

**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 4

Trinity 4 (There are three choices of propers for each office this week)

Homilies are provided for Morning Prayer A, and for Evening Prayer A and B. Others are to be written.

Morning Prayer A

First Lesson: Lam 3:22-33

*Here beginneth the twenty-second verse
of the third chapter
of the Lamentations of Jeremiah the Prophet*

22 It is of the LORD's mercies that we are not consumed, because his compassions fail not.

23 They are new every morning: great is thy faithfulness.

24 The LORD is my portion, saith my soul; therefore will I hope in him.
25 The LORD is good unto them that wait for him, to the soul that seeketh him.
26 It is good that a man should both hope and quietly wait for the salvation of the LORD.
27 It is good for a man that he bear the yoke in his youth.
28 He sitteth alone and keepeth silence, because he hath borne it upon him.
29 He putteth his mouth in the dust; if so be there may be hope.
30 He giveth his cheek to him that smiteth him: he is filled full with reproach.
31 For the LORD will not cast off for ever:
32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.
33 For he doth not afflict willingly nor grieve the children of men.

Here endeth the First Lesson.

Second Lesson: Matt 10:24-39

Here beginneth the twenty-fourth verse of the tenth chapter of the Gospel according to St. Matthew

24 The disciple is not above his master, nor the servant above his lord.
25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?
26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.
27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.
28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.
29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.
30 But the very hairs of your head are all numbered.
31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Here endeth the Second Lesson.

Homily

Is anyone a bit intimidated
by the Scripture we heard this morning?
We all spend a great deal of time and effort
in complaining about this and that
and the other thing.

Seldom are we completely satisfied with anything,
and we feel unlucky, deprived,
or picked on.

Things always could be better,
and we won't rest easy until they are.

Well, here's how Jeremiah put it:

*"It is of the LORD's mercies that we are not consumed,
because his compassions fail not."*

He made us, he holds us in being,
and, if He ceased remembering us,
we would no longer be.

*"... his compassions .." said the prophet,
"... are new every morning: "*

... actually, every hour, every minute, every second.
It is all a series of gifts from Him,
and what more could we need?

*"The LORD is my portion, saith my soul; ...
The LORD is good unto ... the soul that seeketh him. "*

We are so caught up in ourselves,
and in the things that surely pass away
that we tend to muss what really matters

*"It is good that a man should both hope
and quietly wait for the salvation of the LORD."*

You see, come what may, His promise is sure,
and will not fail,
but what of the pains and troubles we face?

*"It is good for a man that he bear the yoke in his youth.
He sitteth alone and keepeth silence, ...
He putteth his mouth in the dust; ...
He giveth his cheek to him that smiteth him:
he is filled full with reproach."*

Oh, that doesn't sound good, does it?
But there is hope, because God is love'

*"For the LORD will not cast off for ever: ...
For he doth not afflict willingly
nor grieve the children of men."*

The passage from St. Matthew bears the same thoughts:

*"The disciple is not above his master," said Jesus,
"nor the servant above his lord. "*

And do we indeed deserve better than He received?
He was despised and rejected of men.
He was scorned and beaten and bruised.
He died a painful death on a Cross,
and he said to us:

*"... he that taketh not his cross,
and followeth after me,
is not worthy of me. "*

It's not easy to take up a cross.
There's nothing easy about being a real Christian.
Our Lord gives us reason to expect problems,
with the warnings he left for our ears to hear,
Christians have suffered and died
for and with their Lord,
from the very beginning up to the present.
The Twentieth Century
probably produced more martyrs
than all the centuries before,
and this Century is off to a strong start.
Today even the best and most democratic societies
are putting up all sorts of roadblocks
against the proclamation of the Gospel
and the free practice of the Christian faith.
It's not easy, and he said it wouldn't be.
He said, in fact,

*"Think not that I am come to send peace on earth:
I came not to send peace, but a sword.
For I am come
to set a man at variance against his father,
and the daughter against her mother,
and the daughter in law
against her mother in law.*

*And a man's foes shall be
they of his own household.
He that loveth father or mother more than me
is not worthy of me:
and he that loveth son or daughter more than me
is not worthy of me. "*

Now that's a degree of commitment
that leaves most of us, perhaps all of us,
falling very short indeed.
The fact is that we are not worthy of Him,
and we aren't going to make ourselves worthy of Him,
and there aren't any good things that we deserve,
but rather, what we have deserved is known as "Hell".

That is exactly why He came.
To take the unworthy, like us,
to adopt us as His own brethren,
to change us and lead us home.
In the midst of these hard words,
listen to His promise:

*"Are not two sparrows sold for a farthing?
and one of them shall not fall on the ground
without your Father.
But the very hairs of your head are all numbered.
Fear ye not therefore,
ye are of more value than many sparrows."*

He wants us.
He died for us and rose again.
He calls us.
And we CAN follow.

Let us pray.

Heavenly Father, we implore thy grace and protection in all our days.
Keep us temperate in all things, and diligent in our several callings.
Grant us patience under our afflictions.

Give us grace to be just and upright in all our dealings; quiet and peaceable; full of compassion; and ready to do good to all men, according to our abilities and opportunities.

Direct us in all our ways.

Defend us from all dangers and adversities; and be pleased to take us, and all those who are dear to us, under thy fatherly care and protection.

These things, and whatsoever else thou shalt see to be necessary and convenient to us, we humbly beg, through the merits and mediation of thy Son Jesus Christ, our Lord and Saviour. Amen.

Morning Prayer B

First Lesson: Deut 32:1-4, 34-39

*Here beginneth the thirty-second chapter
of the Book of Deuteronomy.*

1 Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

34 Is not this laid up in store with me, and sealed up among my treasures?

35 To me belongeth vengeance and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

36 For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.

37 And he shall say, Where are their gods, their rock in whom they trusted,

38 Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.

39 See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

Here endeth the First Lesson.

Second Lesson: Rom 2:1-16

Here beginneth the second chapter of the Epistle of St. Paul to the Romans.

1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Here endeth the Second Lesson.

Homily
to be written

Morning Prayer C

First Lesson: Gen 12:1-9

Here beginneth the twelfth chapyer of the Book of Genesis.

1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the

land of Canaan they came.

6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on still toward the south.

Here endeth the First Lesson.

Second Lesson: Gal 3:1-9

Here beginneth the third chapter of the Epistle of St. Paul to the Galatians.

1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if it be yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

Here endeth the Second Lesson.

Homily
to be written

Evening Prayer A

First Lesson: Isa 29:9-15

Here beginneth the ninth verse of the twenty-ninth chapter of the Prophet Isaiah.

9 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

Here endeth the First Lesson.

Second Lesson: Matt 15:1-20

Here beginneth the fifteenth chapter of the Gospel according to St. Matthew.

1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

10 And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

Here endeth the Second Lesson.

Homily

Drunken, but not with wine?
The Lord hath ... closed your eyes?
A book that is sealed?
What is all this about?
It sounds a bit like doubletalk, doesn't it?
Who is Isaiah talking to?
What is he trying to say?
And what does it have to do with us?

Listen to the key verse,
written by Isaiah in the first lesson
and quoted rather freely by Jesus himself
in the second:

*Wherefore the Lord said,
Forasmuch as this people draw near me
with their mouth,
and with their lips do honour me,
but have removed their heart far from me,
and their fear toward me is taught
by the precept of men:*

He's talking to religious people,
to those who claim to follow God,
who praise Him every chance they get,

who are fond of quoting His law,
and of judging transgressors.
He's talking to the self-styled righteous
who use the revealed truth of God
for themselves,
to make themselves look good,
to justify their sense of superiority.

These are people to whom
religious obligations,
standards of behavior,
and understanding of doctrine
are more important than humbleness of heart,
the practice of mercy,
and true repentance.

These were the leaders of Isaiah's Israel.
These were the Pharisees of Jesus' day,
but was the message only for the mighty?
only for the leaders?
Or is it a call to every heart and every mind?
What of today?

We are tempted, all of us,
to look outside of ourselves
to find someone to whom these words apply,
to blame those in whom we see hypocrisy,
or error,
or injustice.

We love to find scriptures
that expose the evil in others.
We love to attack those we see as in error,
those in whom we detect sin,
those who may have mistreated us,
those whose politics we do not approve.
We love to thunder out denunciations,
and insist that others be as we think we are,

but it is "*out of the heart*" that evils come,
"*evil thoughts, murders, adulteries,
fornications, thefts, false witness, blasphemies*"

It is what is within us that defiles us.
The book is sealed,
the Word of God is silent,
our eyes are blinded,
when our attention is to ourselves,
when it is others we judge,
when we fail to ask God how we ourselves
can be changed, healed, made holy.
When we are more interested in speaking
than in hearing,
more interested in changing or excluding others
than in allowing God to change us,
we do not hear His blessed voice
calling, “*Come unto me, and I will give you rest.*”

How is your heart today?

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 inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.
Amen.

Evening Prayer B

First Lesson: Prov 27:1-6, 10-12

*Here beginneth the twenty-seventh chapter
of the Book of Proverbs.*

1 Boast not thyself of to morrow; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.

4 Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

5 Open rebuke is better than secret love.

6 Faithful are the wounds of a friend; but the kisses of an enemy are deceitful

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off.

11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

12 A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.

Here endeth the First Lesson.

Second Lesson: Luke 6:36-42

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

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that

is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Here endeth the Second Lesson.

Homily

The Gospel reading from St. Luke is one we need to come back to, again and again. It concerns a principle that is written in many ways by many authors, all through the Scriptures. We find it in the Old Testament, we read it in St. Paul's writings, and we hear it often, in many forms, from the lips of the Lord Jesus Himself. Here he clothes it in a striking parable, with an illustration so overstated as to raise a bit of a smile, even as it presents a very hard truth. Here we have two men, one of them has got a speck of something in his eye. The other one has a big ugly piece of wood, hanging out of his eye for all the world to see. So the guy with the two-by-four turns to the other guy and says, "Oooh, gross! You've got a speck in your eye!" Hasn't he noticed the two-by -four? He simply must have. Maybe he's just trying to take attention away from it, drawing attention to his friend's fault so people won't talk about his. That's almost slapstick comedy, but it's the way we are, isn't it? Religious people, like us

-- we're here in church, aren't we? --
have an awful tendency to look outside,
to criticize all the bad things we see
out there.

We very easily get into a state of moral outrage,
even starting political actions
to force other people
to be better than we actually are.

You know, maybe the speck is really there.

Maybe it's a really ugly one.

Maybe we're right in everything we say about it.

But what about the two-by-four?

"Get it out of there," says Our Lord,

"You can't see well enough to help him
until you do."

And that reminds us of another ridiculous image
just before this one in our text.

*"Can the blind lead the blind?
shall they not both fall into the ditch? "*

Sounds as bad as the Three Stooges, doesn't it?
But that's just what we are always trying to do.
Proverbs put it another way:

*"A stone is heavy, and the sand weighty;
but a fool's wrath is heavier than them both. "*

That hurts!

Because what it's talking about is the blind man
who tries to lead others,
the sinful man who tries to bully people
into being righteous.
That's who the fool is.

The wise man will listen
to the words with which Jesus began,
words which are misused
more often than they are obeyed.

*"Be ye therefore merciful,
as your Father also is merciful.
Judge not, and ye shall not be judged:
condemn not, and ye shall not be condemned:
forgive, and ye shall be forgiven: "*

Does that mean we are not allowed to judge sin?
Far from it! We are required to do so.
Does that mean we are to let evil go unopposed?
God forbid!
But it does mean that we need to judge ourselves,
come repentant to our God,
come, if need be, to private confession,
receive both the forgiveness
and the transformation
that He offers us,
before we venture to tell others how bad they are,
but then, there are times when we must speak out.
As Proverbs puts it:

*Open rebuke is better than secret love.
Faithful are the wounds of a friend;
but the kisses of an enemy are deceitful.*

Niceness from an enemy can be poison,
but the hurt done by a friend out of love
may be the most helpful thing we ever receive.

All this we sum up every day of our lives,
when we pray the words Our Lord taught us:

*"Forgive us our trespasses,
as we forgive those who trespass against us."*

Let us pray.

Show us, O Lord, our own faults.
Lead us to confess and to follow thee.
Give us the wisdom to love our brother
at least as much as we love ourselves,
and the wisdom to lead him to truth,
and not into condemnation.
Lift us all out of the ditch,
give us eyes to see,
and lead us into thy glory everlasting,
through our Lord and Savior Jesus Christ. Amen.

Evening Prayer C

First Lesson: 1 Sam 9:1-10, 18-19, 26-10:1

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

1 Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

2 And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

5 And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

6 And he said unto him, Behold now, there is in this city a man of God,

and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?

8 And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.)

10 Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on), but stand thou still a while, that I may shew thee the word of God.

10:1 Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?

Here endeth the First Lesson.

Second Lesson: Acts 8:26-40

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

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

Here endeth the Second Lesson.

Homily
to be written
