

**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**

**by Ed Pacht  
Rochester NH**

**Trinity 18**

Trinity 18 (There are three choices of propers for each office this week. Homilies are given for Morning Prayer B and for Evening Prayer A. Others to be written.)

### Morning Prayer A

#### First Lesson: Prov 2:1-9

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

- 1 My son, if thou wilt receive my words, and hide my commandments with thee;
- 2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;
- 3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding;
- 4 If thou seekest her as silver, and searchest for her as for hid treasures;
- 5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.
- 6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.
- 7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.
- 8 He keepeth the paths of judgment, and preserveth the way of his saints.
- 9 Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

*Here endeth the First Lesson.*

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34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

*Here endeth the Second Lesson.*

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**Homily to be written**

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17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

**27** And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

## **Second Lesson: 1 Tim 3:14-4:16**

*Here beginneth the fourteenth verse of the third chapter of the First Epistle of St. Paul to St. Timothy.*

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

**4:1** Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithful saying and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

*Here endeth the Second Lesson.*

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**Homily to be written**

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 see also the sermon by Canon Hollister  
 for these lessons, under this date  
 in the Sermons by Other Authors  
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**Second Lesson: Acts 21:7-19, 27-39**

*Here beginneth the seventh verse of the twenty-first chapter of the Acts of the Apostles.*

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.

17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

19 So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

*Here endeth the First Lesson.*

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## Morning Prayer B

### **First Lesson: Amos 8:4-12**

*Here beginneth the fourth verse  
of the eighth chapter of the Prophet Amos.*

4 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

6 That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

7 The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.

11 Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.

*Here endeth the First Lesson.*

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**Second Lesson: John 7:37-53**

*Here beginneth the thirty-seventh verse of the seventh chapter of the Gospel according to St. John.*

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

9 And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:

12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

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**Homily to be written**  
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**Evening Prayer C**

**First Lesson: 1 Kings 19**

*Here beginneth the nineteenth chapter  
of the First Book of Kings.*

1 And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time.

3 And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there.

4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

6 And he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge any man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

*Here endeth the Second Lesson.*

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## Homily

John, in chapter 7, verse 52,  
sets the stage for today's lessons:

*[the Pharisees] answered and said ...  
".. out of Galilee ariseth no prophet."*

Jesus was boldly proclaiming the Word of God,  
calling the thirsty to come to Him  
for the living water.

Many were being drawn to believe,  
but the Pharisees, the religious leaders,  
refused to hear His word,  
sought for every excuse they could find  
to turn the people away from Him,  
and finally seized upon the prejudices of the people,  
using what seems to have been a folk saying,  
directed against a region thought to be backward,  
and rather "unjewish".

Why, no prophet ever came out of Gallilee,  
didn't you know that?

Our Old Testament lesson, however,  
is from the Prophet Amos, who did.  
He was a shepherd in the Northern Kingdom,  
then called Israel, in the same general area  
that was later known as Gallilee,  
and there received the call to be a prophet,  
and stood up boldly to proclaim the word of God  
before the high and the mighty,  
and to those who claimed to be the religious leaders.  
It was not a pleasant message he brought,  
not one that the proud received easily.

## **Second Lesson: Matt 22:34-46**

*Here beginneth the thirty-fourth verse  
of the twenty-second chapter  
of the Gospel according to St. Matthew.*

34 But when the Pharisees had heard that he had  
put the Sadducees to silence, they were gathered  
together.

35 Then one of them, which was a lawyer, asked  
him a question, tempting him, and saying,

36 Master, which is the great commandment in the  
law?

37 Jesus said unto him, Thou shalt love the Lord  
thy God with all thy heart, and with all thy soul,  
and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love  
thy neighbour as thyself.

40 On these two commandments hang all the law  
and the prophets.

41 While the Pharisees were gathered together,  
Jesus asked them,

42 Saying, What think ye of Christ? whose son is  
he? They say unto him, The son of David.

43 He saith unto them, How then doth David in  
spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my  
right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word,  
neither durst any man from that day forth ask him  
any more questions.

*Here endeth the Second Lesson.*

11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work:

14 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16 Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

*Here endeth the First Lesson.*

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Those to whom he spoke  
certainly appeared to be pious.  
They did no work on the sabbath,  
and refused to do business even at the new moon.  
They seem to have been faithful in keeping  
all the external ritual observances,  
taking care that everyone see them  
as the pious and faithful leaders of Israel,  
and basking in the respect and admiration  
that come with that kind of reputation.  
They were waiting for the new moon to pass  
and for the sabbath day to end,  
so they could once again do business.

All that sounds good,  
but Amos knew better,  
and, thus, so do we.

As soon as the Sabbath was over, he said,  
the rich were ready to become richer  
by cheating the poor,  
by giving too little grain for too much money,  
and poor quality at that,  
passing themselves off  
as pillars of the community,  
as pious men to be admired and imitated.

The Lord has sworn, said Amos,  
not to forget their deeds,  
not to ignore their cheating,  
nor to pass by the scorn they had toward the poor,  
but to hold them accountable,  
to show them His judgment.  
He has declared that he neither accepts nor blesses  
their great show of devotion, but rather says,

*"... I will turn your feasts into mourning,  
and all your songs into lamentation;  
and I will bring up sackcloth upon all loins,  
... and I will make it as the mourning of an only son,  
and the end thereof as a bitter day. "*

Some centuries later  
the everlasting Son of God,  
having taken flesh  
and come into His own creation,  
though born in Bethlehem  
according to the prophets,  
was raised in Gallilee, in the city of Nazareth,  
and came from Gallilee,  
to preach among the people of Judea,  
and found there rich men,  
of the same sort as those Amos confronted,  
men of great piety,  
scrupulous to keep every detail of every law,  
and to do it publicly, so as to be admired,  
while making their living  
at the expense of the poor.

In today's reading,  
we hear how they attempted to arrest Jesus,  
accusing Him of deceiving the people,  
and that a division arose among the people.  
And so it always is.  
The Word of God presents us with a choice,  
a choice that can be rightly made,  
only through faith,  
only in accepting the person of Jesus Christ,  
and accepting Him crucified.

## Evening Prayer B

### **First Lesson: Deut 5:1-21**

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

1 And Moses called all Israel, and said unto them,  
Hear, O Israel, the statutes and judgments which I  
speak in your ears this day, that ye may learn  
them, and keep, and do them.

2 The LORD our God made a covenant with us in  
Horeb.

3 The LORD made not this covenant with our  
fathers, but with us, even us, who are all of us here  
alive this day.

4 The LORD talked with you face to face in the  
mount out of the midst of the fire,

5 (I stood between the LORD and you at that time,  
to shew you the word of the LORD: for ye were  
afraid by reason of the fire, and went not up into  
the mount;) saying,

6 I am the LORD thy God, which brought thee out  
of the land of Egypt, from the house of bondage.

7 Thou shalt have none other gods before me.

8 Thou shalt not make thee any graven image, or  
any likeness of any thing that is in heaven above,  
or that is in the earth beneath, or that is in the wa-  
ters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor  
serve them: for I the LORD thy God am a jealous  
God, visiting the iniquity of the fathers upon the  
children unto the third and fourth generation of  
them that hate me,

10 And shewing mercy unto thousands of them  
that love me and keep my commandments.

*if any man preach any other gospel unto you  
than that ye have received,  
let him be accursed."*

Faith has substance.  
It matters intensely what we believe.  
Sincerity is not enough.  
Commitment is not enough.  
An otherworldly attitude is not enough.  
In every service we declare what is true  
especially when we recite the Creeds,  
and these truths are what we need,  
if we are to be saved.

There are many who would teach other messages,  
who would minimize, alter, or even omit  
the person and work of Jesus Christ,  
who would deny His sacraments  
and reject the fellowship of His Church.  
Of such beware.

Let us pray.

Lord Jesus Christ, who art the way, the truth, and  
the life, in whom is our salvation and that of the  
world, teach us by the Holy Spirit to hold fast all  
truth that thou hast revealed, and to proclaim it  
boldly and fearlessly. Defend us, O Lord, from all  
false teaching and continually strengthen in that  
faith once delivered, that we and thy whole Church  
may, at the last, enter into the joy thou hast  
promised, who livest and reignest with the Father  
and the same Spirit,  
one God through ages everlasting. Amen.

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While it is difficult  
to know what Amos means by  
"I will send",  
it is a clear description of what we see today:

*Behold, the days come, saith the Lord GOD,  
that I will send a famine in the land,  
not a famine of bread, nor a thirst for water,  
but of hearing the words of the LORD:*

Note: not a famine  
of the proclamation of the Word,  
but a famine of hearing it.  
It is not God's will that any should be lost,  
but it is His will that all have the opportunity  
to hear, understand, and accept His Word,  
or, if they should be so foolish,  
to disbelieve and reject that word of salvation.

We are called to hear,  
and having heard to proclaim that Word,  
whether any hear us or not.

Let us pray.

Blessed Lord, who hast caused all holy Scriptures  
to be written for our learning; grant that we may in  
such wise hear them, read, mark, learn, and in-  
wardly digest them, that by patience and comfort  
of thy holy Word, we may embrace, ever hold fast,  
and faithfully proclaim, the blessed hope of ever-  
lasting life, which thou hast given us in our Sav-  
iour Jesus Christ. Amen.

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## Morning Prayer C

### **First Lesson: Exod 14:5-14, 19-21, 24-28, 30**

*Here beginneth the fifth verse of the fourteenth chapter of the Book of Exodus.*

5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.

10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

These verses are also found in the little boxes, called Mezzuzahs, attached to every doorpost of every Orthodox Jewish home.

That is probably more literal than it should be, but the idea is clear.

These words are important.

They are to be believed and defended.

They are to be taught to the children.

They are to be discussed and remembered in every part of our lives.

Those little boxes are reminders that faith has content, and that the content is required of us.

It's for similar reasons that we have crosses, icons, statues, and religious pictures in our homes and in our churches, and that we often wear crosses and the like on our persons.

Reminders that God is real and that we do know some things about Him, and that salvation comes through His incarnate Son.

Deuteronomy reminds us that there is truth, and that it is to be remembered.

We also heard from St. Paul, and he said some strikingly hard things:

*"... though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*

*As we said before, so say I now again,*

One noted self-help program promotes reliance on a "higher power", but is very explicit that it doesn't matter what your higher power may be, that anything (to quote a statement often made, "Even this lightbulb" could be a higher power.) Does it matter?

Our readings today say that it certainly does. In Deuteronomy we heard this:

*"Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: "*

In context, the Scripture is speaking of uncompromising adherence to the one and only God, and commitment to obey every part of His Word.

Orthodox Jews today wear two little boxes, called tephilim in Hebrew or phylacteries in the Greek on their arm and on their foreheads, when they pray, which contain selected Scripture verses on just this theme.

12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.

**19** And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

**24** And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

**30** Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

*Here endeth the First Lesson.*

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**Homily**

Does it matter what you believe?  
 There seems to be  
 a very well established opinion today  
 that it does not.  
 We have popular songs like  
 "I'm a Believer",  
 or the older one, "I Believe",  
 that glorify the act of believing,  
 but seem not to have much real content at all,  
 and you sometimes hear them even in churches.  
 There are people who will tell us  
 "I'm religious, in my own way",  
 and it's become even more common  
 for people to speak of themselves,  
 or of someone else, as "spiritual".  
 What exactly does that mean?  
 What response do we get if we should ask them.  
 "Well, what do you believe?"

The answer is often very instructive.  
 There may be very definite beliefs  
 that are totally contradictory  
 to the beliefs of others,  
 or there may be no more content  
 than a vague feeling that there is something  
 more than the material.  
 Does it matter?  
 Or is it only important to believe something,  
 no matter how improbable?

**Second Lesson: Gal 1:1-12**

*Here beginneth  
the Epistle of St. Paul to the Galatians.*

1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

*Here endeth the Second Lesson.*

**Second Lesson: Heb 11:23-29, 32-40**

*Here beginneth the twenty-third verse of the  
eleventh chapter of the Epistle to the Hebrews.*

23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

**32** And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

*Here endeth the Second Lesson.*

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

**First Lesson: Deut 11:18-21, 26-28, 32**

*Here beginneth the eighteenth verse of the eleventh chapter of the Book of Deuteronomy.*

18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

**26** Behold, I set before you this day a blessing and a curse;

27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

**32** And ye shall observe to do all the statutes and judgments which I set before you this day.

*Here endeth the First Lesson.*

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