

Journey Through Lent 2026

Daily Scripture Readings and Prayers from the Revised Common Lectionary



About This Devotional

This devotional follows the Revised Common Lectionary (Year A) for Lent 2026. Each week alternates between scripture readings and prayer:

- Sunday: RCL Reading 1 (Old Testament)
- Monday: Prayer
- Tuesday: RCL Reading 2 (Psalm)
- Wednesday: Prayer
- Thursday: RCL Reading 3 (Epistle)
- Friday: Prayer
- Saturday: RCL Reading 4 (Gospel)

Lent begins Ash Wednesday, February 18, 2026 and continues through Holy Saturday, April 4, 2026.

All scripture is from the World English Bible (WEB), a public domain translation.

Prayer spaces are provided for you to insert prayers of your choosing.

Day 1 • Ash Wednesday • February 18
Joel 2:1-2, 12-17

Blow the trumpet in Zion, and sound an alarm in my holy mountain! Let all the inhabitants of the land tremble, for the day of Yahweh comes, for it is close at hand: a day of darkness and gloominess, a day of clouds and thick darkness. As the dawn spreading on the mountains, a great and strong people; there has never been the like, neither will there be any more after them, even to the years of many generations.

"Yet even now," says Yahweh, "turn to me with all your heart, and with fasting, and with weeping, and with mourning." Tear your heart and not your garments, and turn to Yahweh, your God; for he is gracious and merciful, slow to anger, and abundant in loving kindness, and relents from sending calamity. Who knows? He may turn and relent, and leave a blessing behind him, even a meal offering and a drink offering to Yahweh, your God.

Blow the trumpet in Zion! Sanctify a fast. Call a solemn assembly. Gather the people. Sanctify the assembly. Assemble the elders. Gather the children, and those who nurse from breasts. Let the bridegroom go out of his room, and the bride out of her room. Let the priests, the ministers of Yahweh, weep between the porch and the altar, and let them say, "Spare your people, Yahweh, and don't give your heritage to reproach, that the nations should rule over them. Why should they say among the peoples, 'Where is their God?'"

Day 2 • Thursday • February 19

Psalm 51:1-17

Have mercy on me, God, according to your loving kindness. According to the multitude of your tender mercies, blot out my transgressions. Wash me thoroughly from my iniquity. Cleanse me from my sin. For I know my transgressions. My sin is constantly before me. Against you, and you only, I have sinned, and done that which is evil in your sight, so you may be proved right when you speak, and justified when you judge.

Behold, I was born in iniquity. My mother conceived me in sin. Behold, you desire truth in the inward parts. You teach me wisdom in the inmost place. Purify me with hyssop, and I will be clean. Wash me, and I will be whiter than snow. Let me hear joy and gladness, that the bones which you have broken may rejoice. Hide your face from my sins, and blot out all of my iniquities.

Create in me a clean heart, O God. Renew a right spirit within me. Don't throw me from your presence, and don't take your Holy Spirit from me. Restore to me the joy of your salvation. Uphold me with a willing spirit. Then I will teach transgressors your ways. Sinners will be converted to you.

Deliver me from the guilt of bloodshed, O God, the God of my salvation. My tongue will sing aloud of your righteousness. Lord, open my lips. My mouth will declare your praise. For you don't delight in sacrifice, or else I would give it. You have no pleasure in burnt offering. The sacrifices of God are a broken spirit. O God, you will not despise a broken and contrite heart.

Day 3 • Friday • February 20

2 Corinthians 5:20b-6:10

We beg you on behalf of Christ, be reconciled to God. For him who knew no sin he made to be sin on our behalf, so that in him we might become the righteousness of God.

Working together, we entreat also that you don't receive the grace of God in vain, for he says, "At an acceptable time I listened to you. In a day of salvation I helped you." Behold, now is the acceptable time. Behold, now is the day of salvation. We give no occasion of stumbling in anything, that our service may not be blamed, but in everything commending ourselves as servants of God: in great endurance, in afflictions, in hardships, in distresses, in beatings, in imprisonments, in riots, in labors, in watchings, in fastings, in pureness, in knowledge, in perseverance, in kindness, in the Holy Spirit, in sincere love, in the word of truth, in the power of God, by the armor of righteousness on the right hand and on the left, by glory and dishonor, by evil report and good report, as deceivers and yet true, as unknown and yet well known, as dying and behold—we live, as punished and not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing and yet possessing all things.

Day 4 • Saturday • February 21

Matthew 6:1-6, 16-21

"Be careful that you don't do your charitable giving before men, to be seen by them, or else you have no reward from your Father who is in heaven. Therefore, when you do merciful deeds, don't sound a trumpet before yourself, as the hypocrites do in the synagogues and in the streets, that they may get glory from men. Most certainly I tell you, they have received their reward. But when you do merciful deeds, don't let your left hand know what your right hand does, so that your merciful deeds may be in secret, then your Father who sees in secret will reward you openly.

"When you pray, you shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen by men. Most certainly, I tell you, they have received their reward. But you, when you pray, enter into your inner room, and having shut your door, pray to your Father who is in secret; and your Father who sees in secret will reward you openly."

"Moreover when you fast, don't be like the hypocrites, with sad faces. For they disfigure their faces that they may be seen by men to be fasting. Most certainly I tell you, they have received their reward. But you, when you fast, anoint your head and wash your face, so that you are not seen by men to be fasting, but by your Father who is in secret; and your Father, who sees in secret, will reward you.

"Don't lay up treasures for yourselves on the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves don't break through and steal; for where your treasure is, there your heart will be also."

Day 5 • First Sunday in Lent • February 22

Genesis 2:15-17; 3:1-7

Yahweh God took the man, and put him into the garden of Eden to cultivate and keep it. Yahweh God commanded the man, saying, "You may freely eat of every tree of the garden; but you shall not eat of the tree of the knowledge of good and evil; for in the day that you eat of it, you will surely die."

Now the serpent was more subtle than any animal of the field which Yahweh God had made. He said to the woman, "Has God really said, 'You shall not eat of any tree of the garden?'" The woman said to the serpent, "We may eat fruit from the trees of the garden, but not the fruit of the tree which is in the middle of the garden. God has said, 'You shall not eat of it. You shall not touch it, lest you die.'"

The serpent said to the woman, "You won't really die, for God knows that in the day you eat it, your eyes will be opened, and you will be like God, knowing good and evil." When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took some of its fruit, and ate. Then she gave some to her husband with her, and he ate it, too. Their eyes were opened, and they both knew that they were naked. They sewed fig leaves together, and made coverings for themselves.

Day 6 • Monday • February 23

The Wesley Covenant Prayer

I am no longer my own, but thine. Put me to what thou wilt, rank me with whom thou wilt. Put me to doing, put me to suffering. Let me be employed for thee or laid aside for thee, exalted for thee or brought low for thee. Let me be full, let me be empty. Let me have all things, let me have nothing. I freely and heartily yield all things to thy pleasure and disposal. And now, O glorious and blessed God, Father, Son and Holy Spirit, thou art mine, and I am thine. So be it. And the covenant which I have made on earth, let it be ratified in heaven. Amen.

Day 7 • Tuesday • February 24

Psalm 32

Blessed is he whose disobedience is forgiven, whose sin is covered. Blessed is the man to whom Yahweh doesn't impute iniquity, in whose spirit there is no deceit.

When I kept silence, my bones wasted away through my groaning all day long. For day and night your hand was heavy on me. My strength was sapped in the heat of summer. Selah.

I acknowledged my sin to you. I didn't hide my iniquity. I said, I will confess my transgressions to Yahweh, and you forgave the iniquity of my sin. Selah.

For this, let everyone who is godly pray to you in a time when you may be found. Surely when the great waters overflow, they shall not reach to him. You are my hiding place. You will preserve me from trouble. You will surround me with songs of deliverance. Selah.

I will instruct you and teach you in the way which you shall go. I will counsel you with my eye on you. Don't be like the horse, or like the mule, which have no understanding, who are controlled by bit and bridle, or else they will not come near to you.

Many sorrows come to the wicked, but loving kindness shall surround him who trusts in Yahweh. Be glad in Yahweh, and rejoice, you righteous! Shout for joy, all you who are upright in heart!

Day 8 • Wednesday • February 25

Prayer of the Master Carpenter

O Christ, the Master Carpenter, who at the last, through wood and nails, purchased our whole salvation: wield well your tools in the workshop of your world, so that we, who come rough-hewn to your bench, may be fashioned to a truer beauty of your hand. Amen.

Day 9 • Thursday • February 26

Romans 5:12-19

Therefore, as sin entered into the world through one man, and death through sin, so death passed to all men because all sinned. For until the law, sin was in the world; but sin is not charged when there is no law. Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who was to come. But the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound to the many. The gift is not as through one who sinned; for the judgment came by one to condemnation, but the free gift came from many trespasses to justification. For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ.

So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life. For as through the one man's disobedience many were made sinners, even so through the obedience of the one, many will be made righteous.

Day 10 • Friday • February 27

Prayer “Disturb Us, Lord”

Disturb us, Lord, when we are too well pleased with ourselves, When our dreams have come true because we have dreamed too little, When we arrived safely because we sailed too close to the shore.

Disturb us, Lord, when with the abundance of things we possess We have lost our thirst for the waters of life; Having fallen in love with life, we have ceased to dream of eternity And in our efforts to build a new earth, we have allowed our vision Of the new Heaven to grow dim.

Disturb us, Lord, to dare more boldly, To venture on wider seas where storms will show your mastery; Where losing sight of land, we shall find the stars.

We ask You to push back the horizons of our hopes; And to push into the future in strength, courage, hope, and love. Amen.

Day 11 • Saturday • February 28

Matthew 4:1-11

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. When he had fasted forty days and forty nights, he was hungry afterward. The tempter came and said to him, "If you are the Son of God, command that these stones become bread."

But he answered, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of God's mouth.'"

Then the devil took him into the holy city. He set him on the pinnacle of the temple, and said to him, "If you are the Son of God, throw yourself down, for it is written, 'He will command his angels concerning you,' and, 'On their hands they will bear you up, so that you don't dash your foot against a stone.'"

Jesus said to him, "Again, it is written, 'You shall not test the Lord, your God.'"

Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world and their glory. He said to him, "I will give you all of these things, if you will fall down and worship me."

Then Jesus said to him, "Get behind me, Satan! For it is written, 'You shall worship the Lord your God, and you shall serve him only.'"

Then the devil left him, and behold, angels came and served him.

Day 12 • Second Sunday in Lent • March 1

Genesis 12:1-4a

Now Yahweh said to Abram, "Leave your country, and your relatives, and your father's house, and go to the land that I will show you. I will make of you a great nation. I will bless you and make your name great. You will be a blessing. I will bless those who bless you, and I will curse him who treats you with contempt. All the families of the earth will be blessed through you." So Abram went, as Yahweh had told him.

Day 13 • Monday • March 2

Prayer of Unknowing by Thomas Merton

My Lord God, I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think that I am following your will does not mean that I am actually doing so.

But I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road, though I may know nothing about it.

Therefore will I trust you always though I may seem to be lost and in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone. Amen.

Day 14 • Tuesday • March 3

Psalms 121

I will lift up my eyes to the hills. Where does my help come from? My help comes from Yahweh, who made heaven and earth. He will not allow your foot to be moved. He who keeps you will not slumber. Behold, he who keeps Israel will neither slumber nor sleep. Yahweh is your keeper. Yahweh is your shade on your right hand. The sun will not harm you by day, nor the moon by night. Yahweh will keep you from all evil. He will keep your soul. Yahweh will keep your going out and your coming in, from this time forward, and forever more.

Day 15 • Wednesday • March 4

To a Waterfowl by William Cullen Bryant

Whither, 'midst falling dew,
While glow the heavens with the last steps of day,
Far, through their rosy depths, dost thou pursue
Thy solitary way?

Vainly the fowler's eye
Might mark thy distant flight, to do thee wrong,
As, darkly seen against the crimson sky,
Thy figure floats along.

Seek'st thou the plashy brink
Of weedy lake, or marge of river wide,
Or where the rocking billows rise and sink
On the chaféd ocean side?

There is a Power, whose care
Teaches thy way along that pathless coast,—
The desert and illimitable air
Lone wandering, but not lost.

All day thy wings have fanned,
At that far height, the cold thin atmosphere;
Yet stoop not, weary, to the welcome land,
Though the dark night is near.

And soon that toil shall end,
Soon shalt thou find a summer home, and rest,
And scream among thy fellows; reeds shall bend,
Soon, o'er thy sheltered nest.

Thou'rt gone, the abyss of heaven
Hath swallowed up thy form, yet, on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

He, who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must trace alone,
Will lead my steps aright.

Day 16 • Thursday • March 5

Romans 4:1-5, 13-17

What then will we say that Abraham, our forefather, has found according to the flesh? For if Abraham was justified by works, he has something to boast about, but not toward God. For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness." Now to him who works, the reward is not counted as grace, but as something owed. But to him who doesn't work, but believes in him who justifies the ungodly, his faith is accounted for righteousness.

For the promise to Abraham and to his offspring that he should be heir of the world wasn't through the law, but through the righteousness of faith. For if those who are of the law are heirs, faith is made void, and the promise is made of no effect. For the law produces wrath; for where there is no law, neither is there disobedience. For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all the offspring, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. As it is written, "I have made you a father of many nations." This is in the presence of him whom he believed: God, who gives life to the dead, and calls the things that are not, as though they were.

Day 17 • Friday • March 6

Prayer for Peace Inspired by St Francis

Lord, make me an instrument of your peace: Where there is hatred, let me sow love; Where there is injury, pardon; Where there is doubt, faith; Where there is despair, hope; Where there is darkness, light; Where there is sadness, joy.

O divine Master, grant that I may not so much seek To be consoled as to console, To be understood as to understand, To be loved as to love. For it is in giving that we receive, It is in pardoning that we are pardoned, And it is in dying that we are born to eternal life. Amen.

Day 18 • Saturday • March 7

John 3:1-17

Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do, unless God is with him."

Jesus answered him, "Most certainly I tell you, unless one is born anew, he can't see God's Kingdom." Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

Jesus answered, "Most certainly I tell you, unless one is born of water and Spirit, he can't enter into God's Kingdom. That which is born of the flesh is flesh. That which is born of the Spirit is spirit. Don't marvel that I said to you, 'You must be born anew.' The wind blows where it wants to, and you hear its sound, but don't know where it comes from and where it is going. So is everyone who is born of the Spirit."

Nicodemus answered him, "How can these things be?" Jesus answered him, "Are you the teacher of Israel, and don't understand these things? Most certainly I tell you, we speak that which we know and testify of that which we have seen, and you don't receive our witness. If I told you earthly things and you don't believe, how will you believe if I tell you heavenly things? No one has ascended into heaven but he who descended out of heaven, the Son of Man, who is in heaven. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in him should not perish, but have eternal life. For God so loved the world, that he gave his only born Son, that whoever believes in him should not perish, but have eternal life. For God didn't send his Son into the world to judge the world, but that the world should be saved through him."

Day 19 • Third Sunday in Lent • March 8

Exodus 17:1-7

All the congregation of the children of Israel traveled from the wilderness of Sin, starting according to Yahweh's commandment, and encamped in Rephidim; but there was no water for the people to drink. Therefore the people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test Yahweh?"

The people were thirsty for water there; so the people murmured against Moses, and said, "Why have you brought us up out of Egypt, to kill us, our children, and our livestock with thirst?" Moses cried to Yahweh, saying, "What shall I do with these people? They are almost ready to stone me."

Yahweh said to Moses, "Walk on before the people, and take the elders of Israel with you, and take the rod in your hand with which you struck the Nile, and go. Behold, I will stand before you there on the rock in Horeb. You shall strike the rock, and water will come out of it, that the people may drink." Moses did so in the sight of the elders of Israel. He called the name of the place Massah, and Meribah, because the children of Israel quarreled, and because they tested Yahweh, saying, "Is Yahweh among us, or not?"

Day 20 • Monday • March 9

Prayer of Benediction (Methodists)

Go forth into the world in peace; be of good courage; hold fast that which is good; render to no one evil for evil; strengthen the fainthearted; support the weak; help the afflicted; honor everyone; love and serve the Lord, rejoicing in the power of the Holy Spirit; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. Amen.

Day 21 • Tuesday • March 10

Psalm 95

Oh come, let's sing to Yahweh. Let's shout aloud to the rock of our salvation! Let's come before his presence with thanksgiving. Let's extol him with songs!

For Yahweh is a great God, a great King above all gods. In his hand are the deep places of the earth. The heights of the mountains are also his. The sea is his, and he made it. His hands formed the dry land.

Oh come, let's worship and bow down. Let's kneel before Yahweh, our Maker, for he is our God. We are the people of his pasture, and the sheep in his care. Today, oh that you would hear his voice! Don't harden your heart, as at Meribah, as in the day of Massah in the wilderness, when your fathers tempted me, tested me, and saw my work. Forty long years I was grieved with that generation, and said, "They are a people who err in their heart. They have not known my ways." Therefore I swore in my wrath, "They won't enter into my rest."

Day 22 • Wednesday • March 11

Prayer for All Creatures by St Francis

Most High, all-powerful, good Lord, Yours are the praises, the glory, and the honour, and all blessing.

Praised be You, my Lord, with all Your creatures, especially Sir Brother Sun, who is the day and through whom You give us light... Praised be You, my Lord, through Sister Moon and the stars, in heaven You formed them clear and precious and beautiful.

Praised be You, my Lord, through Brother Wind, and through the air, cloudy and serene, and every kind of weather, through whom You give sustenance to Your creatures. Amen.

Day 23 • Thursday • March 12

Romans 5:1-11

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom we also have our access by faith into this grace in which we stand. We rejoice in hope of the glory of God. Not only this, but we also rejoice in our sufferings, knowing that suffering produces perseverance; and perseverance, proven character; and proven character, hope; and hope doesn't disappoint us, because God's love has been poured into our hearts through the Holy Spirit who was given to us.

For while we were yet weak, at the right time Christ died for the ungodly. For one will hardly die for a righteous man. Yet perhaps for a good person someone would even dare to die. But God commends his own love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we will be saved from God's wrath through him. For if while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by his life. Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Day 24 • Friday • March 13

The Lord's Prayer

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we also have forgiven our debtors; and lead us not into temptation, but deliver us from evil. Amen.

Day 25 • Saturday • March 14

John 4:5-42

So he came to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph. Jacob's well was there. Jesus therefore, being tired from his journey, sat down by the well. It was about the sixth hour. A woman of Samaria came to draw water. Jesus said to her, "Give me a drink." For his disciples had gone away into the city to buy food.

The Samaritan woman therefore said to him, "How is it that you, being a Jew, ask for a drink from me, a Samaritan woman?" (For Jews have no dealings with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

The woman said to him, "Sir, you have nothing to draw with, and the well is deep. So where do you get that living water? Are you greater than our father Jacob, who gave us the well and drank from it himself, as did his children and his livestock?" Jesus answered her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life."

The woman said to him, "Sir, give me this water, so that I don't get thirsty, neither come all the way here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered, "I have no husband." Jesus said to her, "You said well, 'I have no husband,' for you have had five husbands; and he whom you now have is not your husband. This you have said truly."

The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshiped in this mountain, and you Jews say that in Jerusalem is the place where people ought to worship." Jesus said to her, "Woman, believe me, the hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. You worship that which you don't know. We worship that which we know; for salvation is from the Jews. But the hour comes, and now is, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such to be his worshipers. God is spirit, and those who worship him must worship in spirit and truth."

The woman said to him, "I know that Messiah is coming, he who is called Christ. When he has come, he will declare to us all things." Jesus said to her, "I am he, the one who speaks to you." Just then, his disciples came. They marveled that he was speaking with a woman; yet no one said, "What are you looking for?" or, "Why do you speak with her?" So the woman left her water pot, went away into the city, and said to the people, "Come, see a man who told me everything that I have done. Can this be the Christ?" They went out of the city, and were coming to him.

In the meanwhile, the disciples urged him, saying, "Rabbi, eat." But he said to them, "I have food to eat that you don't know about." The disciples therefore said to one another, "Has anyone brought him something to eat?" Jesus said to them, "My food is to do the will of him who sent me and to accomplish his work. Don't you say, 'There are yet four months until the harvest?' Behold, I tell you, lift up your eyes and look at the fields, that they are white for harvest already. He who reaps receives wages and gathers fruit to eternal life, that both he who sows and he who reaps may rejoice together. For in this the saying is true, 'One sows, and another reaps.' I sent you to reap that for which you haven't labored. Others have labored, and you have entered into their labor."

From that city many of the Samaritans believed in him because of the word of the woman, who testified, "He told me everything that I have done." So when the Samaritans came to him, they begged him to stay with them. He stayed there two days. Many more believed because of his word. They said to the woman, "Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Christ, the Savior of the world."

Day 26 • Fourth Sunday in Lent • March 15

1 Samuel 16:1-13

Yahweh said to Samuel, "How long will you mourn for Saul, since I have rejected him from being king over Israel? Fill your horn with oil, and go. I will send you to Jesse the Bethlehemite, for I have provided a king for myself among his sons." Samuel said, "How can I go? If Saul hears it, he will kill me." Yahweh said, "Take a heifer with you, and say, I have come to sacrifice to Yahweh. Call Jesse to the sacrifice, and I will show you what you shall do. You shall anoint to me him whom I name to you."

Samuel did that which Yahweh spoke, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" He said, "Peaceably; I have come to sacrifice to Yahweh. Sanctify yourselves, and come with me to the sacrifice." He sanctified Jesse and his sons, and called them to the sacrifice.

When they had come, he looked at Eliab, and said, "Surely Yahweh's anointed is before him." But Yahweh said to Samuel, "Don't look on his face, or on the height of his stature, because I have rejected him; for I don't see as man sees. For man looks at the outward appearance, but Yahweh looks at the heart."

Then Jesse called Abinadab, and made him pass before Samuel. He said, "Yahweh has not chosen this one, either." Then Jesse made Shammah to pass by. He said, "Yahweh has not chosen this one, either." Jesse made seven of his sons to pass before Samuel. Samuel said to Jesse, "Yahweh has not chosen these." Samuel said to Jesse, "Are all your children here?" He said, "There remains yet the youngest. Behold, he is keeping the sheep." Samuel said to Jesse, "Send and get him, for we will not sit down until he comes here."

He sent, and brought him in. Now he was ruddy, with a handsome face and good appearance. Yahweh said, "Arise! Anoint him, for this is he." Then Samuel took the horn of oil and anointed him in the middle of his brothers. Then Yahweh's Spirit came mightily on David from that day forward. So Samuel rose up and went to Ramah.

Day 27 • Monday • March 16

Priestly Prayer (The Aaronic Blessing)

The Lord bless you
and keep you;
the Lord make his face shine on you
and be gracious to you;
the Lord turn his face toward you
and give you peace.

Day 28 • Tuesday • March 17

Psalms 23

Yahweh is my shepherd; I shall lack nothing. He makes me lie down in green pastures. He leads me beside still waters. He restores my soul. He guides me in the paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me. Your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies. You anoint my head with oil. My cup runs over. Surely goodness and loving kindness shall follow me all the days of my life, and I will dwell in Yahweh's house forever.

Day 29 • Wednesday • March 18

Prayer for Purity

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

Day 30 • Thursday • March 19

Ephesians 5:8-14

For you were once darkness, but are now light in the Lord. Walk as children of light, for the fruit of the Spirit is in all goodness and righteousness and truth, proving what is well pleasing to the Lord. Have no fellowship with the unfruitful deeds of darkness, but rather even reprove them. For it is a shame even to speak of the things which are done by them in secret. But all things, when they are reproved, are revealed by the light, for everything that reveals is light. Therefore he says, "Awake, you who sleep, and arise from the dead, and Christ will shine on you.

Day 31 • Friday • March 20

Prayer of the Universe (Adon Olam)

Lord of the Universe, who reigned before any creature was created. At the time when all was made according to His will, then was His name proclaimed King. And after all things shall cease to be, the Awesome One will reign alone. He was, He is, and He shall be in glory.

He is One, and there is no second to compare to Him, to consort with Him. Without beginning, without end; power and dominion belong to Him. He is my God and my ever-living Redeemer, the rock of my help in times of trouble. He is my banner and my refuge, my cup of salvation on the day I call.

Into His hand I entrust my spirit, when I sleep and when I wake; And with my spirit, my body also; The Lord is with me, I shall not fear. Amen.

Day 32 • Saturday • March 21

John 9:1-41

As he went along, he saw a man blind from birth. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?”

“Neither this man nor his parents sinned,” said Jesus, “but this happened so that the works of God might be displayed in him. As long as it is day, we must do the works of him who sent me. Night is coming, when no one can work. While I am in the world, I am the light of the world.”

After saying this, he spit on the ground, made some mud with the saliva, and put it on the man’s eyes. “Go,” he told him, “wash in the Pool of Siloam” (this word means “Sent”). So the man went and washed, and came home seeing.

His neighbors and those who had formerly seen him begging asked, “Isn’t this the same man who used to sit and beg?” Some claimed that he was.

Others said, “No, he only looks like him.”

But he himself insisted, “I am the man.” “How then were your eyes opened?” they asked.

He replied, “The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see.”

“Where is this man?” they asked him. “I don’t know,” he said.

They brought to the Pharisees the man who had been blind. Now the day on which Jesus had made the mud and opened the man’s eyes was a Sabbath. Therefore the Pharisees also asked him how he had received his sight. “He put mud on my eyes,” the man replied, “and I washed, and now I see.”

Some of the Pharisees said, “This man is not from God, for he does not keep the Sabbath.”

But others asked, “How can a sinner perform such signs?” So they were divided. Then they turned again to the blind man, “What have you to say about him? It was your eyes he opened.”

The man replied, “He is a prophet.”

They still did not believe that he had been blind and had received his sight until they sent for the man’s parents. “Is this your son?” they asked. “Is this the one you say was born blind? How is it that now he can see?”

“We know he is our son,” the parents answered, “and we know he was born blind. But how he can see now, or who opened his eyes, we don’t know. Ask him. He is of age; he will speak for himself.” His parents said this because they were afraid of the Jewish leaders, who already had decided that anyone who acknowledged that Jesus was the Messiah would be put out of the synagogue. That was why his parents said, “He is of age; ask him.”

A second time they summoned the man who had been blind. “Give glory to God by telling the truth,” they said. “We know this man is a sinner.”

He replied, “Whether he is a sinner or not, I don’t know. One thing I do know. I was blind but now I see!” Then they asked him, “What did he do to you? How did he open your eyes?”

He answered, “I have told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples too?”

Then they hurled insults at him and said, “You are this fellow’s disciple! We are disciples of Moses! We know that God spoke to Moses, but as for this fellow, we don’t even know where he comes from.”

The man answered, “Now that is remarkable! You don’t know where he comes from, yet he opened my eyes. We know that God does not listen to sinners. He listens to the godly person who does his will. Nobody has ever heard of opening the eyes of a man born blind. If this man were not from God, he could do nothing.”

To this they replied, “You were steeped in sin at birth; how dare you lecture us!” And they threw him out.

Jesus heard that they had thrown him out, and when he found him, he said, “Do you believe in the Son of Man?”

“Who is he, sir?” the man asked. “Tell me so that I may believe in him.” Jesus said, “You have now seen him; in fact, he is the one speaking with you.” Then the man said, “Lord, I believe,” and he worshiped him.

Jesus said, “For judgment I have come into this world, so that the blind will see and those who see will become blind.” Some Pharisees who were with him heard him say this and asked, “What? Are we blind too?”

Jesus said, “If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains.

Day 33 • Fifth Sunday in Lent • March 22

Ezekiel 37:1-14

Yahweh's hand was on me, and he brought me out in Yahweh's Spirit, and set me down in the middle of the valley; and it was full of bones. He caused me to pass by them all around; and behold, there were very many in the open valley, and behold, they were very dry. He said to me, "Son of man, can these bones live?" I answered, "Lord Yahweh, you know."

Again he said to me, "Prophesy over these bones, and tell them, 'You dry bones, hear Yahweh's word. The Lord Yahweh says to these bones: "Behold, I will cause breath to enter into you, and you will live. I will lay sinews on you, and will bring up flesh on you, and cover you with skin, and put breath in you, and you will live. Then you will know that I am Yahweh.'"

So I prophesied as I was commanded. As I prophesied, there was a noise, and behold, there was an earthquake. Then the bones came together, bone to its bone. I saw, and behold, there were sinews on them, and flesh came up, and skin covered them above; but there was no breath in them. Then he said to me, "Prophesy to the wind, prophesy, son of man, and tell the wind, 'The Lord Yahweh says: "Come from the four winds, breath, and breathe on these slain, that they may live.'" So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up on their feet, an exceedingly great army.

Then he said to me, "Son of man, these bones are the whole house of Israel. Behold, they say, 'Our bones are dried up, and our hope is lost. We are completely cut off.' Therefore prophesy, and tell them, 'The Lord Yahweh says: "Behold, I will open your graves, and cause you to come up out of your graves, my people; and I will bring you into the land of Israel. You will know that I am Yahweh, when I have opened your graves and caused you to come up out of your graves, my people. I will put my Spirit in you, and you will live. Then I will place you in your own land; and you will know that I, Yahweh, have spoken it and performed it," says Yahweh.'

Day 34 • Monday • March 23

Prayer of General Thanksgiving

Almighty God, Father of all mercies, we your unworthy servants give you humble thanks for all your goodness and loving-kindness to us and to all whom you have made. We bless you for our creation, preservation, and all the blessings of this life; but above all for your immeasurable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we pray, give us such an awareness of your mercies, that with truly thankful hearts we may show forth your praise, not only with our lips, but in our lives, by giving up our selves to your service, and by walking before you in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory throughout all ages. Amen.

Day 35 • Tuesday • March 24

Psalm 130

Out of the depths I have cried to you, Yahweh. Lord, hear my voice. Let your ears be attentive to the voice of my petitions. If you, Yah, kept a record of sins, Lord, who could stand? But there is forgiveness with you, therefore you are feared. I wait for Yahweh. My soul waits. I hope in his word. My soul longs for the Lord more than watchmen long for the morning, more than watchmen for the morning. Israel, hope in Yahweh, for there is loving kindness with Yahweh. Abundant redemption is with him. He will redeem Israel from all their sins.

Day 36 • Wednesday • March 25

Prayer (Te Deum Laudamus)

WE praise thee, O God : we acknowledge thee to be the Lord.
All the earth doth worship thee : the Father everlasting.
To thee all Angels cry aloud : the heavens, and all the powers therein.
To thee Cherubin and Seraphin : continually do cry,
Holy, Holy, Holy : Lord God of Sabaoth;
Heaven and earth are full of the Majesty : of thy glory.
The glorious company of the Apostles : praise thee.
The goodly fellowship of the Prophets : praise thee.
The noble army of Martyrs : praise thee.
The holy Church throughout all the world : doth acknowledge thee;
The Father : of an infinite Majesty;
Thine honourable, true : and only Son;
Also the Holy Ghost : the Comforter.
Thou art the King of Glory : O Christ.
Thou art the everlasting Son : of the Father.
When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.
When thou hadst overcome the sharpness of death : thou didst open the kingdom of heaven to
all believers.
Thou sittest at the right hand of God : in the glory of the Father.
We believe that thou shalt come : to be our Judge.
We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy Saints : in glory everlasting.
O Lord, save thy people : and bless thine heritage.
Govern them : and lift them up for ever.
Day by day : we magnify thee;
And we worship thy Name : ever world without end.
Vouchsafe, O Lord : to keep us this day without sin.
O Lord, have mercy upon us : have mercy upon us.
O Lord, let thy mercy lighten upon us : as our trust is in thee.
O Lord, in thee have I trusted : let me never be confounded. Amen.

Day 37 • Thursday • March 26

Romans 8:6-11

For the mind of the flesh is death, but the mind of the Spirit is life and peace; because the mind of the flesh is hostile toward God, for it is not subject to God's law, neither indeed can it be. Those who are in the flesh can't please God. But you are not in the flesh but in the Spirit, if it is so that the Spirit of God dwells in you. But if any man doesn't have the Spirit of Christ, he is not his. If Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness. But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

Day 38 • Friday • March 27

Lenten Prayer of St. Ephrem

O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power, and idle talk.

But give rather the spirit of chastity, humility, patience, and love to Thy servant.

Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother, for blessed art Thou, unto ages of ages. Amen.

Day 39 • Saturday • March 28

John 11:1-45

Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. (This Mary, whose brother Lazarus now lay sick, was the same one who poured perfume on the Lord and wiped his feet with her hair.) So the sisters sent word to Jesus, "Lord, the one you love is sick."

When he heard this, Jesus said, "This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified through it." Now Jesus loved Martha and her sister and Lazarus. So when he heard that Lazarus was sick, he stayed where he was two more days, and then he said to his disciples, "Let us go back to Judea."

"But Rabbi," they said, "a short while ago the Jews there tried to stone you, and yet you are going back?"

Jesus answered, "Are there not twelve hours of daylight? Anyone who walks in the daytime will not stumble, for they see by this world's light. It is when a person walks at night that they stumble, for they have no light."

After he had said this, he went on to tell them, "Our friend Lazarus has fallen asleep; but I am going there to wake him up."

His disciples replied, "Lord, if he sleeps, he will get better." Jesus had been speaking of his death, but his disciples thought he meant natural sleep.

So then he told them plainly, "Lazarus is dead, and for your sake I am glad I was not there, so that you may believe. But let us go to him."

Then Thomas (also known as Didymus) said to the rest of the disciples, "Let us also go, that we may die with him."

On his arrival, Jesus found that Lazarus had already been in the tomb for four days. Now Bethany was less than two miles from Jerusalem, and many Jews had come to Martha and Mary to comfort them in the loss of their brother. When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.

"Lord," Martha said to Jesus, "if you had been here, my brother would not have died. But I know that even now God will give you whatever you ask."

Jesus said to her, "Your brother will rise again."

Martha answered, "I know he will rise again in the resurrection at the last day."

Jesus said to her, "I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?"

"Yes, Lord," she replied, "I believe that you are the Messiah, the Son of God, who is to come into the world."

After she had said this, she went back and called her sister Mary aside. "The Teacher is here," she said, "and is asking for you." When Mary heard this, she got up quickly and went to him. Now Jesus had not yet entered the village, but was still at the place where Martha had met him. When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.

When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother would not have died."

When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. "Where have you laid him?" he asked.

"Come and see, Lord," they replied.

Jesus wept.

Then the Jews said, "See how he loved him!"

But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. "Take away the stone," he said.

"But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odor, for he has been there four days."

Then Jesus said, "Did I not tell you that if you believe, you will see the glory of God?"

So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me."

When he had said this, Jesus called in a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face.

Jesus said to them, "Take off the grave clothes and let him go."

Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did, believed in him.

Day 40 • Palm Sunday • March 29

Matthew 21:1-11

When they came near to Jerusalem and came to Bethsphage, to the Mount of Olives, then Jesus sent two disciples, saying to them, "Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. If anyone says anything to you, you shall say, 'The Lord needs them,' and immediately he will send them." All this was done that it might be fulfilled which was spoken through the prophet, saying, "Tell the daughter of Zion, behold, your King comes to you, humble, and riding on a donkey, on a colt, the foal of a donkey."

The disciples went and did just as Jesus commanded them, and brought the donkey and the colt and laid their clothes on them; and he sat on them. A very great multitude spread their clothes on the road. Others cut branches from the trees and spread them on the road. The multitudes who went in front of him, and those who followed, kept shouting, "Hosanna to the son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" When he had come into Jerusalem, all the city was stirred up, saying, "Who is this?" The multitudes said, "This is the prophet, Jesus, from Nazareth of Galilee."

Day 41 • Monday of Holy Week • March 30

Isaiah 42:1-9

"Behold, my servant, whom I uphold, my chosen, in whom my soul delights: I have put my Spirit on him. He will bring justice to the nations. He will not shout, nor raise his voice, nor cause it to be heard in the street. He won't break a bruised reed. He won't quench a dimly burning wick. He will faithfully bring justice. He will not fail nor be discouraged, until he has set justice in the earth, and the islands wait for his law."

God Yahweh, he who created the heavens and stretched them out, he who spread out the earth and that which comes out of it, he who gives breath to its people and spirit to those who walk in it, says: "I, Yahweh, have called you in righteousness. I will hold your hand. I will keep you, and make you a covenant for the people, as a light for the nations, to open the blind eyes, to bring the prisoners out of the dungeon, and those who sit in darkness out of the prison. I am Yahweh. That is my name. I will not give my glory to another, nor my praise to engraved images. Behold, the former things have happened and I declare new things. I tell you about them before they come up."

Psalm 36:5-11

Your loving kindness, Yahweh, is in the heavens. Your faithfulness reaches to the skies. Your righteousness is like the mountains of God. Your judgments are like a great deep. Yahweh, you preserve man and animal. How precious is your loving kindness, God! The children of men take refuge under the shadow of your wings. They shall be abundantly satisfied with the abundance of your house. You will make them drink of the river of your pleasures. For with you is the spring of life. In your light we will see light. Oh continue your loving kindness to those who know you, your righteousness to the upright in heart. Don't let the foot of pride come against me. Don't let the hand of the wicked drive me away.

Hebrews 9:11-15

But Christ having come as a high priest of the coming good things, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the Holy Place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without defect to God, cleanse your conscience from dead works to serve the living God? For this reason he is the

mediator of a new covenant, since a death has occurred for the redemption of the transgressions that were under the first covenant, that those who have been called may receive the promise of the eternal inheritance.

John 12:1-11

Then, six days before the Passover, Jesus came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead. So they made him a supper there. Martha served, but Lazarus was one of those who sat at the table with him. Therefore Mary took a pound of ointment of pure nard, very precious, and anointed Jesus' feet and wiped his feet with her hair. The house was filled with the fragrance of the ointment. Then Judas Iscariot, Simon's son, one of his disciples, who would betray him, said, "Why wasn't this ointment sold for three hundred denarii and given to the poor?" Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it. But Jesus said, "Leave her alone. She has kept this for the day of my burial. For you always have the poor with you, but you don't always have me."

A large crowd therefore of the Jews learned that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests conspired to put Lazarus to death also, because on account of him many of the Jews went away and believed in Jesus.

Day 42 • Tuesday of Holy Week • March 31

Isaiah 49:1-7

Listen, islands, to me. Listen, you peoples, from afar: Yahweh has called me from the womb; from the inside of my mother he has mentioned my name. He has made my mouth like a sharp sword. He has hidden me in the shadow of his hand. He has made me a polished shaft. He has kept me close in his quiver. He said to me, "You are my servant, Israel, in whom I will be glorified." But I said, "I have labored in vain. I have spent my strength in vain for nothing; yet surely the justice due to me is with Yahweh, and my reward with my God."

Now Yahweh says, he who formed me from the womb to be his servant, to bring Jacob again to him, and to gather Israel to him, for I am honorable in Yahweh's eyes, and my God has become my strength. Indeed, he says, "It is too light a thing that you should be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give you as a light to the nations, that you may be my salvation to the end of the earth." Yahweh, the Redeemer of Israel, and his Holy One, says to him whom man despises, to him whom the nation abhors, to a servant of rulers: "Kings shall see and rise up, princes, and they shall worship, because of Yahweh who is faithful, even the Holy One of Israel, who has chosen you."

Psalms 71:1-14

In you, Yahweh, I take refuge. Never let me be disappointed. Deliver me in your righteousness, and rescue me. Turn your ear to me, and save me. Be to me a rock of refuge to which I may always go. Give the command to save me, for you are my rock and my fortress. Rescue me, my God, from the hand of the wicked, from the hand of the unrighteous and cruel man. For you are my hope, Lord Yahweh, my confidence from my youth. I have relied on you from the womb. You are he who took me out of my mother's womb. I will always praise you.

I am a marvel to many, but you are my strong refuge. My mouth shall be filled with your praise, with your honor all day long. Don't reject me in my old age. Don't forsake me when my strength fails. For my enemies talk about me. Those who watch for my soul conspire together, saying, "God has forsaken him. Pursue and take him, for no one will rescue him." God, don't be far from me. My God, hurry to help me. Let my accusers be disappointed and consumed. Let them be covered with disgrace and scorn who want to harm me. But I will always hope, and will add to all of your praise.

1 Corinthians 1:18-31

For the word of the cross is foolishness to those who are dying, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise. I will bring the discernment of the discerning to nothing." Where is the wise? Where is the scribe? Where is the debater of this age? Hasn't God made foolish the wisdom of this world? For seeing that in the wisdom of God, the world through its wisdom didn't know God, it was God's good pleasure through the foolishness of the preaching to save those who believe. For Jews ask for signs, Greeks seek after wisdom, but we preach Christ crucified: a stumbling block to Jews, and foolishness to Greeks, but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God; because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

For you see your calling, brothers, that not many are wise according to the flesh, not many mighty, and not many noble; but God chose the foolish things of the world that he might put to shame those who are wise. God chose the weak things of the world that he might put to shame the things that are strong. God chose the lowly things of the world, and the things that are despised, and the things that don't exist, that he might bring to nothing the things that exist, that no flesh should boast before God. Because of him, you are in Christ Jesus, who was made to us wisdom from God, and righteousness and sanctification, and redemption, that, as it is written, "He who boasts, let him boast in the Lord."

John 12:20-36

Now there were certain Greeks among those who went up to worship at the feast. Therefore, these came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we want to see Jesus." Philip came and told Andrew, and in turn, Andrew came with Philip, and they told Jesus. Jesus answered them, "The time has come for the Son of Man to be glorified. Most certainly I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit. He who loves his life will lose it. He who hates his life in this world will keep it to eternal life. If anyone serves me, let him follow me. Where I am, there my servant will also be. If anyone serves me, the Father will honor him.

"Now my soul is troubled. What shall I say? 'Father, save me from this time?' But I came to this time for this cause. Father, glorify your name!" Then a voice came out of the sky, saying, "I have both glorified it and will glorify it again." Therefore the multitude who stood by and heard it said that it had thundered. Others said, "An angel has spoken to him." Jesus answered, "This voice

hasn't come for my sake, but for your sakes. Now is the judgment of this world. Now the prince of this world will be cast out. And I, if I am lifted up from the earth, will draw all people to myself." But he said this, signifying by what kind of death he should die.

The multitude answered him, "We have heard out of the law that the Christ remains forever. How do you say, 'The Son of Man must be lifted up?' Who is this Son of Man?" Jesus therefore said to them, "Yet a little while the light is with you. Walk while you have the light, that darkness doesn't overtake you. He who walks in the darkness doesn't know where he is going. While you have the light, believe in the light, that you may become children of light." Jesus said these things, and he departed and hid himself from them.

Day 43 • Wednesday of Holy Week • April 1

Isaiah 50:4-9a

The Lord Yahweh has given me the tongue of those who are taught, that I may know how to sustain with words him who is weary. He wakens morning by morning, he wakens my ear to hear as those who are taught. The Lord Yahweh has opened my ear. I was not rebellious. I have not turned back. I gave my back to those who beat me, and my cheeks to those who plucked off the hair. I didn't hide my face from shame and spitting. For the Lord Yahweh will help me. Therefore I have not been confounded. Therefore I have set my face like a flint, and I know that I shall not be disappointed. He who justifies me is near. Who will bring charges against me? Let us stand up together. Who is my adversary? Let him come near to me. Behold, the Lord Yahweh will help me!

Psalm 70

Hurry, God, to deliver me. Come quickly to help me, Yahweh. Let them be disappointed and confounded who seek my soul. Let those who desire my ruin be turned back in disgrace. Let them be turned because of their shame who say, "Aha! Aha!" Let all those who seek you rejoice and be glad in you. Let those who love your salvation continually say, "Let God be exalted!" But I am poor and needy. Come to me quickly, God. You are my help and my deliverer. Yahweh, don't delay.

Hebrews 12:1-3

Therefore let's also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let's run with perseverance the race that is set before us, looking to Jesus, the author and perfecter of faith, who for the joy that was set before him endured the cross, despising its shame, and has sat down at the right hand of the throne of God. For consider him who has endured such contradiction of sinners against himself, that you don't grow weary, fainting in your souls.

John 13:21-32

When Jesus had said this, he was troubled in spirit, and testified, "Most certainly I tell you that one of you will betray me." The disciples looked at one another, perplexed about whom he spoke. One of his disciples, whom Jesus loved, was at the table, leaning against Jesus' breast. Simon Peter therefore beckoned to him, and said to him, "Tell us who it is of whom he speaks." He, leaning back, as he was, on Jesus' breast, asked him, "Lord, who is it?" Jesus therefore answered, "It is he to whom I will give this piece of bread when I have dipped it." So when he had dipped the piece of bread, he gave it to Judas, the son of Simon Iscariot. After the piece of bread, then Satan entered into him. Then Jesus said to him, "What you do, do quickly." Now nobody at

the table knew why he said this to him. For some thought, because Judas had the money box, that Jesus said to him, "Buy what things we need for the feast," or that he should give something to the poor. Therefore having received that morsel, he went out immediately. It was night.

When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself, and he will glorify him immediately."

Day 44 • Maundy Thursday • April 2

Exodus 12:1-4, 11-14

Yahweh spoke to Moses and Aaron in the land of Egypt, saying, "This month shall be to you the beginning of months. It shall be the first month of the year to you. Speak to all the congregation of Israel, saying, 'On the tenth day of this month, they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household; and if the household is too little for a lamb, then he and his neighbor next to his house shall take one according to the number of the souls. You shall make your count for the lamb according to what everyone can eat.

This is how you shall eat it: with your belt on your waist, your sandals on your feet, and your staff in your hand; and you shall eat it in haste: it is Yahweh's Passover. For I will go through the land of Egypt in that night, and will strike all the firstborn in the land of Egypt, both man and animal. I will execute judgments against all the gods of Egypt. I am Yahweh. The blood shall be to you for a token on the houses where you are. When I see the blood, I will pass over you, and no plague will be on you to destroy you when I strike the land of Egypt. This day shall be a memorial for you. You shall keep it as a feast to Yahweh. You shall keep it as a feast throughout your generations by an ordinance forever."

Psalm 116:1-2, 12-19

I love Yahweh, because he listens to my voice, and my cries for mercy. Because he has turned his ear to me, therefore I will call on him as long as I live.

What will I give to Yahweh for all his benefits toward me? I will take the cup of salvation, and call on Yahweh's name. I will pay my vows to Yahweh, yes, in the presence of all his people. Precious in Yahweh's sight is the death of his saints. Yahweh, truly I am your servant. I am your servant, the son of your servant. You have freed me from my chains. I will offer to you the sacrifice of thanksgiving, and will call on Yahweh's name. I will pay my vows to Yahweh, yes, in the presence of all his people, in the courts of Yahweh's house, in the middle of you, Jerusalem. Praise Yah!

1 Corinthians 11:23-26

For I received from the Lord that which also I delivered to you, that the Lord Jesus on the night in which he was betrayed took bread. When he had given thanks, he broke it and said, "Take, eat. This is my body, which is broken for you. Do this in memory of me." In the same way he also took the cup after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink, in memory of me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

John 13:1-17, 31b-35

Now before the feast of the Passover, Jesus, knowing that his time had come that he would depart from this world to the Father, having loved his own who were in the world, he loved them to the end. During supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he came from God and was going to God, arose from supper, and laid aside his outer garments. He took a towel and wrapped a towel around his waist. Then he poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him.

Then he came to Simon Peter. He said to him, "Lord, do you wash my feet?" Jesus answered him, "You don't know what I am doing now, but you will understand later." Peter said to him, "You will never wash my feet!" Jesus answered him, "If I don't wash you, you have no part with me." Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!" Jesus said to him, "Someone who has bathed only needs to have his feet washed, but is completely clean. You are clean, but not all of you." For he knew him who would betray him; therefore he said, "You are not all clean."

So when he had washed their feet, put his outer garment back on, and sat down again, he said to them, "Do you know what I have done to you? You call me, 'Teacher' and 'Lord.' You say so correctly, for so I am. If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should also do as I have done to you. Most certainly I tell you, a servant is not greater than his lord, neither is one who is sent greater than he who sent him. If you know these things, blessed are you if you do them."

"Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself, and he will glorify him immediately. Little children, I will be with you a little while longer. You will seek me, and as I said to the Jews, 'Where I am going, you can't come,' so now I tell you. A new commandment I give to you, that you love one another. Just as I have loved you, you also love one another. By this everyone will know that you are my disciples, if you have love for one another."

Day 45 • Good Friday • April 3

Isaiah 52:13-53:12

Behold, my servant will deal wisely. He will be exalted and lifted up, and will be very high. Just as many were astonished at you (his appearance was marred more than any man, and his form more than the sons of men), so he will cleanse many nations. Kings will shut their mouths at him; for they will see that which had not been told them, and they will understand that which they had not heard.

Who has believed our message? To whom has Yahweh's arm been revealed? For he grew up before him as a tender plant, and as a root out of dry ground. He has no good looks or majesty. When we see him, there is no beauty that we should desire him. He was despised and rejected by men, a man of suffering and acquainted with disease. He was despised as one from whom men hide their face; and we didn't respect him.

Surely he has borne our sickness and carried our suffering; yet we considered him plagued, struck by God, and afflicted. But he was pierced for our transgressions. He was crushed for our iniquities. The punishment that brought our peace was on him; and by his wounds we are healed. All we like sheep have gone astray. Everyone has turned to his own way; and Yahweh has laid on him the iniquity of us all.

He was oppressed, yet when he was afflicted he didn't open his mouth. As a lamb that is led to the slaughter, and as a sheep that before its shearers is silent, so he didn't open his mouth. He was taken away by oppression and judgment. As for his generation, who considered that he was cut off out of the land of the living and stricken for the disobedience of my people? They made his grave with the wicked, and with a rich man in his death, although he had done no violence, nor was any deceit in his mouth.

Yet it pleased Yahweh to bruise him. He has caused him to suffer. When you make his soul an offering for sin, he will see his offspring. He will prolong his days and Yahweh's pleasure will prosper in his hand. After the suffering of his soul, he will see the light and be satisfied. My righteous servant will justify many by the knowledge of himself; and he will bear their iniquities.

Therefore I will give him a portion with the great. He will divide the plunder with the strong, because he poured out his soul to death and was counted with the transgressors; yet he bore the sins of many and made intercession for the transgressors.

Psalm 22 (Selected verses)

My God, my God, why have you forsaken me? Why are you so far from helping me, and from the words of my groaning? My God, I cry in the daytime, but you don't answer; in the night season, and am not silent. But you are holy, you who inhabit the praises of Israel.

But I am a worm, and no man; a reproach of men, and despised by the people. All those who see me mock me. They insult me with their lips. They shake their heads, saying, "He trusts in Yahweh. Let him deliver him. Let him rescue him, since he delights in him."

I am poured out like water. All my bones are out of joint. My heart is like wax. It is melted within me. My strength is dried up like a potsherd. My tongue sticks to the roof of my mouth. You have brought me into the dust of death. For dogs have surrounded me. A company of evildoers have enclosed me. They have pierced my hands and feet. I can count all of my bones. They look and stare at me. They divide my garments among them. They cast lots for my clothing.

But don't be far off, Yahweh. You are my help. Hurry to help me. All the ends of the earth shall remember and turn to Yahweh. All the relatives of the nations shall worship before you. For the kingdom is Yahweh's. He is the ruler over the nations.

Hebrews 10:16-25

"This is the covenant that I will make with them after those days," says the Lord, "I will put my laws on their heart, I will also write them on their mind;" then he says, "I will remember their sins and their iniquities no more." Now where remission of these is, there is no more offering for sin. Having therefore, brothers, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh, and having a great priest over God's house, let's draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience and having our body washed with pure water. Let's hold fast the confession of our hope without wavering; for he who promised is faithful. Let's consider how to provoke one another to love and good works, not forsaking our

own assembling together, as the custom of some is, but exhorting one another, and so much the more as you see the Day approaching.

John 18:1-19:42 (Summary - Full reading recommended)

When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was a garden, and he and his disciples went into it.

Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. So Judas came to the garden, guiding a detachment of soldiers and some officials from the chief priests and the Pharisees. They were carrying torches, lanterns and weapons.

Jesus, knowing all that was going to happen to him, went out and asked them, "Who is it you want?"

"Jesus of Nazareth," they replied.

"I am he," Jesus said. (And Judas the traitor was standing there with them.) When Jesus said, "I am he," they drew back and fell to the ground.

Again he asked them, "Who is it you want?"

"Jesus of Nazareth," they said.

Jesus answered, "I told you that I am he. If you are looking for me, then let these men go." This happened so that the words he had spoken would be fulfilled: "I have not lost one of those you gave me."

Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.)

Jesus commanded Peter, "Put your sword away! Shall I not drink the cup the Father has given me?"

Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people.

Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the servant

girl on duty there and brought Peter in.

“You aren’t one of this man’s disciples too, are you?” she asked Peter.

He replied, “I am not.”

It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

“I have spoken openly to the world,” Jesus replied. “I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. Why question me? Ask those who heard me. Surely they know what I said.”

When Jesus said this, one of the officials nearby slapped him in the face. “Is this the way you answer the high priest?” he demanded.

“If I said something wrong,” Jesus replied, “testify as to what is wrong. But if I spoke the truth, why did you strike me?” Then Annas sent him bound to Caiaphas the high priest.

Meanwhile, Simon Peter was still standing there warming himself. So they asked him, “You aren’t one of his disciples too, are you?”

He denied it, saying, “I am not.”

One of the high priest’s servants, a relative of the man whose ear Peter had cut off, challenged him, “Didn’t I see you with him in the garden?” Again Peter denied it, and at that moment a rooster began to crow.

Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover. So Pilate came out to them and asked, “What charges are you bringing against this man?”

“If he were not a criminal,” they replied, “we would not have handed him over to you.”

Pilate said, “Take him yourselves and judge him by your own law.”

“But we have no right to execute anyone,” they objected. This took place to fulfill what Jesus had said about the kind of death he was going to die.

Pilate then went back inside the palace, summoned Jesus and asked him, “Are you the king of the

Jews?”

“Is that your own idea,” Jesus asked, “or did others talk to you about me?”

“Am I a Jew?” Pilate replied. “Your own people and chief priests handed you over to me. What is it you have done?”

Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.”

“You are a king, then!” said Pilate.

Jesus answered, “You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.”

“What is truth?” retorted Pilate. With this he went out again to the Jews gathered there and said, “I find no basis for a charge against him. But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘the king of the Jews’?”

They shouted back, “No, not him! Give us Barabbas!” Now Barabbas had taken part in an uprising.

Then Pilate took Jesus and had him flogged. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying, “Hail, king of the Jews!” And they slapped him in the face.

Once more Pilate came out and said to the Jews gathered there, “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.” When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Here is the man!”

As soon as the chief priests and their officials saw him, they shouted, “Crucify! Crucify!”

But Pilate answered, “You take him and crucify him. As for me, I find no basis for a charge against him.”

The Jewish leaders insisted, “We have a law, and according to that law he must die, because he claimed to be the Son of God.”

When Pilate heard this, he was even more afraid, and he went back inside the palace. “Where do you come from?” he asked Jesus, but Jesus gave him no answer. “Do you refuse to speak to me?” Pilate said. “Don’t you realize I have power either to free you or to crucify you?”

Jesus answered, “You would have no power over me if it were not given to you from above.

Therefore the one who handed me over to you is guilty of a greater sin.”

From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, “If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”

When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). It was the day of Preparation of the Passover; it was about noon.

“Here is your king,” Pilate said to the Jews.

But they shouted, “Take him away! Take him away! Crucify him!”

“Shall I crucify your king?” Pilate asked.

“We have no king but Caesar,” the chief priests answered.

Finally Pilate handed him over to them to be crucified.

So the soldiers took charge of Jesus. Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). There they crucified him, and with him two others—one on each side and Jesus in the middle.

Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.”

Pilate answered, “What I have written, I have written.”

When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

“Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.”

This happened that the scripture might be fulfilled that said,

“They divided my clothes among them
and cast lots for my garment.”

So this is what the soldiers did.

Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, "Woman, here is your son," and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.

Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, "I am thirsty." A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken," and, as another scripture says, "They will look on the one they have pierced."

Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate's permission, he came and took the body away. He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

Day 46 • Holy Saturday • April 4

Job 14:1-14

"Man, who is born of a woman, is of few days, and full of trouble. He grows up like a flower, and is cut down. He also flees like a shadow, and doesn't continue. Do you open your eyes on such a one, and bring me into judgment with you? Who can bring a clean thing out of an unclean? Not one. Seeing his days are determined, the number of his months is with you, and you have appointed his bounds that he can't pass. Turn from him, that he may rest, until he accomplishes, as a hireling, his day.

"For there is hope for a tree if it is cut down, that it will sprout again, that the tender branch of it will not cease. Though its root grows old in the earth, and its stock dies in the ground, yet through the scent of water it will bud, and sprout boughs like a plant. But man dies, and is laid low. Yes, man gives up the spirit, and where is he? As the waters fail from the sea, and the river wastes and dries up, so man lies down and doesn't rise. Until the heavens are no more, they will not awake, nor be roused out of their sleep.

"Oh that you would hide me in Sheol, that you would keep me secret until your wrath is past, that you would appoint me a set time and remember me! If a man dies, will he live again? I would wait all the days of my warfare, until my release should come."

Psalm 31:1-4, 15-16

In you, Yahweh, I take refuge. Let me never be disappointed. Deliver me in your righteousness. Bow down your ear to me. Deliver me speedily. Be to me a strong rock, a house of defense to save me. For you are my rock and my fortress, therefore for your name's sake lead me and guide me. Pluck me out of the net that they have laid secretly for me, for you are my stronghold.

My times are in your hand. Deliver me from the hand of my enemies, and from those who persecute me. Make your face to shine on your servant. Save me in your loving kindness.

1 Peter 4:1-8

Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind; for he who has suffered in the flesh has ceased from sin, that you no longer should live the rest of

your time in the flesh for the lusts of men, but for the will of God. For we have spent enough of our past time doing the desire of the Gentiles, and having walked in lewdness, lusts, drunken binges, orgies, carousings, and abominable idolatries. They think it is strange that you don't run with them into the same excess of riot, blaspheming. They will give account to him who is ready to judge the living and the dead. For to this end the Good News was preached even to the dead, that they might be judged indeed as men in the flesh, but live as to God in the spirit. But the end of all things is near. Therefore be of sound mind, self-controlled, and sober in prayer. And above all things be earnest in your love among yourselves, for love covers a multitude of sins.

Matthew 27:57-66

When evening had come, a rich man from Arimathea named Joseph, who himself was also Jesus' disciple, came. This man went to Pilate and asked for Jesus' body. Then Pilate commanded the body to be given up. Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had cut out in the rock. Then he rolled a large stone against the door of the tomb, and departed. Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

Now on the next day, which was the day after the Preparation Day, the chief priests and the Pharisees were gathered together to Pilate, saying, "Sir, we remember what that deceiver said while he was still alive: 'After three days I will rise again.' Command therefore that the tomb be made secure until the third day, lest perhaps his disciples come at night and steal him away, and tell the people, 'He is risen from the dead;' and the last deception will be worse than the first." Pilate said to them, "You have a guard. Go, make it as secure as you can." So they went with the guard and made the tomb secure, sealing the stone.

Easter Morning Awaits

The journey through Lent concludes in silence and waiting. Tomorrow is the Resurrection of our Lord, Easter Sunday, April 5, 2026. May this season have drawn you closer to Christ, deepened your faith, and prepared your heart for the joy of Easter morning.

Ash Wednesday

by T. S. Eliot

Because I do not hope to turn again
Because I do not hope
Because I do not hope to turn
Desiring this man's gift and that man's scope
I no longer strive to strive towards such things
(Why should the aged eagle stretch its wings?)
Why should I mourn
The vanished power of the usual reign?

Because I do not hope to know
The infirm glory of the positive hour
Because I do not think
Because I know I shall not know
The one veritable transitory power
Because I cannot drink
There, where trees flower, and springs flow,
for there is nothing again

Because I know that time is always time
And place is always and only place
And what is actual is actual only for one time
And only for one place
I rejoice that things are as they are and
I renounce the blessed face
And renounce the voice
Because I cannot hope to turn again
Consequently I rejoice, having to construct something
Upon which to rejoice

And pray to God to have mercy upon us
And pray that I may forget
These matters that with myself I too much discuss
Too much explain
Because I do not hope to turn again
Let these words answer
For what is done, not to be done again
May the judgement not be too heavy upon us

Because these wings are no longer wings to fly
But merely vans to beat the air
The air which is now thoroughly small and dry
Smaller and dryer than the will
Teach us to care and not to care Teach us to sit still.

Pray for us sinners now and at the hour of our death
Pray for us now and at the hour of our death.

II

Lady, three white leopards sat under a juniper-tree
In the cool of the day, having fed to satiety
On my legs my heart my liver
And that which had been contained
In the hollow round of my skull. And God said
Shall these bones live? shall these
Bones live? And that which had been contained
In the bones (which were already dry) said chirping:
Because of the goodness of this Lady
And because of her loveliness, and because
She honours the Virgin in meditation,
We shine with brightness. And I who am here dissembled
Proffer my deeds to oblivion, and my love
To the posterity of the desert and the fruit of the gourd.
It is this which recovers
My guts the strings of my eyes and the indigestible portions
Which the leopards reject. The Lady is withdrawn
In a white gown, to contemplation, in a white gown.
Let the whiteness of bones atone to forgetfulness.
There is no life in them. As I am forgotten
And would be forgotten, so I would forget
Thus devoted, concentrated in purpose. And God said
Prophecy to the wind, to the wind only for only
The wind will listen. And the bones sang chirping
With the burden of the grasshopper, saying

Lady of silences
Calm and distressed
Torn and most whole
Rose of memory
Rose of forgetfulness
Exhausted and life-giving
Worried reposeful
The single Rose
Is now the Garden
Where all loves end
Terminate torment
Of love unsatisfied
The greater torment
Of love satisfied
End of the endless
Journey to no end

Conclusion of all that
Is inconclusible
Speech without word and
Word of no speech
Grace to the Mother
For the Garden
Where all love ends.

Under a juniper-tree the bones sang,
Scattered and shining
We are glad to be scattered,
We did little good to each other,
Under a tree in the cool of day,
With the blessing of sand,
Forgetting themselves and each other,
United In the quiet of the desert.
This is the land which ye Shall divide by lot.
And neither division nor unity Matters.
This is the land.
We have our inheritance.

III

At the first turning of the second stair
I turned and saw below
The same shape twisted on the banister
Under the vapour in the fetid air
Struggling with the devil of the stairs who wears
The deceitful face of hope and of despair.

At the second turning of the second stair
I left them twisting, turning below;
There were no more faces and the stair was dark,
Damp, jagged, like an old man's mouth drivelling,
beyond repair,
Or the toothed gullet of an aged shark.

At the first turning of the third stair
Was a slotted window bellied like the figs's fruit
And beyond the hawthorn blossom and a pasture scene
The broadbacked figure drest in blue and green
Enchanted the maytime with an antique flute.
Blown hair is sweet, brown hair over the mouth blown,
Lilac and brown hair;
Distraction, music of the flute,
stops and steps of the mind
over the third stair,

Fading, fading; strength beyond hope and despair
Climbing the third stair.

Lord, I am not worthy
Lord, I am not worthy

but speak the word only.

IV

Who walked between the violet and the violet
Who walked between
The various ranks of varied green
Going in white and blue, in Mary's colour,
Talking of trivial things
In ignorance and knowledge of eternal dolour
Who moved among the others as they walked,
Who then made strong the fountains
and made fresh the springs

Made cool the dry rock and made firm the sand
In blue of larkspur, blue of Mary's colour,
Sovegna vos

Here are the years that walk between, bearing
Away the fiddles and the flutes, restoring
One who moves in the time between sleep and waking
White light folded, sheathing about her, folded.
The new years walk, restoring
Through a bright cloud of tears, the years, restoring
With a new verse the ancient rhyme. Redeem
The time. Redeem
The unread vision in the higher dream
While jewelled unicorns draw by the gilded hearse.

The silent sister veiled in white and blue
Between the yews, behind the garden god,
Whose flute is breathless,
bent her head and signed but spoke no word

But the fountain sprang up and the bird sang down
Redeem the time, redeem the dream
The token of the word unheard, unspoken
Till the wind shake a thousand whispers from the yew

And after this our exile

V

If the lost word is lost, if the spent word is spent
If the unheard, unspoken
Word is unspoken, unheard;
Still is the unspoken word, the Word unheard,
The Word without a word, the Word within
The world and for the world;
And the light shone in darkness and
Against the Word the unstilled world still whirled
About the centre of the silent Word.

O my people, what have I done unto thee.

Where shall the word be found, where will the word
Resound? Not here, there is not enough silence
Not on the sea or on the islands, not
On the mainland, in the desert or the rain land,
For those who walk in darkness
Both in the day time and in the night time
The right time and the right place are not here
No place of grace for those who avoid the face
No time to rejoice for those who walk among noise
and deny the voice

Will the veiled sister pray for
Those who walk in darkness,
who chose thee and oppose thee,
Those who are torn on the horn between season and season,
time and time, between
Hour and hour, word and word, power and power,
those who wait
In darkness? Will the veiled sister pray
For children at the gate
Who will not go away and cannot pray:
Pray for those who chose and oppose

O my people, what have I done unto thee.

Will the veiled sister between the slender
Yew trees pray for those who offend her
And are terrified and cannot surrender
And affirm before the world and deny between the rocks
In the last desert before the last blue rocks
The desert in the garden the garden in the desert
Of drouth, spitting from the mouth the withered apple-seed.

O my people.

VI

Although I do not hope to turn again
Although I do not hope
Although I do not hope to turn

Wavering between the profit and the loss
In this brief transit where the dreams cross
The dreamcrossed twilight between birth and dying
(Bless me father) though I do not wish to wish these things
From the wide window towards the granite shore
The white sails still fly seaward, seaward flying
Unbroken wings

And the lost heart stiffens and rejoices
In the lost lilac and the lost sea voices
And the weak spirit quickens to rebel
For the bent golden-rod and the lost sea smell
Quickens to recover
The cry of quail and the whirling plover
And the blind eye creates
The empty forms between the ivory gates
And smell renews the salt savour of the sandy earth

This is the time of tension between dying and birth
The place of solitude where three dreams cross
Between blue rocks
But when the voices shaken from the yew-tree drift away
Let the other yew be shaken and reply.

Blessèd sister, holy mother,
spirit of the fountain,
spirit of the garden,
Suffer us not to mock ourselves with falsehood
Teach us to care and not to care
Teach us to sit still
Even among these rocks,
Our peace in His will
And even among these rocks
Sister, mother
And spirit of the river, spirit of the sea,
Suffer me not to be separated

And let my cry come unto Thee.

