

**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 9

Trinity 9 (There are three choices of propers for each office this week) A Homilies are provided for Morning Prayer A and Eveining Prayer A. Others are to be written.

Morning Prayer A

First Lesson: Ezek 14:1-11

Here beginneth the fourteenth chapter of the Prophet Ezekiel.

1 Then came certain of the elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6 Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

Here endeth the Second Lesson.

Homily to be written

himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:

8 And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him;

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

Here endeth the First Lesson.

Second Lesson: 1 Thess 4:1-12

Here beginneth the fourth chapter of the First Epistle of St. Paul to the Thessalonians.

1 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave their testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

Here endeth the Second Lesson.

Homily

'Then came certain of the elders of Israel unto me, and sat before me.

And the word of the LORD came unto me, saying, Son of man, these men have set up their idols in their heart,

and put the stumblingblock of their iniquity before their face:

should I be enquired of at all by them?"

Ezekiel was never one to mince words.

When some

of the most respected people in all Israel

came to him in his role as prophet,

seeking God's blessing on what they were doing,

they heard words they were not expecting

"these men have set up their idols in their heart,"

Were they bowing down before false gods?

Were they sacrificing at their altars?

Were they actually taking part in pagan worship?

Is that what this was all about?

Probably not.

In all likelihood these men were faithful

in the worship of the true God,

in His temple, by the rites He had commanded.

It is very unlikely
 that they frequented pagan temples,
 or that they offered pagan worship in their homes.
 These were the elders,
 the spiritual and temporal leaders,
 the clergy, if you will.
 Without a doubt their visible actions
 merited the respect in which they were held.

"these men have set up their idols in their heart,"

What on earth could that mean?
 Why would a prophet say that to respected leaders?
 St. Paul, in the middle of his praises
 for the Church in Thessalonica,
 had this to say:

*"... ye know what commandments we gave you
 by the Lord Jesus.
 ... that ye should abstain from fornication:
 That every one of you
 should know how to possess his vessel
 in sanctification and honour;
 Not in the lust of concupiscence,
 ...That no man ... defraud his brother
 in any matter:
 ...For God hath not called us unto uncleanness,
 but unto holiness.
 He therefore that despiseth,
 despiseth not man, but God ..."*

It's the same question the prophet asked,
 "What is it that you value more than God?"

sons from the wall of Bethshan, and came to Jabesh,
 and burnt them there.

13 And they took their bones, and buried them
 under a tree at Jabesh, and fasted seven days.

Here endeth the First Lesson.

Second Lesson: Acts 13:1-3, 14-31, 38, 44-49

*Here beginneth the thirteenth chapter of the Acts
 of the Apostles.*

1 Now there were in the church that was at Antioch
 certain prophets and teachers; as Barnabas, and
 Simeon that was called Niger, and Lucius of
 Cyrene, and Manaen, which had been brought up
 with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the
 Holy Ghost said, Separate me Barnabas and Saul
 for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid
 their hands on them, they sent them away.

14 But when they departed from Perga, they came
 to Antioch in Pisidia, and went into the synagogue
 on the sabbath day, and sat down.

15 And after the reading of the law and the prophets
 the rulers of the synagogue sent unto them, saying,
 Ye men and brethren, if ye have any word of
 exhortation for the people, say on.

16 Then Paul stood up, and beckoning with his
 hand said, Men of Israel, and ye that fear God,
 give audience.

3 And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

10 And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Bethshan.

11 And when the inhabitants of Jabeshgilead heard of that which the Philistines had done to Saul;

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his

Whatever is elevated in our heart
above our desire to please Him,
that is an idol, a false God,
a refusal to acknowledge Him as Lord.
Is it the desires of the flesh?
Is it material prosperity?
Is it our own rights?
The popular song famously proclaimed,
"I had to do it my way..."
Whose way?

We've come here to worship,
or have we?
We need to ask that.
The God-sent prophet Ezekiel
spoke for God when he said
to those with idols in their hearts:

"... should I be enquired of at all by them?"

"Do I have to listen to those
who won't really worship Me?
Is it right that they should even ask?"

*"Thou shalt worship the Lord thy God,
and him only shalt thou serve,"*
is what Moses said,
and Jesus Himself quoted.
Perhaps we should ask ourselves
how far that is true of us,
and, perhaps,
when we realize how short we fall,
we should admit it,

and beg forgiveness,
before we ask for anything else.

What idols are in my heart?

Let us pray.

Lord, open my eyes that I may see my own failure,
that I may know what it is that I place before thee,
that I may identify the idols that I am serving,
and help me to cast them aside.

Forgive me, direct my heart and mind and life,
that I may serve thee with a pure heart,
that I may come before thee in holiness,
and that I may dwell with thee forever,
O loving and almighty Father,
through Jesus Christ, thine only-begotten Son,
in whose Cross is my salvation,
who liveth and reigneth
with thee and the Holy Spirit,
now and forever. Amen.

29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Here endeth the Second Lesson.

Homily to be written

Evening Prayer C

First Lesson: 1 Sam 31

Here beginneth the thirty-first chapter of the First Book of Samuel.

1 Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

Morning Prayer B

First Lesson: Wisdom 11:21-12:2

Here beginneth the twenty-first verse of the eleventh chapter of the Book of Wisdom.

21: For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm?

22: For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23: But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.

24: For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

25: And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

26: But thou sparest all: for they are thine, O Lord, thou lover of souls.

12:1: For thine incorruptible Spirit is in all things.

2: Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

Here endeth the First Lesson.

Second Lesson: John 8:1-11

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

- 1 Jesus went unto the mount of Olives.
- 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
- 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
- 4 They say unto him, Master, this woman was taken in adultery, in the very act.
- 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
- 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.
- 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
- 8 And again he stooped down, and wrote on the ground.
- 9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.
- 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

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

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

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

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

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

Here endeth the First Lesson.

Second Lesson: Luke 15:11-32

Here beginneth the eleventh verse of the fifteenth chapter of the Gospel according to St. Luke.

- 11 And he said, A certain man had two sons:
- 12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.
- 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
- 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
- 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
- 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

Evening Prayer B

First Lesson: Lam 3:40-58

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

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

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

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

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

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

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

46 All our enemies have opened their mouths against us.

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

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

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

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

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

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

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

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Here endeth the Second Lesson.

Homily to be written

Morning Prayer C

First Lesson: Gen 28:10-22

Here beginneth the tenth verse of the twenty-eighth chapter of the Book of Genesis.

10 And Jacob went out from Beersheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.

17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Bethel: but the name of that city was called Luz at the first.

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the LORD be my God:

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Here endeth the First Lesson.

Sometimes we stray a bit into doing things in the way that pleases us most, and tradition puts the brakes on.

Hebrews, as we heard,

went on to speak of the chastening a father sometimes needs to give to a son, and how that chastening is sometimes unpleasant, seldom really welcomed,

but how it turns out to be what we need, and how we can receive comfort from knowing that.

There is security in knowing one's limits.

Tradition

Hebrews goes on to say this:

Wherefore lift up the hands which hang down, and the feeble knees;

And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Tradition.

Let us pray.

Lord God of our fathers, who hast raised up a great cloud of witnesses and hast thereby shown to us the way of salvation, grant that we may so preserve and heed what thou hast given us, that we may boldly proclaim thy Word, and faithfully deliver it to the generations to come. Through him of whom tradition speaketh, thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

and judged, by tradition
and by the inspiration of the Holy Ghost,
which traditions were real,
and which should become the Bible.

And how did you come to have a Bible
to read, to hear, and to believe?
Someone put it in your hand.
Tradition.

And there are hundreds of different ways
in which the Scriptures are interpreted.
How do we know which interpretation is right?
We listen to what those before us have said,
we pay attention to our teachers,
from the early Fathers right along to now,
to the pattern of interpretation
that has been handed down from one to another
for generation after generation.
Tradition.

We come together to worship week after week.
How do we know how to do that?
Someone taught us,
and someone taught them.
Tradition.

Tradition is sometimes overwhelming
in its beauty,
but it is not always pleasant.
Sometimes it seems limiting.
Sometimes we'd rather do things differently.
Sometimes we'd prefer
to believe something different,
or to interpret Scripture all by ourselves,
and tradition holds us back.

Second Lesson: 2 Cor 9

Here beginneth the ninth chapter of the Second Epistle of St. Paul to the Corinthians.

1 For as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift.

Here endeth the Second Lesson.

Homily to be written

and the next teaches it to the one after that, and so on until we have heard and learned. Tradition.

In the Epistle to the Hebrews

we hear of a great cloud of witnesses.

Who are they?

These are the saints who have gone before.

These are those who have learned timeless truth.

These are those

who have handed that truth on to others.

These are the giants on whose shoulders we stand.

Tradition.

They have witnessed the truth we now hold, and have handed it on to us, and they now witness our struggles as we labor on.

The past is part of us,

and we are part of the past,

as we carry tradition into the future.

We, very rightly, regard the Bible as the only absolutely sure testimony

to the revelation of God,

and as the ultimate judge of all our doctrine and all our practice,

but how do we come to have a Bible?

The words God intended us to hear were passed down,

sometimes by word of mouth,

and sometimes in written form,

from one generation to the next.

The Church listened

to the tradition they had received,

How, in fact, do we learn anything at all?
 And, especially,
 how do we learn about God,
 and about what it is that He expects of us,
 and what it is that he intends to do for us?
 Tradition.

Someone told us,
 and someone told them,
 and they heard it from someone else,
 and so on, all the way back to the source.
 Tradition.

We read this in the Book of Proverbs:

*Hear, ye children, the instruction of a father,
 and attend to know understanding.
 For I give you good doctrine,
 forsake ye not my law.
 For I was my father's son,
 tender and only beloved in the sight of my mother.
 He taught me also, and said unto me,
 Let thine heart retain my words:
 keep my commandments, and live.*

Tradition.

It's the way it works.
 It's the way God designed it to work.
 Knowledge, whether of things or of God,
 doesn't just lie around in plain sight
 where just anyone can find it all by himself.
 A generation learns something,
 perhaps by figuring it out the hard way,
 perhaps by revelation,
 and that generation teaches what it has learned
 to the next,

Evening Prayer A

First Lesson: Prov 4:1-4, 20-27

*Here beginneth the fourth chapter
 of the Book of Proverbs.*

1 Hear, ye children, the instruction of a father, and
 attend to know understanding.
 2 For I give you good doctrine, forsake ye not my law.
 3 For I was my father's son, tender and only beloved
 in the sight of my mother.
 4 He taught me also, and said unto me, Let thine
 heart retain my words: keep my commandments,
 and live.

20 My son, attend to my words; incline thine ear
 unto my sayings.
 21 Let them not depart from thine eyes; keep them
 in the midst of thine heart.
 22 For they are life unto those that find them, and
 health to all their flesh.
 23 Keep thy heart with all diligence; for out of it
 are the issues of life.
 24 Put away from thee a froward mouth, and
 perverse lips put far from thee.
 25 Let thine eyes look right on, and let thine
 eyelids look straight before thee.
 26 Ponder the path of thy feet, and let all thy ways
 be established.
 27 Turn not to the right hand nor to the left: remove
 thy foot from evil.

Here endeth the First Lesson.

Second Lesson: Heb 12:1-13

Here beginneth the twelfth chapter of the Epistle to the Hebrews.

1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Here endeth the Second Lesson.

Homily

There's a wonderful line in the film
"Fiddler on the Roof"

*"Because of our traditions,
every one of us knows who he is,
and what God expects us to do"*

Tradition.

What is tradition?

The word comes from the Latin,
and simply means, "What is handed along".

How do we learn to speak?

How do we learn the thousand things

we need to know to get along in the world?

Where do good manners come from?