



# JOURNAL

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Prayers, Scriptures, &  
Meditations on Unity

## ✦ Christ, Our Hope for Reconciliation

This Lent, the clergy are calling Church of the Resurrection to focus on Christ, our hope for reconciliation (EPHESIANS 2:14). Pray and fast that reconciliation may happen in these ways:

- + people far from God may return to Him, and we may serve and love them
- + broken or strained relationships may be mended by forgiveness, courage, and overcoming love
- + our relationships with Anglicans in the Upper Midwest may grow and lead to greater mission

This Journal is a collection of prayers, Scriptures, and meditations on the theme of unity for use in your daily time with the Lord.

Visit [www.churchrez.org/lent](http://www.churchrez.org/lent) for other devotional resources.

## 1. ASH WEDNESDAY

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

## 2. THURSDAY AFTER ASH WEDNESDAY

The body of Christ is not many bodies but one body. For just as the bread, which consists of many grains, is made one to the point that the separate grains are no longer visible, even though they are still there, so we are joined to each other and to Christ.

But if we are all nourished by the same source and become one with him, why do we not also show forth the same love and become one in this respect too? This was what it was like in ancient times, as we see in Acts: “For the multitude of those who believed were of one heart and one soul. *John Chrysostom (c. 347–407)*

*We thank you, our Father, for the life and knowledge which you have made known to us through Jesus your Servant; to you be the glory for ever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let your Church be gathered together from the ends of the earth into your kingdom; for yours is the glory and the power through Jesus Christ for ever. Amen. (Didache, c.100)*

## 3. FRIDAY AFTER ASH WEDNESDAY

And when the blessed Polycarp visited Rome in Anicetus’s time, though they had minor disagreements also on other matters, they made peace immediately, having no wish to quarrel on this point. Anicetus could not persuade Polycarp not to observe it, since he had always done so with John, our Lord’s disciple, and the other apostles whom he knew. Nor did Polycarp persuade Anicetus to observe it, who said that he was bound to the practice of the presbyters before him.

Nevertheless, they communed with each other, and in church Anicetus yielded the consecration of the Eucharist to Polycarp, obviously out of respect. They parted from each other in peace, and peace in the whole church was maintained both by those who observed and those who did not.

*Irenaeus of Lyons (c. 125–202), Letter to Victor (quoted by Eusebius)*

*O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen. (BCP, p. 230)*

## 4. SATURDAY AFTER ASH WEDNESDAY

That bread which you can see on the altar, sanctified by the word of God, is the body of Christ. That cup, or rather what the cup contains, sanctified by the word of God, is the blood of Christ. It was by means of these things that the Lord Christ wished to present us with his body and blood, which he shed for our sake for the forgiveness of sins. If you receive them well, you are yourselves what you receive. You see, the apostle says, We, being many, are one loaf, one body (1 COR 10:17). That’s how he explained the sacrament of the Lord’s table; one loaf, one body, is what we all are, many though we be.

In this loaf of bread you are given clearly to understand how much you should love unity. I mean, was that loaf made from one grain? Weren’t there many grains of wheat? But before they came into the loaf they were all separate; they were joined together by means of water after a certain amount of pounding and crushing. Unless wheat is ground, after all, and moistened with water, it can’t possibly get into this shape which is called bread. In the same way you too were being ground and pounded, as it were, by the humiliation of fasting and the sacrament of exorcism. Then came baptism, and you were, in a manner of speaking, moistened with water in order to be shaped into bread. But it’s not yet bread without fire to bake it. So what does fire represent? That’s the chrism, the anointing. Oil, the fire-feeder, you see, is the sacrament of the Holy Spirit. *Augustine of Hippo (354–430)*

*Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. (BCP, 232)*

## 5. FIRST SUNDAY IN LENT

MARK 1:9–13

<sup>9</sup>In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.<sup>10</sup> And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove. <sup>11</sup> And a voice came from heaven, “You are my beloved Son; [a] with you I am well pleased.”

<sup>12</sup>The Spirit immediately drove him out into the wilderness. <sup>13</sup> And he was in the wilderness forty days, being tempted by Satan. And he was with the wild animals, and the angels were ministering to him.

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

## 6. MONDAY IN THE FIRST WEEK OF LENT

“Although the universal Church of God is constituted of distinct orders of members, still, in spite of the many parts of its holy body, the Church subsists as an integral whole, just as the Apostle says: We are all one in Christ. No difference in office is so great that anyone can be separated, through lowliness, from the head. In the unity of faith and baptism, therefore, our community is undivided.

There is a common dignity, as the apostle Peter says in these words: And you are built up as living stones into spiritual houses, a holy priesthood, offering spiritual sacrifices which are acceptable to God through Jesus Christ. And again: But you are a chosen people, a royal priesthood, a holy nation, a people set apart.”

“For all, regenerated in Christ, are made kings by the sign of the cross; they are consecrated priests by the oil of the Holy Spirit, so that beyond the special service of our ministry as priests, all spiritual and mature Christians know that they are a royal race and are sharers in the office of the priesthood.”

*Leo the Great (c. 400–461)*

*Almighty God, your Son Jesus Christ ascended to the throne of heaven that he might rule over all things as Lord. Keep the Church in the unity of the Spirit and in the bond of his peace, and bring the whole of creation to worship at his feet, who is alive and reign with you and the Holy Spirit, one God now and fore ever. Amen. (Canadian Book of Alternative Services, 1985)*

## 7. TUESDAY IN THE FIRST WEEK OF LENT

PSALM 133

<sup>1</sup>Behold, how good and pleasant it is  
when brothers dwell in unity!

<sup>2</sup>It is like the precious oil on the head,  
running down on the beard,  
on the beard of Aaron,  
running down on the collar of his robes!

<sup>3</sup>It is like the dew of Hermon,  
which falls on the mountains of Zion!  
For there the LORD has commanded the blessing,  
life forevermore.

*Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen. (BCP, p. 230)*

## 8. WEDNESDAY IN THE FIRST WEEK OF LENT

Behold, how good and pleasant it is for brothers to dwell in unity! It is good and pleasant for brothers to dwell in unity, because when they do so their association creates the assembly of the Church. The term “brothers” describes the bond of affection arising from their singleness of purpose.

We read that when the apostles first preached, the chief instruction they gave lay in this saying: The hearts and minds of all believers were one. So it is fitting for the people of God to be brothers under one Father, to be united under one Spirit, to live in harmony under one roof, to be limbs of one body.

It is pleasant and good for brothers to dwell in unity. The prophet suggested a comparison for this good and pleasant activity when he said: It is like the ointment on the head which ran down over the beard of Aaron, down upon the collar of his garment. Aaron’s oil was made of the perfumes used to anoint a priest. It was God’s decision that his priest should have his consecration first, and that our Lord should be so anointed, but not visibly, by those who are joined with him. Aaron’s anointing did not belong to this world; it was not done with the horn used for kings, but with the oil of gladness. So afterward Aaron was called the anointed one as the Law proscribed.

When this oil is poured out upon men of unclean heart, it snuffs out their lives, but when it is received as an anointing of love, it exudes the sweet odour of harmony with God. As Paul says, we are the goodly fragrance of Christ. So just as it was pleasing to God when Aaron was anointed priest with this oil, so it is good and pleasant for brothers to dwell in unity.  
*Hilary of Poitiers (c. 300–368)*

*Gracious Father, we pray for your holy Catholic Church. Fill it with all truth, in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ your Son our Savior. (BCP, p. 816)*

## 9. THURSDAY IN THE FIRST WEEK OF LENT

Luke says that the Spirit came down on the disciples at Pentecost, after the Lord’s ascension, with power to open the gates of life to all nations and to make known to them the new covenant. So it was that men of every language joined in singing one song of praise to God, and scattered tribes, restored to unity by the Spirit, were offered to the Father as the first-fruits of all the nations.

This was why the Lord had promised to send the Advocate: he was to prepare us as an offering to God. Like dry flour, which cannot become one lump of dough, one loaf of bread, without moisture, we who are many could not become one in Christ Jesus without the water that comes down from heaven. And like parched ground, which yields no harvest unless it receives moisture, we who were once like a waterless tree could never have lived and borne fruit without this abundant rainfall from above. Through the baptism that liberates us from change and decay we have become one in body; through the Spirit we have become one in soul.  
*Irenaeus of Lyons, Against Heresies (c. 185)*

*Almighty God, your Son our Lord Jesus Christ gave us the wonderful sacrament of his body and blood to represent his death and to celebrate his resurrection: Strengthen our devotion to him in these holy mysteries and through them renew our unity with him and with one another that we may grow in grace and in the knowledge of our salvation; through Jesus Christ our Lord. (South African Prayer Book, 1989)*

## 10. FRIDAY IN THE FIRST WEEK OF LENT

JOHN 17:6–26

<sup>6</sup>I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. <sup>7</sup>Now they know that everything that you have given me is from you. <sup>8</sup>For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me. <sup>9</sup>I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. <sup>10</sup>All mine are yours, and yours are mine, and I am glorified in

them.<sup>11</sup> And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one.<sup>12</sup> While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled.<sup>13</sup> But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves.<sup>14</sup> I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world.<sup>15</sup> I do not ask that you take them out of the world, but that you keep them from the evil one.<sup>16</sup> They are not of the world, just as I am not of the world.<sup>17</sup> Sanctify them in the truth; your word is truth.<sup>18</sup> As you sent me into the world, so I have sent them into the world.<sup>19</sup> And for their sake I consecrate myself, that they also may be sanctified in truth.

<sup>20</sup>“I do not ask for these only, but also for those who will believe in me through their word,<sup>21</sup> that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.<sup>22</sup> The glory that you have given me I have given to them, that they may be one even as we are one,<sup>23</sup> I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.<sup>24</sup> Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.<sup>25</sup> O righteous Father, even though the world does not know you, I know you, and these know that you have sent me.<sup>26</sup> I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.

*Heavenly Father, you have taught us that in loving you and our fellow men we keep your commandments: Give us the spirit of grace and peace that we, united to one another in brotherly love, may serve you with our whole heart; through Jesus Christ our Lord. (Irish Alternative Prayer Book, 1984)*

## 11. SATURDAY IN THE FIRST WEEK OF LENT

But how else is the love with which the Father has loved the Son in us as well, except because of the fact that we are his members and are loved in him – since he is loved in the totality of his person as both head and members? Therefore he added, “and I in them,” as if he were saying, “Since I am also in them.” For in one sense he is in us as in his temple. But in another sense, he is also in us because we are also part of him: when he became man and our head, we became his body.  
*Augustine of Hippo (354–430)*

*Lord Jesus Christ, you said to your apostles, “Peace I give to you; my own peace I leave with you: “Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Spirit you live and reign, now and for ever. (BCP, p. 395)*

## 12. SECOND SUNDAY IN LENT

MARK 8:31–38

<sup>31</sup>And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again.<sup>32</sup> And he said this plainly. And Peter took him aside and began to rebuke him.<sup>33</sup> But turning and seeing his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man.”

<sup>34</sup>And calling the crowd to him with his disciples, he said to them, “If anyone would come after me, let him deny himself and take up his cross and follow me.<sup>35</sup> For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel’s will save it.<sup>36</sup> For what does it profit a man to gain the whole world and forfeit his soul? <sup>37</sup>For what can a man give in return for his soul? <sup>38</sup>For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.

*O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever.*

### 13. MONDAY IN THE SECOND WEEK OF LENT

The unity of the body consists in the fact that its many members supply the things which the other parts lack. If everyone in the church were equal, there would be no body, because a body is governed according to the difference in the functions of its members. This means that a weak brother cannot say that he is not a part of the body simply because he is not strong.

Paul is saying that the human body is so organized that all its members are necessary, and because of this, all are concerned for one another. On cannot exist without the other, and parts of which are thought to be inferior are usually more necessary. No one ought to be despised as useless. *Ambrosiaster (fourth century)*

*Almighty and everliving God, ruler of all things in heaven and earth, hear our prayers for this parish family. Strengthen the faithful, arouse the careless, and restore the penitent. Grant us all things necessary for our common life, and bring us all to be of one heart and mind within your holy Church. (BCP, p. 817)*

### 14. TUESDAY IN THE SECOND WEEK OF LENT

ROMANS 12:4–8

<sup>4</sup>For as in one body we have many members, and the members do not all have the same function, <sup>5</sup>so we, though many, are one body in Christ, and individually members one of another. <sup>6</sup>Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; <sup>7</sup>if service, in our serving; the one who teaches, in his teaching; <sup>8</sup>the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

*Almighty Father, whose blessed Son before his passion prayed for his disciples that they might be one, as you and he are one: Grant that your Church, being bound together in love and obedience to you, may be united in one body by the one Spirit, that the world may believe in him whom you have sent, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. (BCP, p. 255)*

### 15. WEDNESDAY IN THE SECOND WEEK OF LENT

The apostle taught us that our community, the community by which we are joined to one another, springs from God, when he said, “do not forget good works and communion, for God takes pleasure in such sacrifices” (HEB. 13:16). We read the same thing in the Acts of the Apostles: “For the multitude of believers had one heart and soul, and no one called anything his own.

They held everything in common. And the apostles gave witness to the resurrection of the Lord Jesus with great power” (ACTS 4:32–33). The psalmist is in agreement with these words when he says, “Behold, how good and how delightful it is for brothers to live together.” And let us who live together in the koinonia and who are united to one another in mutual charity, so apply ourselves that, just as we deserved fellowship with the holy fathers in this life, we may also be their companions in the life to come.

*Horsiesi of Egypt (? - c. 390)*

*O God, according to your promise, you have given your Holy Spirit to us your people, that we might know the freedom of your children and taste on earth our heavenly inheritance: Grant that we may ever hold fast the unity which he gives, and, living in his power, may be your witnesses to all men; through Jesus Christ our Lord. (Church of South India Book of Common Worship, 1963)*

## 16. THURSDAY IN THE SECOND WEEK OF LENT

It is possible to agree on a form of words but still harbor dissent. It is also possible to share the same opinion with someone but not the same feelings. For example, it is possible to be united in faith without being united in love. This is why Paul says that we must be united both in mind and in judgment.

*John Chrysostom (c. 347–407)*

*O God the Father of our Lord Jesus Christ, our only Savior, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions; take away all hatred and prejudice, and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify you; through Jesus Christ our Lord. (BCP, p. 818)*

## 17. FRIDAY IN THE SECOND WEEK OF LENT

1 CORINTHIANS 1:10–17

<sup>10</sup> I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment. <sup>11</sup> For it has been reported to me by Chloe's people that there is quarreling among you, my brothers. <sup>12</sup> What I mean is that each one of you says, "I follow Paul," or "I follow Apollos," or "I follow Cephas," or "I follow Christ." <sup>13</sup> Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? <sup>14</sup> I thank God that I baptized none of you except Crispus and Gaius, <sup>15</sup> so that no one may say that you were baptized in my name. <sup>16</sup> (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) <sup>17</sup> For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.

*Eternal and infinite God, you have inspired us to acknowledge the glory of the Trinity and in your divine power to worship the Unity: keep us stead-*

*fast in this faith and unite us in your boundless love, that we may always praise you, Father, Son and Holy Spirit, one god now and forever. (South African Prayer Book, 1989)*

## 18. SATURDAY IN THE SECOND WEEK OF LENT

By using the example of the body, Paul teaches that it is impossible for any one of us to do everything on our own, for we are members of each other and need one another. For this reason we ought to behave toward one another with care, because we need each other's gifts.

*Ambrosiaster (fourth century)*

*O Holy Jesus, by the travail of your soul you have made a people to be born out of every kindred and nation and tongue: Grant that all those who are called into the unity of your Church to be the children of God by the washing of regeneration, may have one faith in their hearts, and one law of holiness in their lives; through your merits in unity with the Father and the Holy Spirit, one God, world without end. (American BCP, 1885)*

## 19. THIRD SUNDAY IN LENT

JOHN 2:13–22

<sup>13</sup> The Passover of the Jews was at hand, and Jesus went up to Jerusalem. <sup>14</sup> In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. <sup>15</sup> And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. <sup>16</sup> And he told those who sold the pigeons, "Take these things away; do not make my Father's house a house of trade." <sup>17</sup> His disciples remembered that it was written, "Zeal for your house will consume me."

<sup>18</sup> So the Jews said to him, "What sign do you show us for doing these things?" <sup>19</sup> Jesus answered them, "Destroy this temple, and in three days I will raise it up." <sup>20</sup> The Jews then said, "It has taken forty-six years to build this temple,[a] and will you raise it up in three days?" <sup>21</sup> But he was speaking about the temple of his body. <sup>22</sup> When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

*Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.*

## 20. MONDAY IN THE THIRD WEEK OF LENT

All who receive the sacred flesh of Christ are united with him as members of his body. This is the teaching of Saint Paul when he speaks of the mystery of our religion that was hidden from former generations, but has now been revealed to the holy apostles and prophets by the Spirit; namely, that the Gentiles are joint-heirs with the Jews, that they are members of the same body, and that they have a share in the promise made by God in Christ Jesus.

If, in Christ, all of us, both ourselves and he who is within us by his own flesh, are members of the same body, is it not clear that we are one, both with one another and with Christ? He is the bond that unites us, because he is at once both God and man.

With regard to our unity in the Spirit, we may say, following the same line of thought, that all of us who have received one and the same Spirit, the Holy Spirit, are united intimately, both with one another and with God. Taken separately, we are many, and Christ sends the Spirit, who is both the Father's Spirit and his own, to dwell in each of us. Yet that Spirit, being one and indivisible, gathers together those who are distinct from each other as individuals, and causes them all to be seen as a unity in himself. Just as Christ's sacred flesh has power to make those in whom it is present into one body, so the one, indivisible Spirit of God, dwelling in all, causes all to become one in spirit.

Therefore, Saint Paul appeals to us to bear with one another charitably, and to spare no effort in securing, by the bonds of peace, the unity that comes from the Spirit. There is but one body and one Spirit, just as there is but one hope held out to us by God's call. There is one Lord, one faith, one baptism, one God and Father of all, who is above all, and works through all, and is in all. If the one Spirit dwells in us, the one God and

Father of all will be in us, and he, through his Son, will gather together into unity with one another and with himself all who share in the Spirit.  
*Cyril of Alexandria (c. 376–444)*

*Almighty and eternal God, you have called us to be your people: Bring us to closer unity and fellowship with you and one another so that every member of your Church may serve you in holiness and truth; through our Lord and Saviour Jesus Christ. (Irish Alternative Prayer Book, 1984)*

## 21. TUESDAY IN THE THIRD WEEK OF LENT

EPHESIANS 4:1–16

<sup>1</sup>“I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, <sup>2</sup>with all humility and gentleness, with patience, bearing with one another in love, <sup>3</sup>eager to maintain the unity of the Spirit in the bond of peace. <sup>4</sup>There is one body and one Spirit—just as you were called to the one hope that belongs to your call—<sup>5</sup>one Lord, one faith, one baptism, <sup>6</sup>one God and Father of all, who is over all and through all and in all. <sup>7</sup>But grace was given to each one of us according to the measure of Christ's gift. <sup>8</sup>Therefore it says,

“When he ascended on high he led a host of captives,  
and he gave gifts to men.”

<sup>9</sup>(In saying, “He ascended,” what does it mean but that he had also descended into the lower regions, the earth? <sup>10</sup>He who descended is the one who also ascended far above all the heavens, that he might fill all things.) <sup>11</sup>And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, <sup>12</sup>to equip the saints for the work of ministry, for building up the body of Christ, <sup>13</sup>until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, <sup>14</sup>so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. <sup>15</sup>Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, <sup>16</sup>from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.”

*We thank you, our Father, for the life and knowledge which you have made known to us through Jesus your Servant; to you be the glory for ever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let your Church be gathered together from the ends of the earth into your kingdom; for yours is the glory and the power through Jesus Christ for ever. (Didache, c. 100)*

### **22. WEDNESDAY IN THE THIRD WEEK OF LENT**

In the body it is the living spirit that holds all members together, even when they are far apart. So it is here. The purpose for which the Spirit was given was to bring into unity all who remain separated by different ethnic and cultural divisions: young and old, rich and poor, women and men.

*John Chrysostom (c. 347–407)*

*O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. (BCP, p. 230)*

### **23. THURSDAY IN THE THIRD WEEK OF LENT**

Try to gather together more frequently to give thanks to God and to praise him. For when you come together frequently, Satan's powers are undermined, and the destruction he threatens is done away with in the unanimity of your faith. Nothing is better than peace, in which all warfare between heaven and earth is brought to an end.

None of this will escape you if you have perfect faith and love toward Jesus Christ. These are the beginning and the end of life: faith the beginning, love the end. When these two are found together, there is God, and everything else concerning right living follows from them.

*Ignatius of Antioch (c. 35–108)*

*Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the*

*glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. (BCP, p. 232)*

### **24. FRIDAY IN THE THIRD WEEK OF LENT**

COLOSSIANS 2:16–19

<sup>16</sup>Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. <sup>17</sup>These are a shadow of the things to come, but the substance belongs to Christ. <sup>18</sup>Let no one disqualify you, insisting on asceticism and worship of angels, going on in detail about visions, puffed up without reason by his sensuous mind, <sup>19</sup>and not holding fast to the Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God.

*Almighty God, your Son Jesus Christ ascended to the throne of heaven that he might rule over all things as Lord. Keep the Church in the unity of the Spirit and in the bond of his peace, and bring the whole of creation to worship at his feet, who is alive and reign with you and the Holy Spirit, one God now and fore ever. (Canadian Book of Alternative Services, 1985)*

### **25. SATURDAY IN THE THIRD WEEK OF LENT**

There is one Spirit that prevails when we believe the gospel wisely and live in accordance with it. This is why Paul calls them to stand firm in one Spirit. The soul's task is to overcome contrary feelings in the body. Therefore he in effect is calling them to stand in one Spirit and fight together with one soul with the faith of the gospel.

*Marius Victorinus (c. 300–c. 370)*

*Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. (BCP, p. 230)*

## 26. FOURTH SUNDAY IN LENT

JOHN 6:4–15

<sup>4</sup>Now the Passover, the feast of the Jews, was at hand. <sup>5</sup>Lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus said to Philip, “Where are we to buy bread, so that these people may eat?” <sup>6</sup>He said this to test him, for he himself knew what he would do. <sup>7</sup>Philip answered him, “Two hundred denarii[a] worth of bread would not be enough for each of them to get a little.” <sup>8</sup>One of his disciples, Andrew, Simon Peter’s brother, said to him, <sup>9</sup>“There is a boy here who has five barley loaves and two fish, but what are they for so many?” <sup>10</sup>Jesus said, “Have the people sit down.” Now there was much grass in the place. So the men sat down, about five thousand in number. <sup>11</sup>Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated. So also the fish, as much as they wanted. <sup>12</sup>And when they had eaten their fill, he told his disciples, “Gather up the leftover fragments, that nothing may be lost.” <sup>13</sup>So they gathered them up and filled twelve baskets with fragments from the five barley loaves left by those who had eaten. <sup>14</sup>When the people saw the sign that he had done, they said, “This is indeed the Prophet who is to come into the world!”

<sup>15</sup>Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself.

*Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.*

## 27. MONDAY IN THE FOURTH WEEK OF LENT

The bond of our unity cannot be firm unless the bond of charity has tied us together in indivisible solidarity... It is the connection of the entire body which makes for one health, one beauty. And this connection requires the unanimity of the entire body, but especially it demands harmony among the bishops.

*Leo the Great (c. 400–461)*

*Gracious Father, we pray for your holy Catholic Church. Fill it with all truth, in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ your Son our Savior. (BCP, p. 816)*

## 28. TUESDAY IN THE FOURTH WEEK OF LENT

1 CORINTHIANS 12:4–26

<sup>4</sup>Now there are varieties of gifts, but the same Spirit; <sup>5</sup>and there are varieties of service, but the same Lord; <sup>6</sup>and there are varieties of activities, but it is the same God who empowers them all in everyone. <sup>7</sup>To each is given the manifestation of the Spirit for the common good. <sup>8</sup>For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, <sup>9</sup>to another faith by the same Spirit, to another gifts of healing by the one Spirit, <sup>10</sup>to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. <sup>11</sup>All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.

<sup>12</sup>For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. <sup>13</sup>For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

<sup>14</sup>For the body does not consist of one member but of many. <sup>15</sup>If the foot should say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body. <sup>16</sup>And if the ear should say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body. <sup>17</sup>If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? <sup>18</sup>But as it is, God arranged the members in the body, each one of them, as he chose. <sup>19</sup>If all were a single member, where would the body be? <sup>20</sup>As it is, there are many parts, yet one body. <sup>21</sup>The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” <sup>22</sup>On the contrary, the parts of the body that seem to be weaker are indispensable, <sup>23</sup>and on those parts

of the body that we think less honorable we bestow the greater honor, and our unrepresentable parts are treated with greater modesty,<sup>24</sup> which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it,<sup>25</sup> that there may be no division in the body, but that the members may have the same care for one another.<sup>26</sup> If one member suffers, all suffer together; if one member is honored, all rejoice together.

*Almighty God, your Son our Lord Jesus Christ gave us the wonderful sacrament of his body and blood to represent his death and to celebrate his resurrection: Strengthen our devotion to him in these holy mysteries and through them renew our unity with him and with one another that we may grow in grace and in the knowledge of our salvation; through Jesus Christ our Lord. (South African Prayer Book, 1989)*

### 29. WEDNESDAY IN THE FOURTH WEEK OF LENT

Even if the body had only its most important members, it would still be useless without the others.  
*Theodoret of Cyr (c. 393–457)*

*Heavenly Father, you have taught us that in loving you and our fellow men we keep your commandments: Give us the spirit of grace and peace that we, united to one another in brotherly love, may serve you with our whole heart; through Jesus Christ our Lord. (Irish Alternative Prayer Book, 1984)*

### 30. THURSDAY IN THE FOURTH WEEK OF LENT

If there were not great diversity among you, you could not be a body. If you were not a body, you could not be unified. If you were not one, you would not be equal in honor. It is because you are not all endowed with the same gift that you are a body.  
*John Chrysostom (c. 347–407)*

*Lord Jesus Christ, you said to your apostles, "Peace I give to you; my own peace I leave with you: Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Spirit you live and reign, now and for ever. (BCP, p. 395)*

### 31. FRIDAY IN THE FOURTH WEEK OF LENT

COLOSSIANS 3:12–17

<sup>12</sup>Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience,<sup>13</sup> bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.<sup>14</sup> And above all these put on love, which binds everything together in perfect harmony.<sup>15</sup> And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful.<sup>16</sup> Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.<sup>17</sup> And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

*Almighty and everliving God, ruler of all things in heaven and earth, hear our prayers for this parish family. Strengthen the faithful, arouse the careless, and restore the penitent. Grant us all things necessary for our common life, and bring us all to be of one heart and mind within your holy Church. (BCP, p. 817)*

### 32. SATURDAY IN THE FOURTH WEEK OF LENT

Suppose you had a disjointed finger. Would you not tremble in all your limbs? Would you not hurry to the doctor to have the finger set? Surely, then, your body is in good condition when all its members are in agreement, the one with the other. Then you are considered healthy and really are well....

Aren't the hairs of your head certainly of less value than your other members? What is cheaper, more despicable, more lowly in your body than the hairs of your head? Yet if the barber trims your hair unskillfully, you become angry at him because he does not cut your hair evenly. Yet you do not maintain that same concern for unity of the members in the church.  
*Augustine of Hippo (354–430)*

*Almighty Father, whose blessed Son before his passion prayed for his disciples that they might be one, as you and he are one: Grant that your Church, being bound together in love and obedience to you, may be united in one body by the one Spirit, that the world may believe in him whom you have sent, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. (BCP, p. 255)*

### 33. FIFTH SUNDAY IN LENT

JOHN 12:20–33

<sup>20</sup> Now among those who went up to worship at the feast were some Greeks. <sup>21</sup> So these came to Philip, who was from Bethsaida in Galilee, and asked him, “Sir, we wish to see Jesus.” <sup>22</sup> Philip went and told Andrew; Andrew and Philip went and told Jesus. <sup>23</sup> And Jesus answered them, “The hour has come for the Son of Man to be glorified. <sup>24</sup> Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. <sup>25</sup> Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. <sup>26</sup> If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.

<sup>27</sup> “Now is my soul troubled. And what shall I say? ‘Father, save me from this hour’? But for this purpose I have come to this hour. <sup>28</sup> Father, glorify your name.” Then a voice came from heaven: “I have glorified it, and I will glorify it again.” <sup>29</sup> The crowd that stood there and heard it said that it had thundered. Others said, “An angel has spoken to him.” <sup>30</sup> Jesus answered, “This voice has come for your sake, not mine. <sup>31</sup> Now is the judgment of this world; now will the ruler of this world be cast out. <sup>32</sup> And I, when I am lifted up from the earth, will draw all people to myself.” <sup>33</sup> He said this to show by what kind of death he was going to die.

*Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.*

### 34. MONDAY IN THE FIFTH WEEK OF LENT

Above all, the Teacher of peace and Master of unity did not want prayer to be made singly and privately, so that whoever prayed would pray for himself alone. We do not say My Father, who art in heaven or Give me this day my daily bread; nor does each one ask that only his own debt should be forgiven him; nor does he request for himself alone that he may not be led into temptation but delivered from evil. Our prayer is public and common, and when we pray, we pray not for one person but for the whole people, since we, the whole people, are one.

The God of peace and the Master of concord, who taught unity, willed that one should pray for all, just as he himself, being one, carried us all....

Thus, too, we find the Apostles and the disciples praying after the ascension of the Lord: They all continued with one accord in prayer, with the women and with Mary who was the mother of Jesus, and his brothers. They continued with one accord in prayer, showing, by the urgency and the unanimity of their praying, that God, who makes the inhabitants of a house to be of one mind, only admits to his divine and eternal home those among whom prayer is unanimous.

*Cyprian of Carthage (c. 200–258)*

*O God, according to your promise, you have given your Holy Spirit to us your people, that we might know the freedom of your children and taste on earth our heavenly inheritance: Grant that we may ever hold fast the unity which he gives, and, living in his power, may be your witnesses to all men; through Jesus Christ our Lord. (Church of South India Book of Common Worship, 1963)*

### 35. TUESDAY IN THE FIFTH WEEK OF LENT

PHILIPPIANS 1:27–30

<sup>27</sup> Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel, <sup>28</sup> and not frightened in anything by your opponents. This is a clear sign to them of their destruction, but of your salvation, and that from God. <sup>29</sup> For it has been granted to you that for the sake of Christ

you should not only believe in him but also suffer for his sake,<sup>30</sup> engaged in the same conflict that you saw I had and now hear that I still have.

*O God the Father of our Lord Jesus Christ, our only Savior, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions; take away all hatred and prejudice, and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify you; through Jesus Christ our Lord. (BCP, p. 818)*

### 36. WEDNESDAY IN THE FIFTH WEEK OF LENT

Paul says not that one person received more and another less of God's gifts but only that they are different. We all have different functions, but the body is one and the same.  
*John Chrysostom (c. 347–407)*

*Eternal and infinite God, you have inspired us to acknowledge the glory of the Trinity and in your divine power to worship the Unity: keep us steadfast in this faith and unite us in your boundless love, that we may always praise you, Father, Son and Holy Spirit, one god now and forever. (South African Prayer Book, 1989)*

### 37. THURSDAY IN THE FIFTH WEEK OF LENT

“For,” [Jesus says], “if they learn who you are, Father, then they will know that I am not separated from you. They will know that I am one of your most dearly loved, a true Son and someone who is closely knit to you. And those who are rightly persuaded of this will keep their faith focused on me and remain in perfect love. And as long as they exercise their love as they should, I remain in them.”

Isn't it great how he finishes off this discourse on the note of love, the mother of all blessings?  
*John Chrysostom (c. 347–407)*

*O Holy Jesus, by the travail of your soul you have made a people to be born out of every kindred and nation and tongue: Grant that all those who are called into the unity of your Church to be the children of God by the washing of regeneration, may have one faith in their hearts, and one law of holiness in their lives; through your merits in unity with the Father and the Holy Spirit, one God, world without end. (American BCP, 1885)*

### 38. FRIDAY IN THE FIFTH WEEK OF LENT

1 CORINTHIANS 10:16–17

<sup>16</sup> The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? <sup>17</sup> Because there is one bread, we who are many are one body, for we all partake of the one bread.

*Almighty and eternal God, you have called us to be your people: Bring us to closer unity and fellowship with you and one another so that every member of your Church may serve you in holiness and truth; through our Lord and Saviour Jesus Christ. (Irish Alternative Prayer Book, 1984)*

### 39. SATURDAY IN THE FIFTH WEEK OF LENT

Why is there strife and angry outbursts and dissensions and schisms and conflict among you? Do we not have one God and one Christ and one Spirit of grace that was poured out upon us? And is there not one calling in Christ? Why do we tear and rip apart the members of Christ and rebel against our own body and reach such a level of insanity that we forget that we are members of one another? Remember the words of Jesus our Lord, for he said: “Woe to that person! Rather than cause one of my elect to sin, it would have been good for that one not to have been born. It would have been better for that person to have been tied to a millstone and cast into the sea, rather than pervert one of my elect.” Your schism has perverted many; it has brought many to despair, plunged many into doubt and caused all of us to sorrow....

Take up the epistle of the blessed Paul the apostle. What did he first write to you in the beginning of the gospel? Truly he wrote to you to you in the Spirit about himself and Cephas and Apollos, because even then you had split into factions....

It is disgraceful dear friends, yes, utterly disgraceful and unworthy of your conduct in Christ, that it should be reported that the well-established and ancient church of the Corinthians, because of one or two persons, is rebelling against its presbyters. And this report has reached not only us but also those who differ from us, with the result that you heap blasphemies upon the name of the Lord because of your stupidity and create danger for yourselves as well.

Let us therefore root this out quickly, and let us fall down before the Master and pray to him with tears, so that he may be merciful and be reconciled to us, and restore us to the honorable and pure conduct that characterizes our love for others....

Let the one who has love in Christ fulfill the commandment of Christ. Who can describe the bond of God's love? Who is able to explain the mystery of its beauty? The height to which love leads is indescribable. Love unites us with God; love covers a multitude of sins; love endures all things, is patient in all things. There is nothing coarse, nothing arrogant in love. Love knows nothing of schisms, love leads no rebellions, love does everything in harmony. In love all the elect of God were made perfect; without love nothing is pleasing to God. In love the Master received us, in accordance with God's will, gave his blood for us, and his flesh for our flesh, and his life for our lives.

Let us therefore ask and petition his mercy, so that we may be found blameless in love, standing apart from any human factiousness.... Blessed are we, dear friends, if we continue to keep God's commandments in the harmony of love, so that our sins may be forgiven us through love.

*Clement of Rome, Letter to the Corinthians (c. 95)*

*O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. (BCP, p. 230)*

## ✦ Holy Week at Church of the Resurrection

Thank you for journeying with us through Lent. Please join us for our Holy Week services as we continue towards the Resurrection of our Lord at the Easter Vigil.

4/1 – Palm Sunday 9am & 11am

4/4 – Tenebrae 7pm

4/5 – Maundy Thursday 7pm

4/6 – Stations of the Cross 12pm & 3pm

4/6 – Good Friday 7pm

4/7 – Easter Vigil 7pm

4/8 – Easter Sunday 9am & 11am

4/15 – Easter Festival Week 2 Sunday 9am & 11am

4/22 – Easter Festival Week 2 Sunday 9am & 11am

4/29 – Easter Festival Week 3 Sunday 9am & 11am

Visit [www.churchrez.org/holyweek](http://www.churchrez.org/holyweek) for service locations and details.



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CHURCH OF THE  
RESURRECTION

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