

**Addresses
for
Morning and Evening Prayer**

**according to the
1943 Lectionary
of the
USA 1928 Book of Common Prayer**

**Intended for use
by Layreaders
in the absence of a priest**

**by Ed Pacht
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**Maundy Thursday
Good Friday**

Maundy Thursday

Morning Prayer

First Lesson: Jer 31:31-34

*Here beginneth the thirty-first verse
of the thirty-first chapter of the Prophet Jeremiah.*

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Here endeth the First Lesson.

Second Lesson: John 13:18-38

Here beginneth the eighteenth verse of the thirteenth chapter of the Gospel according to St. John.

18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you,

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Here endeth the Second Lesson.

Do we look at the crucifix and remember why?
 Are we prepared to follow Him
 as though we know the cost?
 Or do we expect that things will be easy?
 Do we want a faith that does everything for us,
 and doesn't cost?

Let us pray

Ah, Holy Jesus, how hast thou offended,
 that man to judge thee hath in hate pretended?
 By foes derided, by thine own rejected,
 O most afflicted.

Who was the guilty? Who brought this upon thee?
 Alas, my treason, Jesus hath undone thee.
 "Twas I, Lord Jesus, I it was denied thee"
 I crucified thee. Amen.

"Who hath believed our report?"

One woman did,
probably not the most reputable of women.
She knew who He was,
and brought precious oils to anoint Him,
an action dreadfully confusing to His hosts,
and even to His followers,
especially when He said,
*"in that she hath poured this ointment on my body,
she did it for my burial. "*

The entrance of Palm Sunday
looked like a triumphant entrance,
the coming of a conquering King,
and so it ultimately was,
but it was an entrance into fearful suffering,
painful betrayal, an unjust trial,
the heaping of shame upon the Innocent One,
and a horrible death.

The time was drawing near.
He celebrated Passover with His friends.
He gave them His own Body and Blood,
the seal of that soon-to-be-offered Sacrifice.
He went to the garden to pray with them,
and they failed him there.
He was arrested, and they ran and hid.
The boldest of His disciples quaked in fear,
and denied knowing Him.

"Who hath believed our report?"

asked Isaiah.
Have we? Have we really?
Do we know the consequences of our own sin?

Homily

It was the fateful night.
Though they did not yet know it
(except for the one who did),
they were about to witness the arrest of their Lord,
His abuse, His illegal trial,
and His cruel execution on a cross.
He gathered them together,
where things were prepared for a meal,
for a meal in remembrance of the Covenant
that God had made so long ago
with His chosen people.
They sat together for the timeless ritual.
the thanksgiving for the liberation
of an oppressed people from their bondage,
celebrating in a country that once again
was in bondage to a foreign oppressor.

There was a deeper bondage
that they, perhaps, did not have in mind,
a bondage to sin and condemnation,
to an evil that was within themselves,
and from which they could not flee.
At that meal he gave them the bread and the cup,
calling them His Body and Blood,
and declaring in them a New Covenant,
an inward Covenant,
such as was announced so long ago
by the Prophet Jeremiah.
He knelt before them, washed their feet,
and declared Himself their servant,
a service he was about to seal in His death.
One of them left to betray Him.

He led the rest to a garden to pray,
 and they could not keep awake to pray with Him.
 The arrest came.
 One of them betrayed Him,
 as He knew it would be.
 One of them shortly denied Him,
 just as He had said he would.
 The rest of them hid in fear.
 They were in bondage.
 They needed a Savior.

 That night and the next day
 they watched (or heard from a distance)
 as He underwent horror after horror,
 a cruel and illegal trial by night,
 two more trials, both before King Herod
 and before the governor Pilate.
 The crowds jeered.
 The soldiers beat Him,
 and, at last they nailed Him to a cross.
 He died, and was buried.

 They cringed out of sight,
 all but John the beloved and the women,
 they cowered, helpless,
 despairing,
 forgetting all the hope He had spoken.
 They had none.
 They were still in bondage.
 They needed a Savior,
 and though they did not know it,
 and though they could not believe it,
 they had one.

This is Good Friday.
 The events we consider today
 followed so soon after the triumphant entrance
 of Jesus into Jerusalem,
 but thoughts of that are long behind us
 You see, the cheering crowds
 were looking for a conquering king.
 They hoped that this man had come
 to take arms and drive the Romans out.
 Yes, it was the entrance of a King,
 but what kind of King?
 An entrance into what?
 and for what purpose?

We heard that bone-chilling passage from Isaiah,
 the one where he asks
"Who hath believed our report?"

Who indeed? Surely not the cheering crowds.
 They certainly did not have in mind
 a man of sorrows and grief,
 one who bore their griefs, sorrows, and sins,
 one who was stricken, smitten of God,
 and afflicted --- for them.
 It was a hoped-for conqueror they cheered,
 and the prophets words were strange to them,
 strange and ignored.

"Who hath believed our report?"

Not the apostles.
 Right up until the very moment
 the refused to believe what Christ Himself
 said about his impending death.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Here endeth the Second Lesson.

Homily

(Since the First Lesson is the same as in the second set of lessons for Palm Sunday MP, the following is a slightly changed version of the homily given there.)

He was dying to set them free.
He would rise to lead them on,
to a work they could not do on their own,
and to an everlasting life they could not earn.

In that meal and at that Cross,
though they did not know and could not see,
victory lay before them.
They had a Savior.
So do we.

Let us pray.

I believe, O Lord, and I confess,
that thou art in very truth,
The Christ, the Son of the living God,
who didst come into the world to save sinners,
of whom I am chief.
Grant that I not betray you, like Judas,
with a kiss,
nor deny you like Peter,
but that I may boldly confess thy Cross,
and, when next I may, approach thy Table,
with boldness unto everlasting life. Amen.

Evening Prayer

First Lesson: Lam 3:40-58

Here beginneth the fortieth verse of the third chapter of the Lamentations of Jeremiah.

40 Let us search and try our ways, and turn again to the LORD.

41 Let us lift up our heart with our hands unto God in the heavens.

42 We have transgressed and have rebelled: thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, that our prayer should not pass through.

45 Thou hast made us as the offscouring and refuse in the midst of the people.

46 All our enemies have opened their mouths against us.

47 Fear and a snare is come upon us, desolation and destruction.

48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission.

50 Till the LORD look down, and behold from heaven.

51 Mine eye affecteth mine heart because of all the daughters of my city.

52 Mine enemies chased me sore, like a bird, without cause.

53 They have cut off my life in the dungeon, and cast a stone upon me.

Second Lesson: 1 Peter 2:11-25

Here beginneth the eleventh verse of the second chapter of the First Epistle of St. Peter.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Here endeth the First Lesson.

54 Waters flowed over mine head; then I said, I am cut off.

55 I called upon thy name, O LORD, out of the low dungeon.

56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

57 Thou drewest near in the day that I called upon thee: thou saidst, Fear not.

58 O LORD, thou hast pleaded the causes of my soul; thou hast redeemed my life.

Here endeth the First Lesson.

Second Lesson: John 17

Here beginneth the seventeenth chapter of the Gospel according to St. John

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

Evening Prayer

First Lesson: Isa 52:13-53:12

Here beginneth the thirteenth verse of the fifty-second chapter of the Prophet Isaiah.

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

15: He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

16: We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

17: Let us see if his words be true: and let us prove what shall happen in the end of him.

18: For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

19: Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20: Let us condemn him with a shameful death: for by his own saying he shall be respected.

21: Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

22: As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

23: For God created man to be immortal, and made him to be an image of his own eternity.

24: Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it.

Here endeth the First Lesson.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Here endeth the Second Lesson.

Homily

Our two lessons today are very similar and yet quite different.

They are similar in that both of them are heartfelt, fervent prayers, but they are quite distinct, both in the identity of the one praying, and in what is being prayed for.

Jeremiah prays on behalf of the sinning soul, or, perhaps better, on behalf of a straying people, a people he would have known as Judah, but which we see clearly as the Church of God.

His prayer is our prayer, the prayer we must pray, before we can pray any other.

It is from the viewpoint of a sinner, a sinner, moreover that knows he has offended, that has no doubt as to the rightness of God's will, nor as to the wrongness of his own actions, and accepts the essential justice and rightness of the punishment that sin deserves.

He cries out, not with self-justification, not with complaining, not with demands for special treatment, but with deep and abiding sorrow. But that prayer does not end in despair, but with an assurance that the One who judges, the One whose punishment is just, is also the One who loves and hears.

"I called upon thy name, O LORD, out of the low dungeon.

Let us pray.

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, save us and help us, we Humbly beseech thee, O Lord

We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an Angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen.

Alternate First Lesson: Wisdom 2:1, 12-24

(though this lesson is appointed as an alternate to the one from Genesis above, and is certainly appropriate to the day, no homily has been provided if it should be used)

Here beginneth the second chapter of the Book of Wisdom.

1: For the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

12: Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education.

13: He professeth to have the knowledge of God: and he calleth himself the child of the Lord.

14: He was made to reprove our thoughts.

Good Friday?

Indeed it is.
 We are sinners, all of us.
 We are deserving of any condemnation
 that God should choose to give us
 To refrain from condemning us
 would be to tolerate sin,
 but sin is such an ugliness
 that it cannot be excused or tolerated.
 We just don't truly know how horrible sin really is.
 God, while unwilling to excuse such a horror,
 love humanity enough that He was and is
 unwilling to condemn us all out of hand.
 The Cross demonstrates both the ugliness of sin
 and the incredible lengths
 to which God's love will go.
 The sacrifice was offered.
 The death sentence was satisfied.
 The love was demonstrated --
 all in the amazing gift of His own Son,
 the eternal Word of God,
 offered and received on that Cross,
 on that Friday,
 that Good Friday,
 and by that Cross and Passion,
 we are saved.

*Thou hast heard my voice:
 hide not thine ear at my breathing, at my cry.
 Thou drewest near
 in the day that I called upon thee:
 thou saidst, Fear not.
 O LORD, thou hast pleaded the causes of my soul;
 thou hast redeemed my life."*

So must we come before Him,
 for we all have sinned,
 and we all deserve the worst,
 we ourselves as individuals,
 for we all have sinned;
 and we ourselves as a church,
 for when has the Church of God
 been completely faithful to her almighty Lord?
 God is loving, God is merciful,
 we can come before Him trusting in that mercy,
 and we can know that it is granted,
 but, as we stand on the threshold of Good Friday,
 we need to think upon the reasons
 for the tremendous and fear-inspiring events
 of that black and blessed day.
 We are the reason,
 nothing more or less than that,
 and all that He endured, he endured
 as love's answer to our provocation.

And now, on the night before He suffered,
 after the Supper at which He fed His men
 with Himself, His own Body and Blood,
 Jesus prayed a prayer we cannot pray.
 As God, He prays to God,
 both glorifying Him and being glorified,

presenting Himself in a death that cannot be,
 and yet will certainly come,
 He glorifies the Father,
 and claims the glory as of the Only-begotten,
 a glory to be expressed on the Cross
 and revealed in the Resurrection.
 And, in the solemnity of that moment,
 His prayer is for us,
 to whom He has made known the Name of God,
 whom He has called by that Name,
 whom He has claimed for His own,
 as the gift of the Father.
 And what does He pray for us?

*"That they all may be one;
 as thou, Father, art in me, and I in thee,
 that they also may be one in us:
 that the world may believe that thou hast sent me. "*

Unity with one another, and with God,
 a unity like that between Father and Son,
 a gift as far beyond the perfection of Eden
 as eternity is beyond time.

*"And the glory which thou gavest me
 I have given them;
 that they may be one, even as we are one: "*

He prays that for us,
 and we,
 we have continued to squabble among ourselves,
 to divide over small things,
 to let ourselves become
 Roman and Orthodox and Anglican,
 and all the kinds of Protestant that there are.
 Unity is his desire.

And so He did.
 Abraham made the offering God had required,
 but God provided a substitute.
 A ram appeared and was offered in the boy's place.
 The sacrifice was performed,
 and father and son returned together
 from the mount.
 So it is that we, by our sins,
 have amply earned the death penalty,
 and the sentence indeed has been carried out,
 but by the Substitute that God provided,
 and we return alive -- alive forever.

There is another type offered us by St. John,
 one not so often remarked upon,
 often, in fact, passed over without comment,
 but no less clear and vivid.

There was a man named Barabbas.
 Well, "Bar" is the Aramaic word for "son",
 and "Abba" is Aramaic for "father",
 and thus, in the language they all spoke,
 his name meant "Son of the father".

Barabbas was a criminal,
 justly condemned to death.
 Whether he was a revolutionary
 or a common robber,
 he had killed in defiance of the law,
 and had been sentenced to crucifixion.
 This "son" was released,
 and the true Son of the true Father,
 died in his place,
 a sacrifice for his sins and for ours.

Homily

Good Friday?

Why would we call it that?

How good is it to be thinking
about a dreadful death by crucifixion?

Well, in the first place it's actually from
"God's Friday",
and that it was, far above all other Fridays.
But the label we give it is right after all,
for it was a supreme and wonderful
good thing that Jesus did for us that day.

He had met with His disciples the night before.
He had shared with them the Passover meal,
declaring that this was indeed
His Body and His Blood..

In so doing He had offered Himself as a Sacrifice,
and offering now about to be made on the Cross.

The first lesson takes us back to a type,
or foreshadowing of this great sacrifice.
Abraham is told to offer his own son
as a burnt offering.

He and the lad climb that long hill,
erect an altar,
and prepare everything for the sacrifice.

*"And Isaac spake unto Abraham his father,
and said,*

... where is the lamb for a burnt offering?

*And Abraham said, My son,
God will provide himself a lamb
for a burnt offering..."*

Division, it would seem, is ours.
Can we not hear Him?
Can we not, all of us, follow Him?
We cannot pray His prayer,
it is the prayer of God unto God,
but we can, on this holy night,
remembering the one Meal to which
He has called all who will be saved,
join with Him,
as He prays for us.

Let us pray,

O God, the Father of our Lord Jesus Christ, our
only Saviour, 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 whatsoever else may hinder us
from godly union and concord: that as there is but
one Body and one Spirit, and one hope of our call-
ing, one Lord, one Faith, one Baptism, one God
and Father of us all, so may we 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 thee; through Jesus
Christ our Lord. Amen.

Good Friday
Morning Prayer

First Lesson: Gen 22:1-18

Here beginneth the twenty-second chapter of the Book of Genesis.

1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Here endeth the Second Lesson.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.

15 And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Here endeth the First Lesson.

Second Lesson: John 18

Here beginneth the eighteenth chapter of the Gospel according to St. John.

1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.