

**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 22**

Trinity 22 (There are three choices of propers for each office this week) A Homily is provided for Morning Prayer A. Others are to be written.

In 2009 use the lessons for Third Sunday before Advent with today's collect.

In 2011 this is the Sunday Next Before Advent; use that day's lessons and collect.

### **Morning Prayer A**

#### **First Lesson: Ecclesiasticus 27:30-28:7**

*Here beginneth the thirtieth verse of the twenty-seventh chapter of the book called Ecclesiasticus.*

30: Malice and wrath, even these are abominations; and the sinful man shall have them both.

**28:1** He that revengeth shall find vengeance from the Lord, and he will surely keep his sins in remembrance.

2: Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.

3: One man beareth hatred against another, and doth he seek pardon from the Lord?

4: He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins?

5: If he that is but flesh nourish hatred, who will intreat for pardon of his sins?

6: Remember thy end, and let enmity cease; [remember] corruption and death, and abide in the commandments.

7: Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Highest, and wink at ignorance.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

*Here endeth the Second Lesson.*

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**Homily to be written**  
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17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

8: Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife,

9: A sinful man disquieteth friends, and maketh debate among them that be at peace.

10: As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed.

*Here endeth the First Lesson.*

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### **Second Lesson: Matt 18:7-20**

*Here beginneth the seventh verse of the eighteenth chapter of the Gospel according to St. Matthew.*

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

*Here endeth the Second Lesson.*

7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

thou rode together after Ahab his father, the LORD laid this burden upon him;

26 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

*Here endeth the First Lesson.*

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## **Second Lesson: Acts 26**

*Here beginneth the twenty-sixth chapter of the Acts of the Apostles.*

1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God, unto our fathers:

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## **Homily**

The words of our Lord that we heard today call for a slow and somewhat detailed look:

*"Woe unto the world because of offences!  
for it must needs be that offences come;  
but woe to that man by whom the offence cometh!"*

We need to know that Our Lord was not talking about hurt feelings here.

He was talking about the ways that we can put stumbling blocks (that's another translation of the Greek word) in the way of those seeking God.

These things will happen, he says, but the one who causes them has a heavy responsibility for the results.

*Wherefore if thy hand or thy foot offend thee,  
cut them off, and cast them from thee:  
it is better for thee to enter into life  
halt or maimed,*

*rather than having two hands or two feet  
to be cast into everlasting fire.*

*And if thine eye offend thee, pluck it out,  
and cast it from thee:*

*it is better for thee to enter into life with one eye,  
rather than having two eyes  
to be cast into hell fire.*

That's a pretty graphic way to hammer home the point. Of course it's not about self-mutilation, but about attitude.

It's far, far better to put up with hurt ourselves,  
 even a lot of hurt,  
 than to drive others away by our own faults.  
 This much is an introduction to the main message,  
 one that is painful to those of us  
 who consider ourselves as among the righteous.  
 It's about our attitude  
 toward those who don't 'measure up.'

*Take heed that ye despise not  
 one of these little ones;  
 for I say unto you,  
 That in heaven their angels do always behold  
 the face of my Father which is in heaven.*

Does that mean even sinners have guardian angels?  
 It certainly sounds that way,  
 and it certainly does fit with the oft-expressed idea  
 that God is insistently calling sinners to Himself.

*For the Son of man is come to save  
 that which was lost.*

That's all of us for sure.  
 Without the Cross  
 we would all be lost and condemned,  
 but it applies even more to those  
 who don't yet know Him,  
 or to those who have strayed away.

*How think ye? if a man have an hundred sheep,  
 and one of them be gone astray,  
 doth he not leave the ninety and nine,  
 and goeth into the mountains,  
 and seeketh that which is gone astray?*

Take an horseman, and send to meet them, and let  
 him say, Is it peace?

18 So there went one on horseback to meet him,  
 and said, Thus saith the king, Is it peace? And Jehu  
 said, What hast thou to do with peace? turn thee  
 behind me. And the watchman told, saying, The  
 messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which  
 came to them, and said, Thus saith the king, Is it  
 peace? And Jehu answered, What hast thou to do  
 with peace? turn thee behind me.

20 And the watchman told, saying, He came even  
 unto them, and cometh not again: and the driving  
 is like the driving of Jehu the son of Nimshi; for he  
 driveth furiously.

21 And Joram said, Make ready. And his chariot  
 was made ready. And Joram king of Israel and  
 Ahaziah king of Judah went out, each in his chariot,  
 and they went out against Jehu, and met him in the  
 portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that  
 he said, Is it peace, Jehu? And he answered, What  
 peace, so long as the whoredoms of thy mother  
 Jezebel and her witchcrafts are so many?

23 And Joram turned his hands, and fled, and said  
 to Ahaziah, There is treachery, O Ahaziah.

24 And Jehu drew a bow with his full strength, and  
 smote Jehoram between his arms, and the arrow  
 went out at his heart, and he sunk down in his  
 chariot.

25 Then said Jehu to Bidkar his captain, Take up,  
 and cast him in the portion of the field of Naboth  
 the Jezreelite: for remember how that, when I and

3 Then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 So the young man, even the young man the prophet, went to Ramothgilead.

5 And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel.

**10:** ... And he opened the door, and fled.

11 Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

**16** So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said,

*And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.*

And yet we so often turn away,  
in anger or disgust,  
from those who are not doing  
as we think they should,  
or from those who hurt our feelings.  
We build walls.  
We put up stumbling blocks.  
Our anger destroys our love,  
and we reject those Our Lord is calling.

Did you listen to those intensely hard words  
from Ecclesiasticus?

*One man beareth hatred against another,  
and doth he seek pardon from the Lord?  
He sheweth no mercy to a man,  
which is like himself:  
and doth he ask forgiveness of his own sins?  
If he that is but flesh nourish hatred,  
who will intreat for pardon of his sins?*

How dare an unforgiving man ask forgiveness?  
Can he really expect to be forgiven?  
In the same place we heard:

*"Forgive thy neighbour  
the hurt that he hath done unto thee,  
so shall thy sins also be forgiven  
when thou prayest. "*

Isn't that just what we pray  
every time we say the Lord's Prayer?

Jesus gave very clear instructions  
as to how disputes should be handled.  
It would take another sermon to unpack this,  
but listen to what He said:

*"...if thy brother shall trespass against thee,  
go and tell him his fault  
between thee and him alone:  
if he shall hear thee, thou hast gained thy brother.  
But if he will not hear thee,  
then take with thee one or two more,  
that in the mouth of two or three witnesses  
every word may be established.  
And if he shall neglect to hear them,  
tell it unto the church:  
but if he neglect to hear the church,  
let him be unto thee as an heathen man  
and a publican.*

There's a way to handle discord,  
and it's not the way we do it.  
Are we putting up stumbling blocks?  
Are we presenting the Church as a place  
where anger and judgment rule?  
Are we making it look  
as though sinners are unwelcome among us?  
Do we bite and devour one another?  
What do seekers after God see when they look at  
us?

*"... woe to that man by whom the offence cometh!"*

31 So when his fellowservants saw what was done,  
they were very sorry, and came and told unto their  
lord all that was done.

32 Then his lord, after that he had called him, said  
unto him, O thou wicked servant, I forgave thee all  
that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion  
on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to  
the tormentors, till he should pay all that was due  
unto him.

35 So likewise shall my heavenly Father do also  
unto you, if ye from your hearts forgive not every  
one his brother their trespasses.

*Here endeth the Second Lesson.*

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

**First Lesson: 2 Kings 9:1-6, 10b-13, 16-26.**

*Here beginneth the ninth chapter of the Second  
Book of Kings.*

1 And Elisha the prophet called one of the children  
of the prophets, and said unto him, Gird up thy  
loins, and take this box of oil in thine hand, and go  
to Ramothgilead:

2 And when thou comest thither, look out there  
Jehu the son of Jehoshaphat the son of Nimshi, and  
go in, and make him arise up from among his  
brethren, and carry him to an inner chamber;

**Second Lesson: Matt 18:21-35**

*Here beginneth the twenty-first verse  
of the eighteenth chapter  
of the Gospel according to St. Matthew.*

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

Let us pray.

O most mighty God and merciful Father,  
who hast compassion upon all men,  
and wouldest not the death of a sinner,  
but rather that he should turn from his sin,  
and be saved;

Fill us with that same compassion,  
turn our hearts to those whom thou dost call,  
deliver us from anger and scorn,  
and bring us together with those, thy lost sheep,  
unto everlasting life  
in Jesus Christ our Lord. Amen.

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see also the sermon by Canon Hollister  
under this date  
in the Sermons by Other Authors

## Morning Prayer B

### First Lesson: Baruch 5

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

1: Put off, O Jerusalem, the garment of mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

2: Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thine head of the glory of the Everlasting.

3: For God will shew thy brightness unto every country under heaven.

4: For thy name shall be called of God for ever The peace of righteousness, and The glory of God's worship.

5: Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God.

6: For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

7: For God hath appointed that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God,

8: Moreover even the woods and every sweetsmelling tree shall overshadow Israel by the commandment of God.

## Evening Prayer B

### First Lesson: Zech 7:8-14

*Here beginneth the eighth verse of the seventh chapter of the Prophet Zechariah.*

8 And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

*Here endeth the First Lesson.*

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Do we deserve any of this?  
 Have we earned any part of it?  
 Are we worthy?  
 Of course we are not,  
 and yet St. Paul warns very sternly  
 against eating and drinking unworthily.  
 How can we accept or even ask for  
 all these blessings.  
 How can we be worthy?

It's a paradox, perhaps,  
 but the worthy are those who know they are not,  
 those who admit their sins, and regret them,  
 and ask for forgiveness  
 and for amendment of life.  
 "Lord, I am not worthy," they say,  
 as would those that Solomon envisioned,  
 as did that fallen woman,  
 and He responds, "You are forgiven. Come."  
 Those who know their unworthiness,  
 He declares to be worthy,  
 and applies all the benefits of the Cross.  
 But to those who think themselves worthy,  
 his word is, "I never knew you."

Let us pray.

Open our hearts and our minds, blessed Lord, to  
 know our unworthiness, bring us to repentance,  
 and to the knowledge of thy great mercy. By thy  
 Cross redeem us, and call us to everlasting life.  
 Amen.

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9: For God shall lead Israel with joy in the light of  
 his glory with the mercy and righteousness that  
 cometh from him.

*Here endeth the First Lesson.*

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**Second Lesson: 1 John 2:24-29**

*Here beginneth the twenty-fourth verse of the sec-  
 ond chapter of the First Epistle of St. John.*

24 Let that therefore abide in you, which ye have  
 heard from the beginning. If that which ye have  
 heard from the beginning shall remain in you, ye  
 also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised  
 us, even eternal life.

26 These things have I written unto you concern-  
 ing them that seduce you.

27 But the anointing which ye have received of  
 him abideth in you, and ye need not that any man  
 teach you: but as the same anointing teacheth you  
 of all things, and is truth, and is no lie, and even as  
 it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that,  
 when he shall appear, we may have confidence,  
 and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that  
 every one that doeth righteousness is born of him.

*Here endeth the Second Lesson.*

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**Homily to be written**

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## Morning Prayer C

### **First Lesson: Num 20:14-29**

*Here beginneth the fourteenth verse  
of the twentieth chapter of the Book of Numbers.*

14 And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border:

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing anything else, go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

the Roman occupation to be a horrible thing, and would have grumbled at Rome's many offenses against the holiness of Israel's ways. He deserved better treatment than he had, or so he thought.

That woman came in, a woman of a certain bad reputation, who apparently deserved her reputation, and began to make of Jesus in ways his host did not consider seemly.

Now, take a close look at Jesus' response to this. It wasn't at all what we might expect. It doesn't match our usual way of thinking. Let's face it:

If any of us had been in that situation without knowing just who Jesus was, we would have been sure He was nuts.

Well, he compared his upstanding, respectable, religious host to this disreputable fallen woman, and which did he seem to prefer? Did that make sense?

How many of us, even knowing Jesus, could have seen things that way? How do we act if someone less than respectable shows up in our churches, or in our homes?

We have, all of us, received gifts from God. We are able to come to Him as our Father. We have been baptized. We are invited to partake of His Body and Blood. We rejoice in the hope of heaven.

No one lives a life pleasing to God,  
and we know that God takes sin seriously.  
There are consequences,  
either in this life or hereafter.  
Solomon's prayer recognizes that defeat,  
captivity, and exile are likely results of sin.  
In fact, history tells us that these results came,  
just a few generations later,  
and that the people were indeed taken away  
and oppressed.

For such an eventuality,  
now known to be a certainty,  
the king's prayer  
does not picture a complaining people,  
who consider their fate to be unjust,  
nor a people ready to rebel,  
and to take what is rightly theirs,  
but rather a people who know they deserve the worst  
and who come to God admitting it,  
repenting, and begging forgiveness,  
and so he prays:

*"Then hear thou their prayer and their supplication  
in heaven thy dwelling place,  
and maintain their cause,  
And forgive thy people that have sinned against thee,"*

So it is that Jesus sits in the house  
of an expert in the Law,  
as the guest of one  
who believes in his own righteousness,  
considering himself better than others.  
As a Pharisee, his host would have considered

22 And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

*Here endeth the First Lesson.*

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**Second Lesson: 2 Tim 1:3-14**

*Here beginneth the third verse of the first chapter of the Second Epistle of St. Paul to St. Timothy.*

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

## Homily

What a pair of readings today!  
These are realistic and challenging lessons,  
uncompromising with regard to sin,  
and yet filled with the amazing grace of God.

The First Lesson is merely the last part  
of Solomon's long prayer  
at the dedication of the Temple  
he had just built for the Lord.  
In setting this house apart to be a house of prayer,  
the king-builder lists many sins  
the people might commit,  
and many troubles that might befall them.

*"If...,"* he said, these things come to pass,  
*"Hear thou in heaven thy dwellingplace:  
and when thou hearest, forgive."* (v. 30)  
*"... and forgive and do, and give ..."* (v.39)  
*"... and do according to all  
that the stranger calleth to thee for..."* (v.43)  
*"... and maintain their cause."* (v.45)

Which brings us to today's lesson:

*"If they sin against thee,  
(for there is no man that sinneth not,)"*

It's as St. Paul wrote to the Romans:

*"All have sinned,  
and come short of the glory of God."*

Realism requires us to recognize  
that sin is universal among men.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

*Here endeth the Second Lesson.*

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14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

*Here endeth the Second Lesson.*

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**Homily to be written**

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## Evening Prayer A

### **First Lesson: 1 Kings 8:46-53**

*Here beginneth the forty-sixth verse of the eighth chapter of the First Book of Kings.*

46 If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

47 Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O LORD God.

*Here endeth the First Lesson.*

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### **Second Lesson: Luke 7:36-50**

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

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.