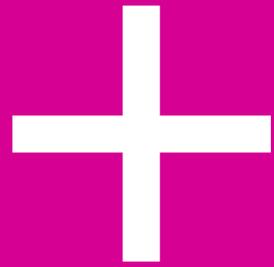


THE LENTEN PROJECT 2014



The Advent Project Lent Supplement:

THE LENTEN
PROJECT 2014

“If any want to become my followers, let them deny themselves and take up their cross and follow me.”

(Mark 10:34)

Preface

This supplement follows on from the aims of 2013's The Advent Project (www.theadventusproject.wordpress.com). It doesn't offer everything that The Advent Project was able to offer, and we hope one day to complete a Lenten Project. Nevertheless we hope this small resource will help you in your devotions this Lenten season.

Lent is one of the more well known parts of the Christian liturgical year. At the same time, it is easily misunderstood. Lent is both used and abused. In the *Lenten Supplement* you'll find background information about Lent itself, and also a rationale for the point of Christian liturgy. You'll also find some weekly Bible reading guides to follow during Lent, advice on devotional material to use, prayers for the Lenten season from the Book of Common of Prayer, along with some Lenten poetry.

As Advent is to Christmas, so Lent is to Easter. It is a time to prepare ourselves for God's great acts in history, namely the death and resurrection of Jesus Christ. It is a season then that very much speaks the beauty of grace. We are reminded of the brokenness of the human heart in condemning God's beloved son to the cross; but we also look forward to the overturning of that verdict in Christ's resurrection – his triumph over all the powers and dominions that enslave humanity – which comes to us as God's word of "Yes" to life and his "No" to death. Lent prepares us to celebrate Jesus' victory over the grave, and in doing so, it reorders our desires in accord with Christ's coming kingdom.

But unlike Advent, there the habits and practices of Lent are less established. It is a season marked by self-denial, fasting, prayer, almsgiving, and study. These have often been self-directed pursuits, tailored to what works best for each person. But what is common to them is the goal to which they are directed. What Lent reminds us of then is that our self-denial during this season is not for its own sake. By denying ourselves, we are following one who, although he had everything, gave it all up so that we who had nothing might have everything. Our self-denial during Lent is not for its own sake, but so that we love God more fully and follow him more faithfully. And in doing so, we reorder our desires towards Christ, which frees us to love others and his world more and more.

“Now is the healing time decreed for sins of heart and word and deed, when we in humble fear record the wrong that we have done the Lord.”
(Latin, before 12th century)

Matthew and Alison
Quinquagesima 2014.

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2nd Edition. March 2014
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Why Liturgy?

One way of approaching Christian anthropology is to say that humans are lovers. We are what is known as *Homo Liturgicus*; liturgical animals, who can't not worship. That before you say anything else about humans, whether it be as rational beings or believers, you must say that we are lovers. The centre of gravity of a human person is not the brain but the *kardia* – the heart. Although there is deep and complex relationship between our heart, mind, will, affections, and body, when it comes down to it, we are made to love and be loved.

“Hear, O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might.”
(Deuteronomy 6:4-5)

“Teacher, which commandment in the law is the greatest?” He said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest and first commandment. And a second is like it: ‘You shall love your neighbour as yourself.’”

(Matthew 22:36-39)

"You have made us for yourself, O Lord, and our hearts are restless until they rest in you."

(Augustine of Hippo)

It follows then that one of the major changes wrought on humans by the entry of sin, evil and death into God's good world was on our heart. We become people who loved the wrong things. We love the creation rather than the creator. We make good things ultimate things, instead of receiving them as gifts of a kind and gracious Father. And instead of cherishing something for the thing itself, we use and abuse them, as we look to them to give something they weren't created to provide. Our desires are disordered.

The work of the Holy Spirit amongst who have been united to Christ and justified by grace through faith is to reorder our desires so that we love in the right way. This is the work of sanctification, grounded in our justification that changes our hearts to love in a right way. One of the ways this happens is through worship – as we apprehend the generosity of our heavenly Father and the work of his Son, our affections change. As we hear the gospel again, we apprehend the beauty and majesty of Christ, and so worship him. And this happens with our bodies. You and I are embodied beings. We inhabit a body. As we stand, sit, or kneel, as we sing, pray, or declare, as we partake in the sacraments, we worship with our bodies. And what we do with our bodies has the power to shape and drive who or what we love. That is to say the practices in which you habitually engage have such power to shape what you ultimately love. Our heart's desires are shaped and moulded by the habit-forming practices in which we participate daily and weekly.

Worship plays a transformative role in our growth towards Christ likeness. And liturgies – the practices that we habitually partake in – when they are charged by God's word and his Spirit, they reorder our hearts and minds to desire God and his kingdom. It expels the disordered loves that have occupied our heart, and brings forth a new affection. Worship forms who we love. And we are what we love.

Why The Liturgical Year?

The Christian year (Church year, liturgical year) refers to Advent, Christmas, Epiphany, Lent, Easter, and Pentecost. The Liturgical Year was designed to map the story of redemptive history, and in particular the life, death and resurrection, onto the year. It was an attempt to bring the gospel to bear on our calendars, and resolved the problem of time: the meaningless cycle beginning in chaos and ending in death. The church calendar aims at nothing less than to change the way we experience time and perceive reality. Through the Christian year, the Church recognizes the inability of secularism, religion, or philosophy to satisfy our hunger and thirst for God. Christians are people whose year does not simply map onto the calendar of the dominant culture. Thus, the Church seeks to minister to humanity's absolutely irrepressible need for rest, for feasting, for joy, for meaning, for life by leading us to God – as he has revealed himself in Jesus Christ – through a weekly Sunday feast that celebrates his death and resurrection and through seasonal feasts that walk us through the events of his life. As James K.A. Smith states:

“We are called to be a people of memory...citizens of a kingdom that is both older and newer than anything offered by ‘the contemporary.’ The practices of Christian worship over the liturgical year form in us something of an ‘old soul’ that is perpetually pointed to a future, longing for a coming kingdom, and seeking to be such a stretched people in the present who are a foretaste of the coming kingdom.”¹

Why Lent?

The origins of Lent lie in the Roman province of Asia in the second century, where Christians began to fast in the lead up to Pascha – Easter – as a way to remember Christ's suffering and glorification. Lent is a period of 40 days, plus six Sundays, running from Ash Wednesday through to Easter Eve, the Saturday between Good Friday and Easter Sunday. While origins of the word "Lent" comes from the Middle English word for spring - *lencten* - the Latin for this period represents the 40 days: *Quadragesima* (fortieth). The number 40 is not incidental; it recalls the forty days that Jesus spent in the wilderness, being tested by Satan. It has traditionally been a time of spiritual formation, as candidates for baptism (which would occur at Easter) were instructed in Christian faith, and as penitents (people who had been excommunicated) prepared themselves, through fasting and penance, to be readmitted to communion, the whole Christian community was invited to join them in the process of study and repentance.

As a preparation for commemorating Christ's death and celebrating his resurrection, the Gospel readings during Lent focus on Jesus' life of suffering: not only his forty days of temptation, but also as he set his face towards Jerusalem, the conflict with Israel's leaders that he met there, and of course his death. But focusing on these themes, Lent calls us to view our discipleship in view of Christ's suffering. It does so through a continual call to repentance throughout the season, and an encouragement of self-denial, fasting, prayer, and almsgiving.

The challenge of Lent is to move beyond “giving something up for Lent” to an intensified discipleship that walks with Jesus on the way of the cross toward Easter joy. The call to fasting and self-denial is a call to reorder our desires, as the gospel is ministered to our hearts, mind, will, and body throughout Lent. In denying ourselves, we give up something that is or has the potential to be the object of our desire more than Christ.

¹ James K.A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation (Cultural Liturgies)*, 159.

This is why the Sundays aren't included in Lenten fasts. This was not intended as a way to allow people to indulge one day per week. Sunday is the Lord's Day - a mini, weekly Easter. And as you train and form your character, releasing yourself from habits that might form you into a person that is at odds with who you are in Christ, you are given another avenue to rejoice in a good piece of creation and give thanks to the giver of every good thing. While Lent reminds of the danger of making good things ultimate, the Sunday's of Lent remind us that the way to grow as a human in Christ is not by loving that thing less, but by loving God more. Which we do on Sunday, the day of the resurrection, the eighth day of the week, together by worshiping the God and Father of our Lord Jesus Christ, who made all things, who raised Christ from the dead, and will make all things new.

The spiritual dynamic of Lent lies not in the keeping of the ritual itself, but as the ritual proclaims the gospel to our heart via our bodies. The rituals and habits, when charged with God's word and spirit, expel other affections and reorder our love towards Christ.

A Word of Caution

The best Lenten disciplines serve to sharpen our hearing of the gospel, preparing our hearts for the great feast of Easter. There are particular two dangers associated with Lent. Firstly, it is possible to imbed in our habit of Christian worship something that Jesus explicitly commanded us not to do:

And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. Matthew 6:16-18.

Anyone who undertakes a Lenten fast must remember these words from our Lord on how to fast. It is not to be done for maximum religious effect, as the Gentiles fast. Instead it is to be done in quiet; the focus is on forming our desires, not drawing attention to ourselves. And a fast should be entered into willingly and joyfully, without compulsion. It cannot be forced on people. The spark that began the Swiss reformation in the 1500's was the enforcement of not eating sausages during Lent. *Ulrich Zwingli* saw the hypocrisy and the danger at work when a freedom to fast or not to fast is imposed by others. "*Zwingli* sprang into his pulpit and delivered a sermon entitled 'Regarding the Choice and the Freedom of Foods' in which he declared that 'Christians are free to fast or not to fast because the Bible does not prohibit the eating of meat during Lent'. Lent, he argued, was a human institution, not a command of God in the Bible. Therefore, it must not be imposed on Christians by any church, though there is in principle nothing wrong with observing it."²

Secondly, it is possible to pour so much energy into the habit forming practices of Lent, that we forget the intended outcome. Lent is a preparation for the celebrating of Christ's victory over the grave, and the self-denial during Lent is to be accompanied by rejoicing in Easter - not only on the first Sunday, but throughout the full 40 days of the Easter season.

² Michael Jensen, <http://sydneyanglicans.net/blogs/culture/more-sausages-anyone>. Accessed 27/2/2014.

The Lenten Season

Being aware of these pitfalls, we are able to consider the shape of Lent. While the Lenten season lasts 40 days, there are several particular days during the season that give meaning and direction to Lenten habits.

Preparation for Lent actually begins for the three Sundays before Lent, with the collects for those Sundays focusing on the theme of repentance and forgiveness. They are known as *Septuagesima*, *Sexagesima*, and *Quinquagesima*, marking roughly 70, 60, and 50 days before the beginning of Easter.

Lent itself begins on **Ash Wednesday**, which is a moveable feast marking 40 days before Easter (not counting Sundays). Ash Wednesday derives its name from the practice of placing ashes on the foreheads of adherents as a celebration and reminder of human mortality, and as a sign of mourning and repentance to God. The ashes used are typically gathered from the burning of the palms from the previous year's Palm Sunday. The liturgy on that day is one that is focused on repentance, and the assurance of forgiveness in Christ. In the liturgy, as an ashen cross is placed on our foreheads, we are exhorted to "Remember, O mortal, that you are dust, and to dust you shall return. Repent and believe the good news."

The Annunciation; although not part of the Lenten season, Annunciation falls annually on March 25, and therefore often occurs during Lent. It recalls the visitation of the angel Gabriel to the Virgin Mary, announcing that she would conceive and become the mother of Jesus, the Son of God, marking his Incarnation. As one of the great feasts of the church, it was the only feast besides the Lord's Day traditionally celebrated during Lent. When the Anno Domini calendar system was introduced in AD525, March 25 was set as the beginning of the New Year. This practice continued in parts of Europe until 1752.

Palm Sunday occurs on the Sunday before Easter, and is the commencement of Holy Week, Jesus' final week in Jerusalem. Palm Sunday commemorates his entry into Jerusalem on a donkey, and hailed as a king just five days before his crucifixion. Churches are normally decorated with Palms, the first botanical decoration to appear in church for the Lenten season. People may also be given little palm crosses when they arrive at church. The readings for the following days of Holy Week tend to correspond with the events in the Gospels during that week.

Maundy Thursday commemorates Jesus' time in the upper room with his disciples, his washing of their feet, the institution of the Lord's Supper, and his betrayal in the garden. The name 'Maundy' derives from the Latin for 'new commandment' – *mandatum novum* – which Christ gave his disciples:

"I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

(John 13:34-35)

Maundy Thursday normally take place in the evening (known as a *Tenebrae*, or shadows service), and may involve the washing of people's feet, the celebration of the Lord's Supper, the stripping of the Lord's table, and a focus on Jesus betrayal in the garden just prior to his arrest. More contemporary services focus on the three gardens: the Garden of Eden in which evil first entered God's world and disorder human desire; Gethsemane where Jesus was alone; and looks forward to the garden in which Mary Magdalene meets Jesus after his resurrection. The service

involves series of seven readings that move through the descending 'shadows' into which Jesus walked following his last supper: the shadow of betrayal (Matthew 26.20-25), the shadow of inner agony (Luke 22.39-44), the shadow of loneliness (Matthew 26.40-45), the shadow of desertion (Matthew 26.47-50, 55-56), the shadow of accusation (Matthew 26.59-67), the shadow of mockery (Mark 15. 12-20), the shadow of death (Luke 23.33-46). The space is lit by eight candles, and at the end of each of the readings, one is extinguished. The last reading is John 1:1-4 before Psalm 88 is read. The service ends in utter silence and darkness, and carries the weight of Jesus betrayal by everyone.

Good Friday has traditionally been a sombre morning prayer service, with the Lord's table still stripped from Maundy Thursday. It may be argued though that as the speech-act Jesus used to explain his own understanding of his death that it might be appropriate to celebrate the Lord's Supper on Good Friday. Sermons rightly focus on Jesus death; a custom that developed in reformation England for home and church is the meditation of the seven last words of Jesus that he spoke from the cross:

1. Luke 23:34: Father, forgive them, for they do not know what they do.
2. Luke 23:43: Truly, I say to you, today you will be with me in paradise.
3. John 19:26–27: Woman, behold your son. Behold your mother.
4. Matthew 27:46: My God, My God, why have you forsaken me?
5. John 19:28: I thirst.
6. Luke 23:46: Father, into your hands I commit my spirit.
7. John 19:30: It is finished.

Easter Eve/Holy Saturday is a comparatively quiet day compared to the previous week. It is a day that the church waits, while Jesus lies in the tomb of this Sabbath Day. Within the Eastern Church, people begin gathering together at church during Saturday evening. The church will be blanketed in darkness and silence, recalling the gloom of Maundy Thursday. But at midnight, the church building is filled with light, and the congregation will erupt into song, to welcome in the day on which Christ was raised.

Easter Day is the great feast day and apogee of the Christian liturgical year: on this day the Resurrection of Jesus Christ is celebrated. It commences a new season, Eastertide, which runs either to Ascension Day or Pentecost Sunday, 40-50 days later. Easter Sunday is the main reason why Christians keep Sunday as the primary day of religious observance. Traditionally Christians have greeted each other during Easter with:

Christ is risen.
He is risen indeed!

Set Readings for Lent

Day	Date 2014	OT Reading	Psalm	NT Reading	Gospel	Colour
Ash Wednesday	March 5	Joel 2:12-18	Ps 51	2 Cor 5:16-6:2	Matt 6:1-21	
Lent 1	March 9	Gen 2:7-9, 3:1-7	Ps 51	Rom 5:12-19	Matt 4:1-11	
Lent 2	March 16	Gen 12:1-4	Ps 33:13-21	2 Tim 1:8b-10	Matt 17:1-9	
Lent 3	March 23	Ex 17:3-7	Ps 95	Rom 5:1-8	John 4:5-42	
The Annunciation	March 25					
Lent 4	March 30	1 Sam 16:1-13	Ps 23	Eph 5:8-14	John 9:1-41	
Lent 5	April 6	Ezek 37:12-14	Ps 130	Rom 8:1-11	John 11.1-45	
Palm Sunday	April 13	Is 50:4-7	Ps 22:6-22	Phil 2:5-11	Matt 26:14-27.66	

Maundy Thursday	April 17	Ex 12:1-14	Ps116:11-16	1 Cor 11:23-26	John 13:1-15	
Good Friday	April 18	Is 52:13-53:12	Ps 31:11-18	Heb 4:14-5:10	John 18:-19:42	
Easter Eve	April 19					NONE
Easter Day	April 20	Ex 14:15-15:1	Ps 18 & 118	Rom 6:1-11	Matt 28:1-10	

Devotional Material

While these readings are set for times of corporate worship, you may like to supplement them with devotional material during Lent. In recent times, there have been many fine resources produced for the reordering of our desires during Lent. You may like to use N.T. Wright's *Lent for Everyone* series. Based on his *For Everyone* commentaries, *Lent for Everyone* provides readings and reflections for each day of Lent, and the first week of Easter. They are available for Matthew, Mark and Luke, and 2014 is Year A: Matthew. They are available as books, on Kindle, and via the You Version Bible app.

NT Wright has also produced other Lenten material. *The Cross and the Colliery* is especially appropriate for Holy Week. *The Meal Jesus Gave Us* offers some reflections on the Lord's Supper. And *The Way of the Lord* journeys with Jesus on his trip from Galilee to Jerusalem.

Tim Keller's *Jesus the King* (previously published as *The King's Cross*) explores how Jesus came as a king, but a king who had to bear the greatest burden anyone ever has. Keller shows how the story of Jesus is at once cosmic, historical, and personal, calling each of us to look anew at our relationship with God.

Youthworks in Sydney also publishes Lenten devotionals each year. These currently include Ray Smith on the Sermon on the Mount, Rag Piper on Paul's prison letters, and Peter Brain on Paul's epistle to Rome.

One final option is to read through Dorothy Sayers' *The Man Born to be King*. Written as radio plays during the Second World War, it is a play cycle consisting of twelve plays depicting specific periods in Jesus' life, from the events surrounding his birth to his death and resurrection.

Lenten Collects

The Collect for the Sunday called Septuagesima; or the Third Sunday before Lent

O Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Collect for the Sunday called Sexagesima; or the Second Sunday before Lent

O Lord God, who seest that we put not our trust in any thing that we do: Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

The Collect for the Sunday called Quinquagesima; or the Next Sunday before Lent

O Lord, who hast taught us that all our doings without charity are nothing worth: Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. Amen.

The Collect for Ash Wednesday*

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

* This Collect is to be read every day in Lent after the Collect appointed for the Day.

The Collect for the First Sunday in Lent

O Lord, who for our sake didst fast forty days and forty nights: Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The Collect for the Second Sunday in Lent

Almighty God, who seest that we have no power of 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. Amen.

The Collect for the Third Sunday in Lent

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

The Collect for the Fourth Sunday in Lent

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

The Collect for the Fifth Sunday in Lent

We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

The Collect for the Sunday Next before Easter; Palm Sunday

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

The Collects for Good Friday

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. Amen.

O merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live: Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

The Collect for Easter Eve

Grant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that, through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

The Collect for Easter Day

Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee, that as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

Ash Wednesday Litanies of Penance

A Traditional Ash Wednesday Litany of Penance, known as A Commination, or Denouncing of God's Anger and Judgements against Sinners³

After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the reading Pew or Pulpit, say,

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof, until the said discipline may be restored again, (which is much to be wished,) it is thought good, that at this time (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, Amen: To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

CURSED is the man that maketh any carved or molten image, to worship it.

And the people shall answer and say,

Amen.

Minister Cursed is he that curseth his father or mother.

Answer **Amen**

Minister Cursed is he that removeth his neighbour's landmark.

Answer **Amen**

Minister Cursed is he that maketh the blind to go out of his way.

Answer **Amen**

Minister Cursed is he that perverteth the judgement of the stranger, the fatherless, and widow.

Answer **Amen**

Minister Cursed is he that smiteth his neighbour secretly.

Answer **Amen**

Minister Cursed is he that lieth with his neighbour's wife.

Answer **Amen**

Minister Cursed is he that taketh reward to slay the innocent.

Answer **Amen**

Minister Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer **Amen**

Minister Cursed are the unmerciful, fomicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Answer **Amen**

³ From the *Book of Common Prayer*.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees, so that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the bam; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long sufferance of God, when he calleth them continually to repentance. Then shall they call upon me, (saith the Lord,) but I will not hear; they shall seek me early, but they shall not find me; and that, because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done: Make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: Unto which he vouchsafe to bring us all, for his infinite mercy. **Amen.**

Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm

Miserere mei, Deus. Psalm 51

Have mercy on me, O God, according to your steadfast love;
 according to your abundant mercy blot out my transgressions.
 Wash me thoroughly from my iniquity, and cleanse me from my sin.

For I know my transgressions, and my sin is ever before me.
 Against you, you alone, have I sinned, and done what is evil in your sight,
 so that you are justified in your sentence and blameless when you pass judgement.
 Indeed, I was born guilty, a sinner when my mother conceived me.

You desire truth in the inward being; therefore teach me wisdom in my secret heart.
 Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.
 Let me hear joy and gladness; let the bones that you have crushed rejoice.
 Hide your face from my sins, and blot out all my iniquities.

Create in me a clean heart, O God, and put a new and right spirit within me.
 Do not cast me away from your presence, and do not take your holy spirit from me.
 Restore to me the joy of your salvation, and sustain in me a willing spirit.

Then I will teach transgressors your ways, and sinners will return to you.
 Deliver me from bloodshed, O God, O God of my salvation,
 and my tongue will sing aloud of your deliverance.

O Lord, open my lips, and my mouth will declare your praise.
 For you have no delight in sacrifice; if I were to give a burnt-offering, you would not be pleased.
 The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, you will
 not despise.

Do good to Zion in your good pleasure; rebuild the walls of Jerusalem,
 then you will delight in right sacrifices, in burnt-offerings and whole burnt-offerings;
 then bulls will be offered on your altar.

Lord, have mercy upon us.
Christ, have mercy upon us.
 Lord, have mercy upon us.

**OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will
 be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our
 trespasses, As we forgive them that trespass against us. And lead us not into temptation;
 But deliver us from evil. Amen.**

Minister O Lord, save thy servants;
Answer **That put their trust in thee.**
Minister Send unto them help from above.
Answer **And evermore mightily defend them.**
Minister Help us, O God our Saviour.
Answer **And for the glory of thy Name deliver us; be merciful to us sinners, for thy
 Name's sake.**
Minister O Lord, hear our prayer.
Answer **And let our cry come unto thee.**

Minister. Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. **Amen.**

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved: Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. **Amen.**

Then shall the people say this that followeth, after the Minister.

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion. Longsuffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. **Amen.**

Then the Minister alone shall say,

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. **Amen.**

A Modern Ash Wednesday Litany of Penance⁴

Let us now call to mind our sin and the infinite mercy of God.

God the Father,
All have mercy on us.

God the Son,
All have mercy on us.

God the Holy Spirit,
All have mercy on us.

Trinity of love,
All have mercy on us.

⁴ Church of England *Common Worship*.

All **Most merciful God,**
 Father of our Lord Jesus Christ,
 we confess that we have sinned
 in thought, word and deed.

We have not loved you with our whole heart, and mind, and strength.
 We have not loved our neighbours as ourselves.
 We have not forgiven others, as we have been forgiven.

All **Lord, have mercy.**

We have been deaf to your call to serve, as Christ served us.
 We have not been true to the mind of Christ.
 We have grieved your Holy Spirit.

All **Lord, have mercy.**

We confess to you, Lord ...

all our past unfaithfulness: the pride, hypocrisy and impatience of our lives.

All **Lord, have mercy.**

Our self-indulgent appetites and ways, and our exploitation of other people.

All **Lord, have mercy.**

Our anger at our own frustration
 and our envy of those more fortunate than ourselves.

All **Lord, have mercy.**

Our intemperate love of worldly goods and comforts
 and our dishonesty in daily life and work.

All **Lord, have mercy.**

Our negligence in prayer and worship
 and our failure to commend the faith that is in us.

All **Lord, have mercy.**

Accept our repentance, Lord ...
 for the wrongs we have done,
 for our blindness to human need and suffering,
 and our indifference to injustice and cruelty.

All **Accept our repentance, Lord.**

For all false judgements,
 for uncharitable thoughts towards our neighbours
 and for our prejudice and contempt towards those who differ from us.

All **Accept our repentance, Lord.**

For our waste and pollution of your creation
 and our lack of concern for those who come after us.

All **Accept our repentance, Lord.**

Restore us, good Lord, and let your anger depart from us.

All Favourably hear us, for your mercy is great.

Accomplish in us the work of your salvation,
All that we may show your glory in the world.

By the cross and passion of your Son our Lord,
All bring us with all your saints to the joy of his resurrection.

Silence is kept.

All We have not loved you with our whole heart.
 We have not loved our neighbours as ourselves.
 In your mercy
 forgive what we have been,
 help us to amend what we are,
 and direct what we shall be;
 that we may do justly,
 love mercy,
 and walk humbly with you, our God.
 Amen.

If the imposition of ashes is to follow, the minister says

Dear friends in Christ,
 I invite you to receive these ashes
 as a sign of the spirit of penitence with which we shall keep this season of Lent.
 God our Father,
 you create us from the dust of the earth:
 grant that these ashes may be for us
 a sign of our penitence
 and a symbol of our mortality;
 for it is by your grace alone
 that we receive eternal life
 in Jesus Christ our Saviour.

All Amen.

At the imposition the minister says to each person

Remember that you are dust, and to dust you shall return.
 Repent and believe the good news.

An Example of Eastern Liturgy for Good Friday

The Following liturgy comes from the Antiochian Orthodox Archdiocese of Australia and New Zealand *Services of Holy Week*:

Today he who hung the earth upon the waters is hung upon the tree. The king of the angels is decked with a crown of thorns. He, who wrapped the heavens in clouds, is wrapped with the purple of mockery.

Because of a tree, Adam was estranged from Paradise. Because of the wood of the cross, the thief abode in Paradise. For the former, in tasting, disobeyed the commandment of the Creator; but the latter, who was crucified with You, confessed, admitting to You, the concealed God. O Saviour; remember also us, in your kingdom.

Your life-bearing side, O Christ, overflows like a spring from Eden, watering your Church and making it a living Paradise; then dividing the glad tidings into four Gospels, as headwaters, it irrigates the world, gladdening creation, and teaching the Gentiles to adore your kingdom in faith.

All creation, O Christ, beholding your crucifixion, trembled. The foundations of the earth were shaken for dread of your might; the lights of the firmament went into hiding; the veil of the temple was rent; the mountains quaked; and the rocks burst asunder, as the believing thief cries out with us to You: "O Saviour, remember us!"

Every member of your holy body endured dishonour for us. Your head, the thorns; your face, the spittings; your cheeks, the smitings; your mouth, the taste of vinegar mixed with gall; your ears, the impious blasphemies; your back, the lash; your hand, the reed; your whole body, stretched out on the cross; your joints, the nails; and your side, the spear. O Almighty Saviour, who in your mercy condescended to suffer for us, and set us free from suffering, having raised us up, have mercy on us.

The Hymn of the Risen Christ

At Morning Prayer, instead of the Psalm these Anthems shall be sung or said.

**Christ our Passover is sacrificed for us:
therefore let us keep the feast;
Not with the old leaven, nor with the leaven of malice and wickedness:
but with the unleavened bread of sincerity and truth. 1 Cor. 5. 7.
Christ being raised from the dead dieth no more:
death hath no more dominion over him.
For in that he died, he died unto sin once:
but in that he liveth, he liveth unto God.
Likewise reckon ye also yourselves to be dead indeed unto sin:
but alive unto God, through Jesus Christ our Lord. Rom. 6. 9.
Christ is risen from the dead:
and become the first-fruits of them that slept.
For since by man came death:
by man came also the resurrection of the dead.
For as in Adam all die:
even so in Christ shall all be made alive.**

Glory be to the Father, and to the Son:
and to the Holy Ghost;

Answer **As it was in the beginning, is now, and ever shall be:
world without end. Amen.**

(1 Corinthians 5: 7; Romans 6:9; and 1 Corinthians 15:20)

Lenten Poetry and Prose

This is far from a comprehensive resource of Lenten poetry and prose. Instead it is a foretaste of what is to come when The Lenten Project is published. Until then, enjoy T.S. Elliot, John Donne, and Anon.

Ash Wednesday – T.S. Elliot

I

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 again
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 the 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, wearing

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.

Blessed 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.

Possibly Insane Thoughts on Ash Wednesday (Written on the Occasion of a
 Sleepless Night); Extract. By Anon.⁵

"Ash Wednesday, then, should be seen as standing guard over Lent, reminding us at its start of the core truth of Christianity: we must give up. We must give up not this or that habit or food or particular sin, but the entire project of self-justification, of making God's love contingent on our own achievements. And the liturgy of this day goes right to the ultimate reality we struggle against, which is death itself. We are reminded, both by the words we say and the burned palms imposed on our foreheads, that we will die. Ashes to ashes, dust to dust. Give up! Give up, for you will not escape death. The entire logic of the theology of glory, of all our Pelagian impulses, of all human attempts at mastery and control, are searched out and stripped away on Ash Wednesday. We are seen for what we are – frail mortals. All power, all money, all self-control, all striving, all efforts at reform cannot permanently forestall our death. Our return to dust is the looming fact of our existence that, in our resistance to it, provides a template of sorts for all the more petty efforts we make to gain control of our lives. [...]

"Ash Wednesday is a day for the hopeless and suffering, who are affirmed in their hopelessness and suffering rather than commanded to take up the task of self-improvement. When we give up hope, hope in our own abilities and efforts and doing, then the reality of God's grace truly can become manifest. It is the occasion for an affirmation of who we are, not, ultimately, a plea to transcend our mortal condition. We can live in our bodies, in this world, seeing ourselves more compassionately and thereby are moved to perform works of love, without conditions or demands, for our fellow-sufferers. The first day of Lent is an occasion not for a form of world-denial, but loving acceptance of flawed reality, of imperfection. It is a rebuke

⁵ <http://blog.mbird.com/2011/03/possibly-insane-thoughts-on-ash/>. Accessed 27/2/2014.

to all separatism, escapism, and self-hatred. And of course, as it points us to the Christ-event, Lent ends, as it beings, with an affirmation of our creaturely existence: as Christ rose from the dead, so will our bodies, to live in a New Jerusalem – not an ethereal 'heaven'."

Good Friday, 1613. Riding Westward – John Donne

Let mans Soule be a Spheare, and then, in this,
 The intelligence that moves, devotion is,
 And as the other Spheares, by being growne
 Subject to forraigne motion, lose their owne,
 And being by others hurried every day,
 Scarce in a yeare their naturall forme obey:
 Pleasure or businesse, so, our Soules admit
 For their first mover, and are whirld by it.
 Hence is't, that I am carryed towards the West
 This day, when my Soules forme bends toward the East.
 There I should see a Sunne, by rising set,
 And by that setting endlesse day beget;
 But that Christ on this Crosse, did rise and fall,
 Sinne had eternally benighted all.
 Yet dare I almost be glad, I do not see
 That spectacle of too much weight for mee.
 Who sees Gods face, that is selfe life, must dye;
 What a death were it then to see God dye?
 It made his owne Lieutenant Nature shrinke,
 It made his footstoole crack, and the Sunne winke.
 Could I behold those hands which span the Poles,
 And tune all spheares at once peirc'd with those holes?
 Could I behold that endlesse height which is
 Zenith to us, and our Antipodes,
 Humbled below us? or that blood which is
 The seat of all our Soules, if not of his,
 Made durt of dust, or that flesh which was worne
 By God, for his apparell, rag'd, and torne?
 If on these things I durst not looke, durst I
 Upon his miserable mother cast mine eye,
 Who was Gods partner here, and furnish'd thus
 Halfe of that Sacrifice, which ransom'd us?
 Though these things, as I ride, be from mine eye,
 They'are present yet unto my memory,
 For that looks towards them; and thou look'st towards mee,
 O Saviour, as thou hang'st upon the tree;
 I turne my backe to thee, but to receive
 Corrections, till thy mercies bid thee leave.
 O thinke mee worth thine anger, punish mee,
 Burne off my rusts, and my deformity,
 Restore thine Image, so much, by thy grace,
 That thou may'st know mee, and I'll turne my face.

