be blood throughout the whole land of Egypt, even in vessels of wood and in vessels of stone.'"

Moses and Aaron did just as the LORD commanded. In the sight of Pharaoh and of his officials he lifted up the staff and struck the water in the river, and all the water in the river was turned into blood, and the fish in the river died. The river stank so that the Egyptians could not drink its water, and there was blood throughout the whole land of Egypt. But the magicians of Egypt did the same by their secret arts; so Pharaoh's heart remained hardened, and he would not listen to them; as the LORD had said. Pharaoh turned and went into his house, and he did not take even this to heart. And all the Egyptians had to dig along the Nile for water to drink, for they could not drink the water of the river.

**Jer. 25:30-38** - You, therefore, shall prophesy against them all these words, and say to them: The LORD will roar from on high, and from his holy habitation utter his voice; he will roar mightily against his fold, and shout, like those who tread grapes, against all the inhabitants of the earth.

The clamor will resound to the ends of the earth, for the LORD has an indictment against the nations; he is entering into judgment with all flesh, and the guilty he will put to the sword, says the LORD.

Thus says the LORD of hosts: See, disaster is spreading from nation to nation, and a great tempest is stirring from the farthest parts of the earth!

Those slain by the LORD on that day shall extend from one end of the earth to the other. They shall not be lamented, or gathered, or buried; they shall become dung on the surface of the ground.

Wail, you shepherds, and cry out; roll in ashes, you lords of the flock, for the days of your slaughter have come—and your dispersions, and you shall fall like a choice vessel.

Flight shall fail the shepherds, and there shall be no escape for the lords of the flock.

Hark! the cry of the shepherds, and the wail of the lords of the flock! For the LORD is despoiling their pasture, and the peaceful folds are devastated, because of the fierce anger of the LORD. Like a lion he has left his covert; for their land has become a waste because of the cruel sword, and because of his fierce anger.

**2 Corinthians 2:14-3:6** - But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads in every place the fragrance that comes from knowing him. For we are the aroma of Christ to God among those who are being saved and among those who are perishing; to the one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient