LECTIONARY FOR THE FIFTH WEEK IN LENT

 Morning Evening

The 5th Sunday in Lent (Passion Sunday)

1st Lesson Exodus 2–3--end Exodus 4:1--23

2nd Lesson Matthew 20:17–28 2 Corinthians 11:16–12:10

Monday, Mar. 22

1st Lesson Numbers 6 Numbers 9:15—end, 10:29--end

2nd Lesson John 10:22—end Titus 1:1–-2;8

Tuesday, Mar. 23

1st Lesson Numbers 11:10–33 Numbers 12

2nd Lesson John 11:1–44 Titus 2:9–3 end

Wednesday, Mar. 24

1st Lesson Numbers 13:1–3, 17--end Genesis 3:1--15

2nd Lesson John 11 Romans 5:12--22

Thursday, Mar. 25 Feast of the Annunciation of Our Lady

1st Lesson Isaiah 12:1–12 1Sanuel 2:7--12

2nd lesson Hebrews 2:5-end Matt 1:18--23

Friday. Mar. 26

1st Lesson Numbers 20 Numbers 22:1--35

2nd Lesson John 12:29—end 2 Timothy 3

Saturday, Mar. 27

1st Lesson Numbers 22:36–23:26 Numbers 23:27--24-end

2nd Lesson John 13 2 Timothy 4

Palm Sunday, Mar. 28

1st Lesson Isaiah 52:13–52 end Exodus 10:21–11:end

2nd Lesson Matthew 26 John 12:1--19

LENT V (PASSION SUNDAY)

The violet vestments have been replaced by red, the color of blood., signifying that in the final two weeks of Lent we draw closer to our Lord Jesus in his suffering and death. The Sunday before Palm Sunday is known among Anglicans as Passion Sunday. It prepares us for Holy Week somewhat in the manner that the “Gesima “ Sundays prepare us for Lent. The veils on the altar crucifix and other icons remind us of the time when Jesus “hid himself, and went out of the temple” signifying that ‘the glory had departed from Israel.”

The word Passion means “suffering.” In his suffering under the scourge and on the cross, our dear Lord revealed God’s great passion for the souls of men.

All four of the Gospels devote a disproportionate number of chapters to the final week and even the final hours of the earthly life of Jesus. The four accounts have different perspectives and emphasis.

Matthew and Mark are almost the same, emphasizing the rejection, humili-ation, and suffering of Jesus. Their picture of the passion is reflected in the crucifix above the altar, now veiled and out of sight. These two Gospels give only one of the “Seven Words,” the cry of dereliction, “My God, my God, why hasT thou forsaken me.”

Luke, on the other hsnd, emphasizes the compasson of Jesus, which strangely elicits the compassion of others.It is Luke who tells us that “there followed him a great company of people, and of women, which also bewailed and lamented him” (Lk 223:27). Luke gives us three words from the cross, two expressing this compassion, including, “Father, forgive them, for they know not what they do,” and the word of compassion to the penitent thief, “Today thou shalt be with me in paradise.” Luke’s third word reflects the serene resignation of Jesus, “Father, into thy hands I commit my spirit.” Luke’s version is reflected in the San Damiano icon at the side altar.

John presents yet a third picture, a picture of Jesus already in majesty. At every step of the way, Jesus is in full control of the situation, causing the soldiers in the garden to fall down, and clearly worsting Pontius Pilate in the trial. John relates three more words from the cross, “Woman, behold thy son

Son, behold they mother.” “I thirst,”and “It is fiinished. All these reflect Jesus in full commsnd, even to the point of demanding a drink..The royal Christ is portrayed for us in the Christus Rex on the West wall. LKW