

**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 11

Trinity 11 (There are three choices of propers for each office this week) Homilies are provided for Morning Prayer A and Evening Prayer A. Others are to be written.

Morning Prayer A

First Lesson: Isa 26:12-16, [17-18] 19 [20-21]

indicating four verses the lectionary omits, but allows to be read.

Here beginneth the twelfth verse of the twenty-sixth chapter of the Prophet Isaiah

12 LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

13 O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name.

14 They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth.

16 LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.

[17 Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.]

19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

Here endeth the Second Lesson.

Homily to be written

they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the LORD Jesus Christ we shall be saved, even as they.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

[20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.]

Here endeth the First Lesson.

Second Lesson: Rom 8:26-39

Here beginneth the twenty-sixth verse of the eighth chapter of the Epistle of St. Paul to the Romans.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Here endeth the Second Lesson.

said.

26 And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

Here endeth the First Lesson.

Second Lesson: Acts 15:1-21

Here beginneth the fifteenth chapter of the Acts of the Apostles.

1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church,

First Lesson: 2 Sam 7:18-29

Here beginneth the eighteenth verse of the seventh chapter of the Second Book of Samuel.

18 Then went king David in, and sat before the LORD, and he said, Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord GOD?

20 And what can David say more unto thee? for thou, Lord GOD, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

22 Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

23 And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast

Homily

This morning's readings are especially rich.

(If the four optional verses from Isaiah are read, they are even richer.)

There are at least a dozen themes we could follow, but we simply can't cover them all today.

These could perhaps

be the subject of your meditation

for the entire week to come.

Let's just follow one line of thought this morning.

Isaiah begins with the observation that all of us have been ruled by other lords.

And so it is.

He, of course, had in mind

the political domination of his nation.

They had been in slavery in Egypt, they had, at various times, been oppressed by various nations,

by Edomites, Midianites, Philistines, and others; and the Babylonian, Assyrian, Grecian, and Roman oppressions were still to come, along with yet others.

This political oppression, however, is not the point.

Other lords have had dominion over us, our sins,

our ceaseless desire for things,

for experiences, for pleasures,

desires

which often lead us away from God's commands.

Our emotions rule us, our self-interest,

our personal ideas of right and wrong,

our patriotism, even,

and other things ordinarily good.
It is so easy to allow other lords to have sway over us,
to let their influence on us outweigh that of God.

*"O LORD our God," said Isaiah,
"other lords beside thee have had dominion over us:
but by thee only will we make mention of thy name. "*

Though there have been many lords,
though there still are many lords,
there is only one true Lord,
only one real authority,
and it is only at his command
that we can even praise Him,
but, as for all those others,
Isaiah is forceful:

*"They are dead, they shall not live;
they are deceased, they shall not rise: "*

What is it that we want?
On what do we pin our hopes?
What is it that we think we have to have?
Is there anything that comes in the way
of unswerving obedience to God?

*"They are dead, they shall not live;
they are deceased, they shall not rise: "*

All flesh is grass.
Everything withers and dies.
The saying holds true about everything:
"This too shall pass."
All our desires, all our so-called needs
will pass.
Only the
Word of the Lord stands firm.

*Here beginneth the ninth verse of the eighteenth
chapter of the Gospel according to St. Luke.*

9 And he spake this parable unto certain which
trusted in themselves that they were righteous, and
despised others:

10 Two men went up into the temple to pray; the
one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself,
God, I thank thee, that I am not as other men are,
extortioners, unjust, adulterers, or even as this
publican.

12 I fast twice in the week, I give tithes of all that I
possess.

13 And the publican, standing afar off, would not
lift up so much as his eyes unto heaven, but smote
upon his breast, saying, God be merciful to me a
sinner.

14 I tell you, this man went down to his house
justified rather than the other: for every one that
exalteth himself shall be abased; and he that
humbleth himself shall be exalted.

Here endeth the Second Lesson.

Homily to be written

Evening Prayer C

Evening Prayer B

First Lesson: Ecclesiastes 5:1-7

Here beginneth

the fifth chapter of the Book of Ecclesiastes.

1 Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.

4 When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.

5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words there are also divers vanities: but fear thou God.

Here endeth the First Lesson.

Second Lesson: Luke 18:9-14

All the rest?

"They are dead, they shall not live; they are deceased, they shall not rise: " therefore hast thou visited and destroyed them, and made all their memory to perish."

So, none of what we value so highly will last. None of what we seek so strongly merits our devotion.

Ultimately we don't know what we really need, only He does.

We don't even know what to seek, or what to pray for, but, as St. Paul wrote:

"...the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought:

but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

Can we trust God to know our needs?

Can we trust Him to guide our prayers?

Are we willing to want what He wants?

Or do our own desires trump his?

If we trust him, we have St. Paul's assurance:

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

In the long run, in God's sight,
 this is unfailingly true,
 and thus we can pray, with Isaiah:

*LORD, thou wilt ordain peace for us:
 for thou also hast wrought all our works in us.*

Lord, teach us to pray. Amen.

He needs nothing.
 None of our gifts are necessary
 for Him to accomplish His purpose.
 Whatever He wishes to do, He can do.
 So why does He give to us,
 and why does He expect us to give back to Him?

Because we need to give
 in order to grow into what He intends us to be.
 What we think we own
 has no other purpose than that,
 and is in our hands and our pockets
 to enable us to be what He has called us to be,
 to offer all that we have,
 our possessions,
 our selves, our souls and bodies,
 to be a reasonable, holy, and living sacrifice
 in union with His one true and perfect
 offered for us on the Cross of Calvary.

Let us pray.

We give thee but thine own,
 whate'er the gift may be.
 All that we have is thine alone,
 a trust, O Lord from thee.
 Accept us, Lord, and all we are, and all we have,
 and make us, unworthy though we are,
 a reflection of thy merciful glory,
 and instruments of thy loving purpose,
 through Christ our Lord. Amen.

but what she gave was more, far more,
 than she could afford to give,
 and so it is that He declared her gift to be
 far more than what any of the rich men had given.

Now, remember words
 you have probably said many times,
 one of the most used of the offertory sentences
 in the Communion Service,
 used in many of our churches every Sunday:

*“All things come of thee, O Lord,
 and of thine own have we given thee.”*

Can we really give God anything?
 It's all already His,
 and he has only loaned it to us, all of it.
 Whether we use it for ourselves,
 whether we give it away to others,
 whether we make an offering to the Church,
 it is entrusted to, every bit of it,
 for His honor and glory,
 as a way to express our worship,
 our trust,
 our obedience
 to Him.

Our God owns, as the Psalm says,
 the cattle on a thousand hills.
 He owns the hills themselves.
 He owns the clothes on our backs.
 In fact He owns the backs themselves.
 The air we breathe, every breath of it,
 is His, and he bestows it on us,
 out of unimaginable love

Morning Prayer B

First Lesson: Job 5:8-18

*Here beginneth the eighth verse of the fifth chapter
 of the Book of Job.*

8 I would seek unto God, and unto God would I
 commit my cause:

9 Which doeth great things and unsearchable; mar-
 vellous things without number:

10 Who giveth rain upon the earth, and sendeth
 waters upon the fields:

11 To set up on high those that be low; that those
 which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty, so
 that their hands cannot perform their enterprise.

13 He taketh the wise in their own craftiness: and
 the counsel of the froward is carried headlong.

14 They meet with darkness in the day time, and
 grope in the noonday as in the night.

15 But he saveth the poor from the sword, from
 their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity stoppeth her
 mouth.

17 Behold, happy is the man whom God correcteth:
 therefore despise not thou the chastening of the
 Almighty:

18 For he maketh sore, and bindeth up: he woun-
 deth, and his hands make whole.

Here endeth the First Lesson.

Second Lesson: Matt 23:13-31

*Here beginneth the thirteenth verse
of the twenty-third chapter
of the Gospel according to St. Matthew.*

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

God has given many things,
or, rather, has entrusted them with many things,
a trust known as “stewardship”.

That’s one of those church words, isn’t it?

It gets used a whole lot as a way to raise money
for the use of the church,

and that’s not all bad.

The Church has been given a job to do,
and the job can’t be done without money,
and the money has to come from the faithful.

But, if we describe it that way,

we have it just backwards

Ecclesiasticus is talking about giving,

about giving to the Lord,

about the sacrifices that the Old Testament
required the people to make,

but listen to what we heard today,

listen hard,

and be ready to be shocked:

“Do not think to corrupt [God] with gifts;

for such he will not receive:

and trust not to unrighteous sacrifices;

for the Lord is judge,

and with him is no respect of persons.”

Does God need our money?

Does he respect us for the amount we give?

Do we receive from Him because we were so good
in our giving?

Is it the biggest givers

who deserve the most credit for giving?

We heard Jesus as He spoke of a poor widow
who gave an almost laughably tiny gift,

Homily

We read this morning
from the Book called Ecclesiasticus,
one of the Greek-language books
of the Old Testament,
that we call Apocrypha:

*“Give unto the most High
according as he hath enriched thee;
and as thou hast gotten, give with a cheerful eye.”*

Have you taken note of how much
the Bible has to say about money?
It is one of the major themes of Jesus’ parables,
and keeps cropping up here and there
in both Testaments.

Money, the possession of material goods,
and the responsibility that goes with them
are among the most important indicators
of our relationship to God.

We don’t always like to hear that.
One of the most common complaints
against churches and other ministries
is that they’re always asking for money,
and sometimes that is justified.
Fundraising sometimes gets offensive.
Big givers are often treated like
the most important people in the church.
Expensive projects are sometimes pushed
for the appearance or the prestige involved.

But, to churches, to ministries,
and to individual Christians,

23 Woe unto you, scribes and Pharisees, hypocrites!
for ye pay tithes of mint and anise and cummin, and
have omitted the weightier matters of the law,
judgment, mercy, and faith: these ought ye to have
done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and
swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites!
for ye make clean the outside of the cup and of the
platter, but within they are full of extortion and
excess.

26 Thou blind Pharisee, cleanse first that which is
within the cup and platter, that the outside of them
may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites!
for ye are like unto whited sepulchres, which indeed
appear beautiful outward, but are within full of
dead men’s bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous
unto men, but within ye are full of hypocrisy and
iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites!
because ye build the tombs of the prophets, and
garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers,
we would not have been partakers with them in the
blood of the prophets.

31 Wherefore ye be witnesses unto yourselves,
that ye are the children of them which killed the
prophets.

Here endeth the Second Lesson.

Homily to be written

Morning Prayer C

First Lesson: Gen 37:3-4, 12-35

*Here beginneth the third verse of
the thirty-seventh chapter of the Book of Genesis.*

3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

12 And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I.

14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19: Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy.

Here endeth the First Lesson.

Second Lesson: Mark 12:38-44

*Here beginneth the thirty-eighth verse
of the twelfth chapter
of the Gospel according to St. Mark.*

38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

Here endeth the Second Lesson.

Evening Prayer A

First Lesson: Ecclesiasticus 35:10-19

Here beginneth the tenth verse of the thirty-fifth chapter of the book called Ecclesiasticus.

10: Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye.

11: For the Lord recompenseth, and will give thee seven times as much.

12: Do not think to corrupt with gifts; for such he will not receive: and trust not to unrighteous sacrifices; for the Lord is judge, and with him is no respect of persons.

13: He will not accept any person against a poor man, but will hear the prayer of the oppressed.

14: He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint.

15: Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

16: He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds.

17: The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the most High shall behold to judge righteously, and execute judgment.

18: For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous;

19 And they said one to another, Behold, this dreamer cometh.

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him;

24 And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said,
The child is not; and I, whither shall I go?
31 And they took Joseph's coat, and killed a kid of
the goats, and dipped the coat in the blood;
32 And they sent the coat of many colours, and
they brought it to their father; and said, This have
we found: know now whether it be thy son's coat
or no.
33 And he knew it, and said, It is my son's coat; an
evil beast hath devoured him; Joseph is without
doubt rent in pieces.
34 And Jacob rent his clothes, and put sackcloth
upon his loins, and mourned for his son many
days.
35 And all his sons and all his daughters rose up to
comfort him; but he refused to be comforted; and
he said, For I will go down into the grave unto my
son mourning. Thus his father wept for him.

Here endeth the First Lesson.

Second Lesson: James 1:1-15

Here beginneth the Epistle of St. James.

1 James, a servant of God and of the Lord Jesus
Christ, to the twelve tribes which are scattered
abroad, greeting.
2 My brethren, count it all joy when ye fall into
divers temptations;
3 Knowing this, that the trying of your faith
worketh patience.
4 But let patience have her perfect work, that ye
may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God,
that giveth to all men liberally, and upbraideth not;
and it shall be given him.
6 But let him ask in faith, nothing wavering. For
he that wavereth is like a wave of the sea driven
with the wind and tossed.
7 For let not that man think that he shall receive
any thing of the Lord.
8 A double minded man is unstable in all his ways.
9 Let the brother of low degree rejoice in that he is
exalted:
10 But the rich, in that he is made low: because as
the flower of the grass he shall pass away.
11 For the sun is no sooner risen with a burning
heat, but it withereth the grass, and the flower
thereof falleth, and the grace of the fashion of it
perisheth: so also shall the rich man fade away in
his ways.
12 Blessed is the man that endureth temptation: for
when he is tried, he shall receive the crown of life,
which the Lord hath promised to them that love
him.
13 Let no man say when he is tempted, I am
tempted of God: for God cannot be tempted with
evil, neither tempteth he any man:
14 But every man is tempted, when he is drawn
away of his own lust, and enticed.
15 Then when lust hath conceived, it bringeth
forth sin: and sin, when it is finished, bringeth
forth death.

Here endeth the Second Lesson.

Homily to be written
