

**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**

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**Trinity 7**

Trinity 4 (There are three choices of propers for each office this week) Homilies are provided for Morning Prayer A and for Evening Prayer A. Others are to be written.

### **Morning Prayer A**

#### **First Lesson: Hosea 14**

*Here beginneth the fourteenth chapter of the Prophet Hosea.*

1 O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

8 Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found.

9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein. *Here endeth the First Lesson.*

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great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

*Here endeth the Second Lesson.*

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**Homily**  
**ro be written**  
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### Second Lesson: Acts 11:19-30

*Here beginneth the nineteenth verse of the eleventh chapter of the Acts of the Apostles.*

19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the LORD Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be

### Second Lesson: Rom 6:12-18

*Here beginneth the twelfth verse of the sixth chapter of the Epistle of St. Paul to the Romans.*

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

*Here endeth the Second Lesson.*

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## Homily

*"Return to the Lord ... Take with you words ..."*

Odd words

at the very beginning of the First Lesson.

What on earth does Hosea mean by them?

*"Return to the Lord"*, he begins.

He is speaking to those who have, in some sense,  
left the Lord

*"I will heal their backsliding,"*

he quotes the Lord as saying,

recognizing them as those

who have pledged to follow His ways,

but have slid back from doing so.

That was true of Israel then,

but, as is so often the case with the Prophets,

what he said to them, he says to all times,

to us.

We're tempted to apply this to someone else,

perhaps to the society around us,

perhaps to the denomination may of us came from,

perhaps ... (You get the idea)

But he is speaking to us, here and now.

We have pledged to follow the Lord.

That's why we are here today.

We've at least said that we accept His standards,

but are we living up to them?

*"Return to the Lord"*, he cries.

*Take with you words ..."*

shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came, and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

*Here endeth the First Lesson.*

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9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

**32** And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

**40** And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a

Words?

What good are words?

Can words change the fact that we have sinned?

Can words remove all the bad effects of our sin?

Sometimes words are pretty empty.

Surely there must be

something better than words to take with us.

*"Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously:"*

These are powerful words.

There's no effort to squirm out of guilt.

No effort at self-justification,

simply, "I'm sorry, forgive me."

And those words have a powerful answer, the most powerful answer ever given.

It's known as the Cross.

*"so will we render the calves of our lips."*

Do you see the sacrificial meaning in that?

The Old Testament required an unending series

of sacrifices offered for sin,

of bulls and goats and lambs and calves,

sacrifices which,

according to the Epistle to the Hebrews,

were unable to obtain remission of sins,

but were a sign of a greater and sufficient sacrifice.

That sacrifice is ours to plead

for our forgiveness and acceptance,

in answer to those words,

if those words are the gift of our hearts.

*"Return to the Lord ... Take with you words ..."*

It is by words that we offer ourselves,  
that we claim the gift offered for us and to us.  
As St. Paul wrote:

*"Know ye not,  
that to whom ye yield yourselves servants to obey,  
his servants ye are to whom ye obey;  
whether of sin unto death,  
or of obedience unto righteousness?"*

Who or what do we recognize as our purpose?  
Where are our values places?  
Are we amassing treasures upon earth,

*"Return to the Lord ... Take with you words ..."*

and, as St. Paul continues:

*"God be thanked, that ye were the servants of sin,  
but ye have obeyed from the heart  
that form of doctrine which was delivered you.  
Being then made free from sin,  
ye became the servants of righteousness."*

Let us pray.

Behold, O God our Defender, and grant that we,  
who are sore oppressed by the burden of our sins  
may by the bounty of thy mercy be relieved from  
them, to serve thee in perfect freedom, in thought,  
word, and deed, all the says of our life, through  
Jesus Christ our Lord. Amen.

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## Evening Prayer C

### **First Lesson: 1 Sam 17:1-11, 32, 40-50**

*Here beginneth the seventeenth chapter  
of the First Book of Samuel.*

1 Now the Philistines gathered together their armies  
to battle, and were gathered together at Shochoh,  
which belongeth to Judah, and pitched between  
Shochoh and Azekah, in Ephesdammin.

2 And Saul and the men of Israel were gathered  
together, and pitched by the valley of Elah, and set  
the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the  
one side, and Israel stood on a mountain on the  
other side: and there was a valley between them.

4 And there went out a champion out of the camp  
of the Philistines, named Goliath, of Gath, whose  
height was six cubits and a span.

5 And he had an helmet of brass upon his head,  
and he was armed with a coat of mail; and the  
weight of the coat was five thousand shekels of  
brass.

6 And he had greaves of brass upon his legs, and a  
target of brass between his shoulders.

7 And the staff of his spear was like a weaver's  
beam; and his spear's head weighed six hundred  
shekels of iron: and one bearing a shield went  
before him.

8 And he stood and cried unto the armies of Israel,  
and said unto them, Why are ye come out to set  
your battle in array? am not I a Philistine, and ye  
servants to Saul? choose you a man for you, and  
let him come down to me.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, It is because we have no bread.

17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

*Here endeth the Second Lesson.*

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**Homily**  
**to be written**  
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## **Morning Prayer B**

### **First Lesson: Ecclesiasticus 6:5-17**

*Here beginneth the fifth verse of the sixth chapter of the Book called Ecclesiasticus.*

5: Sweet language will multiply friends: and a fair-speaking tongue will increase kind greetings.

6: Be in peace with many: nevertheless have but one counsellor of a thousand.

7: If thou wouldest get a friend, prove him first and be not hasty to credit him.

8: For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

9: And there is a friend, who being turned to enmity, and strife will discover thy reproach.

10: Again, some friend is a companion at the table, and will not continue in the day of thy affliction.

11: But in thy prosperity he will be as thyself, and will be bold over thy servants.

12: If thou be brought low, he will be against thee, and will hide himself from thy face.

13: Separate thyself from thine enemies, and take heed of thy friends.

14: A faithful friend is a strong defence: and he that hath found such an one hath found a treasure.

15: Nothing doth countervail a faithful friend, and his excellency is invaluable.

16: A faithful friend is the medicine of life; and they that fear the Lord shall find him.

17: Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

*Here endeth the First Lesson.*

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**Second Lesson: John 15:12-27**

*Here beginneth the twelfth verse of the fifteenth chapter of the Gospel according to St. John.*

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

## Second Lesson: Mark 8:1-21

*Here beginneth the eighth chapter of the Gospel according to St. Mark.*

1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

*Here endeth the Second Lesson.*

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**Homily**  
**to be written**  
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## **Morning Prayer C**

### **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.

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

## Evening Prayer B

### **First Lesson: Micah 7:14-20**

*Here beginneth the fourteenth verse of the seventh chapter of the Prophet Micah.*

14 Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.

16 The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

*Here endeth the First Lesson.*

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and there is some of that that applies  
to each and every one of us.  
Some of it, indeed, is more characteristic  
of religious people than of the world.  
There are terrible sins against others  
that arise from holding the truth  
and using the truth to express disdain for others:  
Yes, from holding the truth in unrighteousness.  
That proclaims a dramatic untruth about God.  
It paints Him with the same lack of love  
that we so easily show.

To hold the truth in righteousness,  
as we must,  
is to admit those faults,  
and openly seek God's help to remedy them.

Let us pray.

Merciful God, reveal to us the unrighteousness  
with which we have veiled thy truth. Change our  
hearts, fill us with thy love and mercy, and make  
us living examples of thy truth; through Jesus  
Christ our Lord and Savior. Amen.

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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 multi-  
plying 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.*

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## **Second Lesson: Heb 6**

*Here beginneth the sixth chapter  
of the Epistle to the Hebrews.*

1 Therefore leaving the principles of the doctrine  
of Christ, let us go on unto perfection; not laying  
again the foundation of repentance from dead  
works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of

hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, Surely blessing I will bless thee, and

that holds or seems to hold parts of the truth, but knowingly denies much that God has said.

Ultimately that will not stand.

Ultimately God will have His way.

And we are right in proclaiming this, but ...

Secondly, we who hold the truth and insist upon it, are we holding it in righteousness?

Are we what this truth demands that we be?

Or are we holding the truth and proclaiming it while continuing to live

according to our own sinful will?

Are we really better than those we oppose?

Even if that be true,

do we approach what God expects of us?

How much of these words of St. Paul fit us?

*"... Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: "*

Let's examine ourselves.

Probably there is a lot in that list of which we can rightly claim innocence, but we are broken, flawed, and sinful,

*from the creation of the world  
are clearly seen,  
being understood by the things that are made,  
even his eternal power and Godhead;  
so that they are without excuse:  
Because that, when they knew God,  
they glorified him not as God,  
neither were thankful;  
but became vain in their imaginations,  
and their foolish heart was darkened."*

They knew, at least on some level,  
that they were defying God.  
And so it is for the human race.  
There is conscience planted within,  
and though that conscience itself  
is sometimes perverted and in error,  
yet it does make us aware of right and wrong,  
and we are without excuse.  
We know the truth, at least in part,  
and, knowing, we yet choose to sin,  
declaring ultimately, like the song,  
"I had to do it my way."

But that leads to disaster,  
if not during our lives on this earth,  
then hereafter, and that is more fearsome yet.

How do we apply this?

First, there is the application that we,  
(as a faithful minority of dissidents,  
consciously holding a truth that others despise,  
even while giving it lipservice),  
find ourselves liking and taking comfort in:  
We've separated from a fallen church,

multiplying I will multiply thee.

15 And so, after he had patiently endured, he  
obtained the promise.

16 For men verily swear by the greater: and an  
oath for confirmation is to them an end of all  
strife.

17 Wherein God, willing more abundantly to shew  
unto the heirs of promise the immutability of his  
counsel, confirmed it by an oath:

18 That by two immutable things, in which it was  
impossible for God to lie, we might have a strong  
consolation, who have fled for refuge to lay hold  
upon the hope set before us:

19 Which hope we have as an anchor of the soul,  
both sure and stedfast, and which entereth into that  
within the veil;

20 Whither the forerunner is for us entered, even  
Jesus, made an high priest for ever after the order  
of Melchisedec.

*Here endeth the Second Lesson.*

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**Homily**  
**to be written**  
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## Evening Prayer A

### **First Lesson: Dan 5:1-9, 13-30**

*Here beginneth the fifth chapter  
of the Book of Daniel.*

1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with

## Homily

*"... the wrath of God is revealed from heaven  
against all ungodliness  
and unrighteousness of men,  
who hold the truth in unrighteousness; ..."*

St. Paul, in a brief part of a sentence,  
provides the background to the story in Daniel.  
Fix this picture in your mind:

The king, in all his majestic royal robes,  
is sitting in the midst of his nobles,  
celebrating the greatness of his reign.  
He's holding a cup that was taken from the Temple.  
He's given similar cups to his nobles,  
and they are all drinking a toast to their gods.

What they hold was consecrated  
to the God of Truth,  
set aside to symbolize His majesty,  
and His rightful rule over the whole earth,  
set aside, thus, to represent truth.  
They hold the signs of truth, and yet ...

They worship false gods.  
They proclaim the supremacy of a cruel king.  
They carouse shamelessly.  
The hand of God appears,  
and His writing proclaims their doom,  
and it comes.

As the Apostle continued:  
*"... that which may be known of God is manifest in  
them;  
for God hath shewed it unto them.  
For the invisible things of him*

**28** And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

*Here endeth the Second Lesson.*

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scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

**13** Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 In that night was Belshazzar the king of the Chaldeans slain.

*Here endeth the First Lesson.*

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### **Second Lesson: Rom 1:17-21, 28-32**

*Here beginneth the seventeenth verse of the first chapter of the Epistle of St. Paul to the Romans.*

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.