

**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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Rochester NH**

**Trinity 3**

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(There are three choices of propers for each office this week. Here are given three sermons, two for morning and one for evening, the others to be written.)

### **Morning Prayer A**

**First Lesson: Jer 31:1-14**

*Here beginneth the thirty-first chapter  
of the Prophet Jeremiah.*

1 At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.

6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the LORD for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

*Here endeth the Second Lesson.*

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**Homily**  
**to be written**  
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many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

*Here endeth the First Lesson.*

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## Second Lesson: Matt 9:9-13

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

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

*Here endeth the Second Lesson.*

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16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19 Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

*Here endeth the First Lesson.*

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## Second Lesson: Acts 8:5-25

*Here beginneth the fifth verse of the eighth chapter of the Acts of the Apostles.*

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

14 And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

## Homily

Matthew was a traitor to his people.

He was a Gallilean,  
resident in Capernaum,  
a Jew by birth.

From his other name, Levi,  
it is thought by many  
that he may have been of that tribe,  
the tribe from which the priesthood was taken,  
whose members, even if not priests,  
had specific privileges and duties  
in the worship of God in the Temple.

If so, he could have been there,  
devout and respected,  
honored by both God and men.

But NO.,

Matthew chose to reject his heritage,  
and thus to reject his God.

He chose the route of wealth and privilege,  
by allying himself with the hated Roman invaders,  
and taking up the job of a tax collector,  
or "publican" as the King James Bible translates it,  
for the occupying power.

Oh yes, he became wealthy.

He became powerful,  
having the power to have men put in prison,  
able to reduce citizens to beggary,  
feared, yes, but despised.

He had the grudging respect  
of the Roman overlords,  
but his own people rejected him entirely,  
and loathed him more than the criminals  
and the other unsavory people of the underworld.

We hear nothing at all about his family.  
This is probably because they had rejected him,  
and possibly even had a funeral for him,  
declaring him dead.

This Matthew was at the office,  
receiving the taxes the people paid unwillingly,  
and extorting more from them for his livelihood.  
Those walking by,  
unless they had to do business with him,  
averted their heads  
and refused even to look at him,  
and some of them,  
as soon as they were safely out of sight,  
would spit on the ground in disgust.

He was sitting there at his bench,  
when the notorious preacher Jesus of Nazareth  
walked by with a group of His followers.  
He looked the despised traitor straight in the eye,  
and said, "Follow me."  
And Matthew, probably to his own surprise, did.

Later, he threw a party at his own house,  
probably a goodbye party to all his friends,  
as he was going to follow the Master in His wanderings.

And who were his friends?  
Publicans, in other words, more traitors,  
and sinners, the dregs of the city,  
those who deliberately broke the laws of Moses,  
made their living in unacceptable ways,  
and lived lives which shocked the religious people.  
They were there --  
and so was Jesus --  
and the fine, upstanding religious leaders,  
were shocked and scandalized.

9 And when she hath found it, she calleth her  
friends and her neighbours together, saying, Rejoice  
with me; for I have found the piece which I had  
lost.

10 Likewise, I say unto you, there is joy in the  
presence of the angels of God over one sinner that  
repenteth.

*Here endeth the Second Lesson.*

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

**First Lesson: 1 Sam 8**

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

1 And it came to pass, when Samuel was old, that  
he made his sons judges over Israel.

2 Now the name of his firstborn was Joel; and the  
name of his second, Abiah: they were judges in  
Beersheba.

3 And his sons walked not in his ways, but turned  
aside after lucre, and took bribes, and perverted  
judgment.

4 Then all the elders of Israel gathered themselves  
together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy  
sons walk not in thy ways: now make us a king to  
judge us like all the nations.

6 But the thing displeased Samuel, when they said,  
Give us a king to judge us. And Samuel prayed  
unto the LORD.

24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.

*Here endeth the First Lesson.*

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## **Second Lesson: Luke 15:1-10**

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

1 Then drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

*"But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.*

*But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."*

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Focus your eyes on the cross for a moment.

*<<<turn toward the altar cross and keep  
a noticeable moment of silence>>>*

Why was He there?

Who was He dying for?

Was it for the good, respectable people?

Or was it because there aren't any?

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

The respectable no less than  
the obvious and despised sinners.

The Pharisees were right  
that Matthew did not deserve God's favor,  
but they were so very wrong  
to think that they did.

He died for sinners.

It was for sinners that He came into the world.

It was sinners that he called and taught.

It was for sinners that he hung on that Cross.

His rising was for sinners.

His intercession is for sinners.

Holy Church, her sacraments and fellowship,  
and the Holy Scriptures themselves,  
are His gift to sinners.

Did you hear what Jeremiah said?  
 He was speaking to a nation  
 which had badly failed God,  
 and which was surely about to have a difficult time  
 because of that.

These were people  
 whom he had loudly condemned for their sins,  
 to whom he had promised judgment,  
 but yet, even they were not rejected.

*"The LORD hath appeared of old unto me, "*  
 he said,  
*"saying,*  
*Yea, I have loved thee with an everlasting love:*  
*therefore with lovingkindness have I drawn thee. "*

Matthew deserved to be scorned,  
 but Jesus did not scorn him.  
 neither is it permitted that we do so.  
 We are sinners, all of us.  
 We are not better than those we want to despise.  
 He loved and loves them,  
 and so must we.

Matthew, the despised traitor,  
 became one of the twelve apostles  
 on whom Jesus built His Church.  
 He was one of the four called to write the Gospels.  
 He carried the Gospel to unbelievers,  
 and died for the faith of Christ.

The despicable one became a saint,  
 and so can we.

God so lead us and help us, in this mortal life,  
 and in the eternal ages to come,  
 through Christ our Lord. Amen.

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or will we step out of our comfort zone,  
 seek out the straying, and hear instead,  
*"Well done, thou good and faithful servant."*

Let us pray.

Deliver us, Lord, from a judgmental spirit,  
 but lead us to answer sin and error  
 with truth and love,  
 and to draw the lost and straying,  
 by the power of thy Holy Spirit,  
 to thy cross and to the ways of righteousness,  
 O Jesus, everlasting Saviour and Friend,  
 who livest and reignest  
 with the Father and the Same Spirit,  
 both now and forever. Amen.

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### **Evening Prayer B**

#### **First Lesson: Ezek 34:20-24**

*Here beginneth the twentieth verse of  
 the thirty-fourth chapter of the Prophet Ezekiel.*

20 Therefore thus saith the Lord GOD unto them;  
 Behold, I, even I, will judge between the fat cattle  
 and between the lean cattle.

21 Because ye have thrust with side and with  
 shoulder, and pushed all the diseased with your  
 horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall  
 no more be a prey; and I will judge between cattle  
 and cattle.

23 And I will set up one shepherd over them, and  
 he shall feed them, even my servant David; he  
 shall feed them, and he shall be their shepherd.



*"...Therefore, behold, the days come, saith the LORD,  
that they shall no more say, The LORD liveth,  
which brought up the children of Israel  
out of the land of Egypt; "*

That is,  
no longer a celebration of things long passed

*"But, The LORD liveth,  
which brought up and which led the seed of the  
house of Israel  
out of the north country,  
and from all countries whither I had driven them "*

That is, out of the sinful places to which they had  
been driven

*"and they shall dwell in their own land."*

*"... the Son of man is come to seek and to save  
that which was lost,"*

That is why Jesus came.

That is what he has called us to do:  
not to be comfortable in our religious ghetto,  
but to reach out with love to those who are lost,  
to welcome them home,  
to feed them with the truth,  
to bind up their wounds,  
to heal them.

Will we sit back in comfort  
while others perish  
and perhaps hear the words spoken by the prophet?

*"behold,  
I will visit upon you the evil of your doings,  
saith the LORD."*

## **Morning Prayer B**

### **First Lesson: Prov 16:18-24, 32**

*Here beginneth the eighteenth verse  
of the sixteenth chapter of the Book of Proverbs*

18 Pride goeth before destruction, and an haughty  
spirit before a fall.

19 Better it is to be of an humble spirit with the  
lowly, than to divide the spoil with the proud.

20 He that handleth a matter wisely shall find  
good: and whoso trusteth in the LORD, happy is he.

21 The wise in heart shall be called prudent: and  
the sweetness of the lips increaseth learning.

22 Understanding is a wellspring of life unto him  
that hath it: but the instruction of fools is folly.

23 The heart of the wise teacheth his mouth, and  
addeth learning to his lips.

24 Pleasant words are as an honeycomb, sweet to  
the soul, and health to the bones.

**32** He that is slow to anger is better than the  
mighty; and he that ruleth his spirit than he that  
taketh a city.

*Here endeth the First Lesson.*

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## Second Lesson: Phil 1:27-2:4

*Here beginneth the twenty-seventh verse  
of the first chapter  
of the Epistle of St. Paul to the Philippians.*

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear to be in me.

**2:1** If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

*Here endeth the Second Lesson.*

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Jesus welcomed him,  
and sat down at his table with him,  
and the shepherds were angry.

*"... the Son of man is come to seek and to save  
that which was lost,"* responded the Saviour.

As Jeremiah said,

*"...behold,*

*I will visit upon you the evil of your doings,  
saith the LORD.*

*And I will gather the remnant of my flock  
out of all countries whither I have driven them,  
and will bring them again to their folds;  
and they shall be fruitful and increase.*

*And I will set up shepherds over them  
which shall feed them:  
and they shall fear no more, nor be dismayed,  
neither shall they be lacking, saith the LORD."*

To seek and save the lost,  
to gather those who have strayed,  
to undo the evil done by the loveless.  
That is what Jesus came for.  
That is what He calls us to do

Jeremiah went on,

in words which prophesy the coming of Christ:

*"Behold, the days come, saith the LORD,*

*that I will raise unto David a righteous Branch,*

*and a King shall reign and prosper,*

*and shall execute judgment and justice in the  
earth.*

*... he shall be called,*

*THE LORD OUR RIGHTEOUSNESS. "*

every word, every line is intended  
to change the hearts of those that hear.  
As Our Lord said, the beam in our own eye  
needs to be tended to  
before we can take the speck from another's eye.

*Ye have scattered my flock,  
and driven them away,  
and have not visited them: "*  
is what he said.

He is not addressing shepherds that  
led them astray,  
but those who stayed, and drove them out.

Zacchaeus is a case in point.  
He was the leading tax collector (or publican)  
in the city of Jericho.  
Not only was he a traitor to his people,  
cooperating  
with the hated Roman occupying army,  
but he had become rich  
by extorting those from whom he collected taxes.  
He was an outcast from Jewish society.  
He would have been shunned in the synagogue,  
and ignored on the streets,  
and the religious leaders absolutely forbade  
any of the faithful to eat with him,  
ir even to have more conversation  
than was absolutely unavoidable.  
He had strayed on his own,  
but he had also been driven out,  
and kept out.  
Some of the rabbis would have advised his family  
to have his funeral and count him dead.

## Homily

What does a Christian look like?  
How is a Christian different from other people?

We've just come through the half of the year  
that asks, "Who is Christ"  
"What is truth?"  
"What does a Christian believe?"  
In this "green season",  
we turn, for the most part, to other questions,  
to considerations of how this faith  
makes a difference in our lives.  
Today's lessons are full of good advice,  
good advice that comes from the Holy Ghost,  
given to us through the pens of inspired writers.

*"Only let your conversation  
be as it becometh the gospel of Christ: "*  
writes St. Paul

The antique language of the King James version,  
though very precise,  
tends to hide what the Apostle was really saying.  
When he says "conversation",  
he's not talking about what we say,  
but about what we do.  
The old definition was "way of life",  
and "to become" actually means "to ornament".  
So let's unpack that thought:

"Let the way you live," he's saying,  
"be an ornament to the sharing of the Gospel,  
so that the Gospel may be seen to be good."  
Is that what we are doing?

It may not be Lent,  
 but self-examination is always in order,  
 and that is just what these lessons  
 are calling us to do.  
 This is not a weapon to use  
 on someone else,  
 but an arrow to pierce our own souls.  
 And it's not all about things we've done,  
 not an easy recipe for what to do  
 in order to be right with God.  
 No, it's harder than that.  
 It's a challenge to the way we think and feel  
 "Pride goes before a fall," we are told.  
 Well, is it wrong to be proud of a job well done?  
 Or of a child who makes good?  
 Or of the beauty of your church's worship?  
 Or of a thousand other good things?  
 Of course not.  
 But does pride make me feel like a superior being?  
 Does it cause me to look down on someone else  
 as worth less than I am?  
 Does it cause me to demand respect  
 from someone else?  
 Does it keep me from loving my neighbor  
 as myself?  
 If it's any of those things, it will be my downfall.  
 It will separate me from God.  
 We are called on to be understanding,  
 to guard the words of our lips,  
 to use pleasant words.  
 Does that mean we can't correct those who are  
 wrong?

## Homily

*"... the Son of man is come to seek and to save  
 that which was lost."*

The readings today should come as a challenge.  
 Neither Jeremiah nor Our Lord  
 intended, by these words,  
 to bring comfort to the comfortable,  
 or to reward the faithfulness  
 of those who think of themselves as the righteous.  
 Both lessons are directed  
 to those who have strayed;  
 both are directed to those  
 who are not among the faithful few;  
 and both bear a challenge to those  
 who count themselves among the chosen.

Jeremiah takes a hard look at the pastors,  
 the ones who have scattered the flock,  
 driven them away,  
 and have failed to care for them.

We're Continuing Anglicans.  
 We've watched, and are now watching,  
 as a venerable church institution  
 is falling apart,  
 as its leaders reach and practice  
 more and more serious error.  
 We are tempted to see those pastors  
 as the ones the prophet was taking about.  
 In a lot of ways he certainly seems  
 to be describing them,  
 but one thing about Scripture is  
 that every word, every line is directed  
 at the hearer;

## Second Lesson: Luke 19:2-10

*Here beginneth the second verse of the nineteenth chapter of the Gospel according to St. Luke.*

2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

*Here endeth the Second Lesson.*

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Of course not.

It's not a loving thing  
to let someone rush over the cliff  
without warning them, is it?

But just what are we doing?

Are we honestly offering our help out of love?

Or are we trying to make ourselves look good?

Are we conveying the truth  
in the gentlest way we can?

Or are we using truth as a club  
to beat people with?

"..the instruction of fools is folly," it says.

That doesn't mean don't try to teach them,  
but it does mean that arguing

to prove ourselves right, oftentimes doesn't work  
and makes further efforts difficult or impossible.

Here's the key to what Proverbs is telling us:

*He that is slow to anger  
is better than the mighty;  
and he that ruleth his spirit  
than he that taketh a city.*

Sometimes anger is right,  
but anger that comes quickly is dangerous,  
and anger that takes over and runs us  
is lethal.

It is we that are called to rule our emotions,  
not our emotions that are called to rule us.

Is this easy?

Not at all.

It's the hardest thing a human being can ever do.

Is it possible?

Well, without divine help. not really,  
but with the help of God all things are possible.

*"Only let your conversation  
be as it becometh the gospel of Christ: "*  
writes St. Paul

Let your living be an ornament for the Gospel.  
You see,  
If we will earnestly seek God,  
tearfully repent of all our weaknesses,  
(even when we want to say,  
"I can't help it, so it's not my fault.")  
and ask both forgiveness and a change of heart,  
He will send His holy Spirit.  
He will change us, if we let Him,  
and the world will see what God can do.

Let us pray.

O Lord, lest, through our own frailty, or the temptations which encompass us, we be drawn again into sin, vouchsafe us, we beseech thee, the direction and assistance of thy Holy Spirit. Reform whatever is amiss in the temper and disposition of our souls; that no unclean thoughts, unlawful designs, or inordinate desires, may rest there. Purge our hearts from envy, hatred, and malice; that we may never suffer the sun to go down on our wrath, but may always go to our rest in peace, charity, and good-will, with a conscience void of offense toward thee, and towards men; that so we may be preserved pure and blameless, unto the coming of our Lord and Saviour Jesus Christ. Amen.

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3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

*Here endeth the First Lesson.*

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4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

*Here endeth the Second Lesson.*

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

#### **First Lesson: Jer 23:1-8**

*Here beginneth the twenty-third chapter of the Prophet Jeremiah.*

1 Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

### **Morning Prayer C**

#### **First Lesson: Gen 9:1-17**

*Here beginneth the ninth chapter of the Book of Genesis.*

1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the

earth with you; from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

*Here endeth the First Lesson.*

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## **Second Lesson: 1 Pet 3:17-4:6**

*Here beginneth the seventeenth verse  
of the third chapter of the First Epistle of St. Peter.*

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

**4:1** Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: