

LENTEN DEVOTIONAL

MMXXVI



WALKING IN THE

**Way of the Cross**

## ASH WEDNESDAY

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

## SCRIPTURE

“Yet even now, says the Lord,  
return to me with all your heart,  
with fasting, with weeping, and with mourning;  
rend your hearts and not your clothing.  
Return to the Lord, your God,  
for he is gracious and merciful,  
slow to anger, and abounding in steadfast love,  
and relents from punishing.”

(Joel 2:12–13)

# SERVICE TIMES FOR HOLY WEEK & EASTER

*Palm Sunday* Church: 7:30am, 9am, 11:15am  
March 29, 2026 Ascension Chapel: 9am, 11:15am

*Maundy Thursday* Memorial Chapel: 12pm  
April 2, 2026 *History & Traditions Class: 6:15pm*  
Church: 7pm  
Ascension Chapel: 7pm

*Good Friday* Church: 12pm, 6pm  
April 3, 2026 *History & Traditions Class: 5:15pm*  
Ascension Chapel: 6pm

*Easter Vigil (Saturday)* *History & Traditions Class: 7:15pm*  
April 4, 2026 Church: 8pm

*Easter Sunday* Church: 7am, 9am, 11:15am  
April 5, 2026 Contemporary: 9am, 11:15am

More details at [incarnation.org/holy-week-2026](https://incarnation.org/holy-week-2026)

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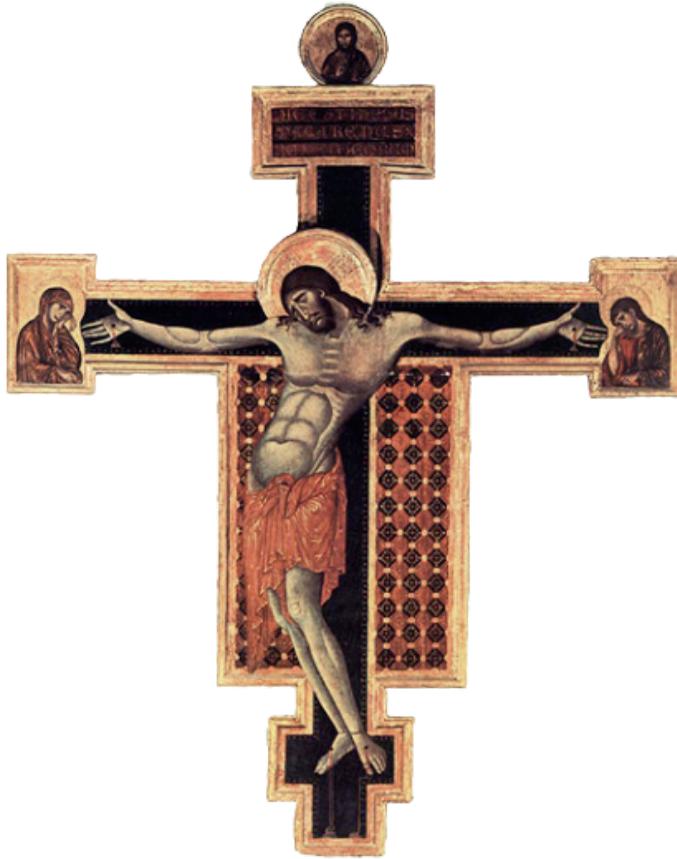
Umbrian School. Basilica of St. Clare, Assisi

## CONFESSION OF SIN

*Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. Amen.*

## COMFORTABLE WORDS

“If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world.” (1 John 2:1–2)



## THE WAY OF THE CROSS

*Almighty God, whose most dear Son went not up to joy but first he  
suffered pain, and entered not into glory before he was crucified:  
Mercifully grant that we, walking in the way of the cross, may find it  
none other than the way of life and peace; through the same thy Son  
Jesus Christ our Lord. Amen.*

# LENT I

## FIRST WEEK OF LENT

### Collect for Sunday

Almighty God, whose blessed Son was led by the Spirit to be tempted of Satan: Make speed to help thy servants who are assaulted by manifold temptations; and, as thou knowest their several infirmities, let each one find thee mighty to save; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, on God, now and for ever. *Amen.*

### Readings for Week 1 of Lent

<i>Sunday</i>	Psalms 63:1–8 (9–11), 98 * Psalm 103 Dan. 9:3–10 Heb. 2:10–18 John 12:44–50
<i>Monday</i>	Psalms 41, 52 * Psalm 44 Gen. 37:1–11 1 Cor. 1:1–19 Mark 1:1–13
<i>Tuesday</i>	Psalm 45 * Psalms 47, 48 Gen. 37:12–24 1 Cor. 1:20–31 Mark 1:14–28
<i>Wednesday</i>	Psalm 119:40–72 * Psalm 49 [53] Gen. 37:25–36 1 Cor. 2:1–13 Mark 1:29–45
<i>Thursday</i>	Psalm 50 * Psalms [59, 60] or 19, 46 Gen. 39:1–23 1 Cor. 2:14–3:15 Mark 2:1–12
<i>Friday</i>	Psalms 95 & 40, 54 * Psalm 51 Gen. 40:1–23 1 Cor. 3:16–23 Mark 2:13–22
<i>Saturday</i>	Psalm 55 * Psalms 138, 139:1–17 (18–23) Gen. 41:1–13 1 Cor. 4:1–7 Mark 2:23–3:6

## CHRISTUS VICTOR

by the Reverend Jordan Griesbeck

The term "Christus Victor" (Christ the Victor) was popularized by the theologian Gustav Aulen in his 1931 book of the same name. But Aulen did not invent it—he simply put words to a reality that was always there, both in the words of the New Testament and throughout church history: that the Cross of Christ is a battleground, a cosmic struggle between God and forces of Darkness. Clearly, Jesus conceived of his death in this way. In the week of his passion, he says, "Now is the judgment of this world; now the ruler of this world is cast out." (John 12:31)

Crucifixion was invented by the Roman Empire to make a mockery of its criminals—to exert power and force through shame and humiliation. But the great surprise is that the Cross of Christ ends up making a mockery of them. The Crucified is the victor—not the crucifiers. Worldly powers (money, success, Romans) are the sham.

Christus Victor reminds us that if "the world is a stage" (Shakespeare), then there are not two actors on the Stage (e.g. Us and God) but there are three (e.g. Us, God, and Sin/Death/Satan). Negatively, Christus Victor makes sense of realities like addiction—why we so often feel "trapped," "stuck" and "taken over" by our vices. It is why we say, "I don't know what came over me in that moment." Positively, Christus Victor reveals that through the Cross we have been "taken over" once again—this time by Christ and his Holy Spirit. Now, the Apostle Paul can say "It is no longer I who live, but Christ who lives in me" (Gal. 2:20) because Christ has regained what is properly His.

The Cross deals a decisive blow to Sin. Yet the war between Flesh and Spirit continues. Growth or sanctification is not a matter of "becoming the best version of ourselves," but giving Christ the Victor free reign to do with us what he pleases. Walking in the way of the cross means letting Christ march forward in victory.

# LENT II

## SECOND WEEK OF LENT

### Collect for Sunday

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

### Readings for Week 2 of Lent

<i>Sunday</i>	Psalms 24, 29 * Psalms 8, 84 Gen. 41:14–45 Rom. 6:3–14 John 5:19–24
<i>Monday</i>	Psalms 56, 57, [58] * Psalms 64, 65 Gen. 41:46–57 1 Cor. 4:8–20(21) Mark 3:7–19a
<i>Tuesday</i>	Psalms 61, 62 * Psalm 68:1–20(21–23)24–36 Gen. 42:1–17 1 Cor. 5:1–8 Mark 3:19b–35
<i>Wednesday</i>	Psalm 72 * Psalm 119:73–96 Gen. 42:18–24 1 Cor. 5:9–6:8 Mark 4:1–20
<i>Thursday</i>	Psalms [70], 71 * Psalm 74 Gen. 42:29–38 1 Cor. 6:12–20 Mark 4:21–34
<i>Friday</i>	Psalms 95 & 69:1–23(24–30)31–38 * Psalm 73 Gen. 43:1–15 1 Cor. 7:1–9 Mark 4:35–41
<i>Saturday</i>	Psalms 75, 76 * Psalms 23, 27 Gen. 43:16–34 1 Cor. 7:10–24 Mark 5:1–20

## SUBSTITUTION & SACRIFICE

by the Reverend Canon Oliver Lee

As we move toward Holy Week, we are invited not only to remember the Cross, but to understand it—and to allow its meaning to shape our lives.

The Crucifixion is not a single, isolated moment. Scripture recounts various saving works unfolding at once, revealing the depth of God's redeeming love.

On the Cross, Christ stands in our place. Jesus does not simply suffer with us; he steps into the place we cannot stand—the place of judgment, where sin must be named and answered. He bears what we could not bear, so that we might receive what we could never earn. The way of the Cross begins in humility, as we abandon the illusion that we can save ourselves.

The Cross is also God's true sacrifice. It is not humanity offering something to appease God, but God offering himself to restore humanity. The Ancient Of Days addresses human frailty. Love willingly pays the full cost of reconciliation. We learn that real love is costly—yet freely given.

The Cross is judgment that saves. Sin is exposed, evil is confronted, and death is defeated. God does not turn away from the darkness; he overcomes it. Because judgment has already been entered, we can face the truth about ourselves without fear or despair.

To walk the way of the Cross is to trust God in the dark, to remain faithful when answers are elusive and the path ahead is unclear. We walk this way when we confess our need; love sacrificially; face sin honestly; and remain faithful even when obedience is difficult.

The Cross is not only what saves us; it is what forms us.

# LENT III

## THIRD WEEK OF LENT

### Collect for Sunday

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, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

### Readings for Week 3 of Lent

<i>Sunday</i>	Psalms 93, 96 * Psalm 34 Gen. 44:1–17 Rom. 8:1–10 John 5:25–29
<i>Monday</i>	Psalm 80 * Psalms 77, [79] Gen. 44:18–34 1 Cor. 7:25–31 Mark 5:21–43
<i>Tuesday</i>	Psalm 78:1–39 * Psalm 78:40–72 Gen. 45:1–15 1 Cor. 7:32–40 Mark 6:1–13
<i>Wednesday</i>	Psalm 119:97–120 * Psalms 81, 82 Gen. 45:16–28 1 Cor. 8:1–13 Mark 6:13–29
<i>Thursday</i>	Psalms [83] or 42, 43 * Psalms 85, 86 Gen. 46:1–7, 28–34 1 Cor. 9:1–15 Mark 6:30–46
<i>Friday</i>	Psalms 95 & 88 * Psalms 91, 92 Gen. 47:1–26 1 Cor. 9:16–27 Mark 6:47–56
<i>Saturday</i>	Psalms 87, 90 * Psalm 136 Gen. 47:27—48:7 1 Cor. 10:1–13 Mark 7:1–23

## RANSOM & REDEMPTION

by the Right Reverend Gregory O. Brewer

*“You were ransomed from the futile ways inherited from you fathers (...) with the precious blood of Christ (...)” 1 Peter 1:18-19.*

To be ransomed, implies that at first we were held captive. We were slaves without the capacity to purchase our own freedom. Our wills were held in bondage taking us, repeatedly, into the places of selfishness, greed envy and fear. We believed that there was no way to break free; thus we lived under burden of “sin management,” doing what we could to control our worst impulses, often keep them a bay for a while, only to face their inevitable return plunging us again under their control.

We knew enough that the problem was not out merely “out there.” No matter what had been done to us, no matter who else was to blame, the burdens we bear were ours for the bearing.

What is the answer? The ground for any life-giving answer to this human dilemma is not contained within our selves nor the social systems into which we were born. We had been products of our culture, but God had something greater in mind. To be ransomed is to be rescued from these “futile” social systems- these expectations that were placed upon us, that we imbibed as “normal” and what was expected from us.

Those norms, even those family systems that could hold us captive have been broken. I no longer have to obey them.

These systems can turn to us and say to us, “you owe us your very life;” but to be ransomed is to know that Jesus paid the price of our freedom. He, by His blood, broke the power of that demonic hold on our thinking, our being, and set us free in a new way to become His and no longer belong to the world.

# LENT IV

## FOURTH WEEK OF LENT

### Collect for Sunday

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

### Readings for Week 4 of Lent

<i>Sunday</i>	Psalms 66, 67 * Psalms 19, 46 Gen. 48:8–22 Rom. 8:11–25 John 6:27–40
<i>Monday</i>	Psalm 89:1–18 * Psalm 89:19–52 Gen. 49:1–28 1 Cor. 10:14–11:1 Mark 7:24–37
<i>Tuesday</i>	Psalms 97, 99, [100] * Psalms 94, [95] Gen. 49:29–50:14 1 Cor. 11:17–34 Mark 8:1–10
<i>Wednesday</i>	Psalms 101, 109:1–4(5–9)20–30 * Psalm 119:121–144 Gen. 50:15–26 1 Cor. 12:1–11 Mark 8:11–26
<i>Thursday</i>	Psalm 69:1–23(24–30)31–38 * Psalm 73 Exod. 1:6–22 1 Cor. 12:12–26 Mark 8:27–9:1
<i>Friday</i>	Psalms 95 & 102 * Psalm 107:1–32 Exod. 2:1–22 1 Cor. 12:27–13:3 Mark 9:2–13
<i>Saturday</i>	Psalms 107:33–43, 108:1–6(7–13) * Psalm 33 Exod. 2:23–3:15 1 Cor. 13:1–13 Mark 9:14–29

## RECAPITULATION

by Shawn Torres

During Lent, we walk the way of the cross, often painfully conscious of the shadow cast by the first Adam. We look at our history, both personal and corporate, and see a narrative marked by rebellion, broken relationships, and lost potential. Yet, the Christian hope rests on the profound promise of recapitulation.

As the early church father Irenaeus taught, Christ came to "sum up" (recapitulate) all that humans were intended to be, correcting all that was lost through the sin of Adam. Recapitulation is not merely a legal transaction, but a cosmic work of redemption, restoration, and fulfillment. Jesus, the Last Adam, entered our history to re-live it faithfully. Where the first humanity grasped for power, Jesus emptied himself, taking the form of a slave. Where we rebelled in disobedience, Jesus remained obedient.

This restoration is possible because, as Gregory of Nazianzus insisted, "what has not been assumed has not been healed". By assuming a full human nature, from his birth through his suffering to his death, Jesus brought the healing presence of God into every fractured aspect of our existence. He did this so that creation might be reordered, restored, and made very good once more.

This Lent, let us remember that our biography is not defined by our failures, but by his faithfulness. In Christ, our history is rewritten. Through his obedience, we are freed from the power of sin, reconciled to God, and invited to participate in the new life of the true Human.

*Prayer: Almighty God, who didst wonderfully create, and yet more wonderfully restore, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity. Amen.*

# LENT V

## FIFTH WEEK OF LENT

### Collect for Sunday

O Almighty God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

### Readings for Week 5 of Lent

<i>Sunday</i>	Psalm 118 * Psalm 145 Exod. 3:16—4:12 Rom. 12:1–21 John 8:46–59
<i>Monday</i>	Psalm 31 * Psalm 35 Exod. 4:10–20(21–26)27–31 1 Cor. 14:1–19 Mark 9:30–41
<i>Tuesday</i>	Psalms [120], 121, 122, 123 * Psalms 124, 125, 126, [127] Exod. 5:1—6:1 1 Cor. 14:20–33a, 39–40 Mark 9:42–50
<i>Wednesday</i>	Psalm 119:145–176 * Psalms 128, 129, 130 Exod. 7:8–24 2 Cor. 2:14—3:6 Mark 10:1–16
<i>Thursday</i>	Psalms 131, 132, [133] * Psalms 140, 142 Exod. 7:25—8:19 2 Cor. 3:7–18 Mark 10:17–31
<i>Friday</i>	Psalms 95 & 22 * Psalms 141, 143:1–11(12) Exod. 9:13–35 2 Cor. 4:1–12 Mark 10:32–45
<i>Saturday</i>	Psalms 137:1–6(7–9), 144 * Psalms 42, 43 Exod. 10:21—11:8 2 Cor. 4:13–18 Mark 10:46–52

## PASSOVER & EXODUS

by the Reverend Cody Turner

Christ our Passover is sacrificed for us. *Therefore let us keep the feast.*

Every week, we say these words from 1 Corinthians 5:7 in our liturgy—in fact, it’s one of our first responses once the Eucharistic Prayer is complete and the Sacrament is sitting on the Altar. And by doing so, we are anchoring the cross of Jesus squarely in light of the great story of redemption in the Old Testament—the Passover, the night that God’s People were freed from their bondage in Egypt.

As you may recall, the Israelites were instructed to find an unblemished lamb and to prepare a meal. They were to slaughter the lamb, smear its blood on their door posts, and then roast the rest of the lamb to eat. Then, as night came, they were to eat quickly and prepare to leave, Death would pass over them, and because of the blood of the lamb, they would be spared. (How interesting that in the story of the Passover, the shedding of blood was not a sign of death, but a sign of life and rescue!). The events proved consequential—not only were they spared from Death, but the same night, their exodus out of bondage began.

By repeating this phrase in our liturgy every week, we are confessing that the Exodus finds its fulfillment in Jesus. The Cross is the ultimate Passover. Because in it, we find the unblemished, sinless Lamb, slain for the whole world. In our baptism, his Blood—the sign of his life—is smeared onto the doorposts of our lives, and Death must finally pass over us.

In the Sacrament, we receive our Passover meal—we eat his Body and Blood. And every time we gather in the darkness of this present, evil age, we are girded to anticipate our final exodus—out of bondage to the land of Sin, and into life in God.

Christ our Passover is sacrificed for us. *Therefore let us keep the feast.*



CHURCH *of the*  
INCARNATION

3966 McKinney Ave., Dallas, TX 75204

214.521.5101 | *incarnation.org*