

Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

Here endeth the Second Lesson.

Homily to be written

Addresses for Morning and Evening Prayer

**according to the
1943 Lectionary
of the
USA 1928 Book of Common Prayer**

**Intended for use
by Layreaders
in the absence of a priest**

**by Ed Pacht
Rochester NH**

Trinity 12

Trinity 12 (There are three choices of propers for each office this week) Homiles are provided for Morning Prayer A, and for Evening Prayer A . Others are to be written.

Morning Prayer A

First Lesson: Ecclesiasticus 15:11-end

Here beginneth the eleventh verse of the fifteenth chapter of the book called Ecclesiasticus.

11: Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth.

12: Say not thou, He hath caused me to err: for he hath no need of the sinful man.

13: The Lord hateth all abomination; and they that fear God love it not.

14: He himself made man from the beginning, and left him in the hand of his counsel;

15: If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

16: He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt.

17: Before man is life and death; and whether him liketh shall be given him.

18: For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things:

19: And his eyes are upon them that fear him, and he knoweth every work of man.

20: He hath commanded no man to do wickedly, neither hath he given any man licence to sin.

Here endeth the First Lesson.

where we have preached the word of the LORD, and see how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

16:1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: 2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying,

18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile.

20 Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee.

21 And Ittai answered the king, and said, As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

Here endeth the First Lesson.

Second Lesson: Acts 15:36-16:5, 9-15

Here beginneth the thirty-sixth verse of the fifteenth chapter of the Acts of the Apostles.

36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city

Second Lesson: Phil 2:12-18

Here beginneth the twelfth verse of the second chapter of the Epistle of St. Paul to the Philippians

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of his good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

Here endeth the Second Lesson.

Homily

Free will.

Is there such a thing?

How does this question affect our responsibility?

It seems that this is always on our minds.

So often we assert one of two things, sometimes even in the same sentence,

to try to excuse behavior

we suspect may be wrong.

On one side we try to say that God has given us the right and ability to make up our own minds what is right and what is wrong, that there is no real absolute standard, which is why schools no longer teach morality, but instead practice, "values" education, to help each student decide for himself what his own "values" are.

Absolute free will.
Even God has no right to decide for us.

On the other side there is the notion that everything is determined, that I am what I am and do what I do, and can't help it, because that is my nature. It comes down to either:
"Well, it's the way God made me,"
or, "The devil made me do it.",
and there's no free will at all.

We tend to believe both at once,
but today's lessons hit this question head on.

The writer of Ecclesiasticus tells us:
Don't say, "God made it too hard,
and that's why I strayed."
If we love Him, we'll hate what He hates,
and not want to do it.
Don't say, "It's His fault I failed."
There's no place for sin in His presence.
He doesn't need it or want it.
*He himself made man from the beginning,
and left him in the hand of his counsel;*
in other words, He made us
so that we could live according to His will.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

13 And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.

16 And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

Evening Prayer C

First Lesson: 2 Sam 15:1-23

Here beginneth the fifteenth chapter of the Second Book of Samuel

1 And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee.

4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

7 And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

*to keep the commandments,
and to perform acceptable faithfulness.*
It's like the choice between fire and water, he says,
we can stick our hand in either.
Which is better?

*For the wisdom of the Lord is great,
and he is mighty in power,
and beholdeth all things:
And his eyes are upon them that fear him,
and he knoweth every work of man.
He hath commanded no man to do wickedly,
neither hath he given any man licence to sin.*

We are both expected and commanded
to do His will,
to follow His commandments,
to avoid sin,
and to show mercy to all mankind.
He has given no one permission to sin.

But, why can't I always do the right thing?
Why do I keep messing up?
Call it original sin.
We're weak.
We don't seem able to use our free will
the way God intends.
We so often choose the wrong path,
and it feels as though we can't help it.
And we feel guilty -- why is that?
because God, working in us, tells us we've erred.
Listen to what St. Paul said

*"Wherefore, my beloved,
as ye have always obeyed,*

*not as in my presence only,
but now much more in my absence,"*

This church was doing pretty much
what God did want,
and St. Paul commended them for it.
Philippi must have been a good church to be part of.
Would that more of our churches were like that.
But even to them he gave demanding advice:

*"work out your own salvation
with fear and trembling. "*

There's a major responsibility to get it right,
no matter how difficult it may be,
but it's also obvious that the level of difficulty
is more than any of us can handle.
We fall short, over and over again,
but we can grow in grace.
We can come ever closer to that goal.
How?

*For it is God which worketh in you
both to will and to do of his good pleasure.*

Here it is.
We have complete responsibility for our actions.
We do sin and offend the holiness of God.
Our struggle sometimes seems hopeless.
But God doesn't want it that way.
By the Sacrifice of the Holy Cross,
by the infilling of the Holy Spirit,
He restores free will to us.
He makes us to know His will.
He causes us to know when we have strayed,
to feel guilty,

Second Lesson: Mark 7:31-37

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

31 And again, departing from the coasts of Tyre
and Sidon, he came unto the sea of Galilee,
through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and
had an impediment in his speech; and they beseech
him to put his hand upon him.

33 And he took him aside from the multitude, and
put his fingers into his ears, and he spit, and
touched his tongue;

34 And looking up to heaven, he sighed, and saith
unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the
string of his tongue was loosed, and he spake
plain.

36 And he charged them that they should tell no
man: but the more he charged them, so much the
more a great deal they published it;

37 And were beyond measure astonished, saying,
He hath done all things well: he maketh both the
deaf to hear, and the dumb to speak.

Here endeth the Second Lesson.

Homily to be written

Evening Prayer B

First Lesson: Isa 29:18-24

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

18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Here endeth the First Lesson.

and to seek His forgiveness
and His cleansing power.
Original sin has taken our free will from us,
but He restores it,
makes us able to choose,
and calls us.

*"That [we] may be blameless and harmless,
the sons of God, without rebuke,
in the midst of a crooked and perverse nation,
among whom [we can] shine
as lights in the world;
Holding forth the word of life; "*

Let us pray.

Search me, O God, and know my heart.
Try me, and know my thoughts.
See if there be any wicked way in me.
Lead me in the way everlasting,
that I may show forth the wonders of thy grace,
in this fallen world,
by the mercies of the cross
of Jesus Christ my Savior,
who liveth and reigneth
with thee and the Holy Ghost,
ever one God, world without end. Amen.

Morning Prayer B

First Lesson: Ecclesiasticus 38:1-14

Here beginneth the thirty-eighth chapter of the book called Ecclesiasticus.

- 1: Honour a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him.
- 2: For of the most High cometh healing, and he shall receive honour of the king.
- 3: The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.
- 4: The Lord hath created medicines out of the earth; and he that is wise will not abhor them.
- 5: Was not the water made sweet with wood, that the virtue thereof might be known?
- 6: And he hath given men skill, that he might be honoured in his marvellous works.
- 7: With such doth he heal [men,] and taketh away their pains.
- 8: Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth,
- 9: My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole.
- 10: Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.
- 11: Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being.

Thank God for His loving hand of correction.
 Thank Him for showing us our need.
 Thank Him for leading us to the Cross.
 Thank Him for that Sacrifice once offered,
 and ever encountered in the Eucharist.

O Saviour of the World,
 who by thy Cross and precious Blood
 hast redeemed us,
 Save us and help us,
 we humbly beseech thee, O Lord.
 Amen.

but we aren't,
 and if we are to get there, we need to know that.
 God could just turn away,
 let us have it our way,
 and leave us to an everlasting darkness.
 He could let us think that we're OK
 (which is what a lot of people do think),
 but we are not OK,
 and we aren't ever going to be clean enough
 unless we let Him clean us up.
 We have to know when we are in the wrong.
 And it is by God's mercy that we get a spanking,
 that we get enough discipline from Him
 to remind us of our need.

God loves us and wants us.
 How much?

Well, listen to the words of Jesus
 in the third chapter of St. John:
*"God so loved the world,
 that He gave His only begotten Son,
 that whosoever believeth in him
 should not perish,
 but have everlasting life."*

When we know our sin,
 when we know we need to be cleaned up,
 if we look up, there is the cross.
 There is the one sacrifice once offered
 for the sins of the whole world.
 There is the mercy freely offered
 to those who simply cannot help themselves.
 He has not left us to our own devices.
 He has not abandoned us to the fate we deserve.
 He has saved us from putting ourselves in Hell.

12: Then give place to the physician, for the Lord
 hath created him: let him not go from thee, for
 thou hast need of him.

13: There is a time when in their hands there is
 good success.

14: For they shall also pray unto the Lord, that he
 would prosper that, which they give for ease and
 remedy to prolong life.

Here endeth the First Lesson.

Second Lesson: Luke 4:31-44

*Here beginneth the thirty-first verse of the fourth
 chapter of the Gospel according to St. Luke.*

31 And came down to Capernaum, a city of Galilee,
 and taught them on the sabbath days.

32 And they were astonished at his doctrine: for
 his word was with power.

33 And in the synagogue there was a man, which
 had a spirit of an unclean devil, and cried out with
 a loud voice,

34 Saying, Let us alone; what have we to do with
 thee, thou Jesus of Nazareth? art thou come to
 destroy us? I know thee who thou art; the Holy
 One of God.

35 And Jesus rebuked him, saying, Hold thy
 peace, and come out of him. And when the devil
 had thrown him in the midst, he came out of him,
 and hurt him not.

36 And they were all amazed, and spake among
 themselves, saying, What a word is this! for with

authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

Here endeth the Second Lesson.

Homily to be written

If we simply cannot be accepted as we are,
 a good God, an entirely good God,
 would be expected to ignore us,
 and leave us to the fate we have earned,
 and have (if the truth be known) striven for.
 Sinful man cries out, "Let me alone",
 and a merely good God would do just that.
 But He loves us, with an everlasting love,
 as the Prophet said,
 and so has drawn us to Himself.

But we aren't able to go.
 What needs to be done if something dirty
 is going to be brought into a clean place?

It has to be cleaned up, doesn't it?
 As we've already heard:

he doth scourge, and hath mercy:...

and again, "... *he will scourge us
 for our iniquities, and will have mercy again...*"

and once more, "... *he will scourge thee
 for thy children's works,
 and will have mercy again...*"

Though the seriousness of our sin
 really does cry out for the wrath of God,
 and really does make it impossible to come to Him,
 we usually just don't know how bad it is,
 anymore than a little boy knows
 that he's too dirty to sit down at the dinner table.
 We try to make excuses.
 We claim that it's not really all that bad,
 and try to convince ourselves
 that we're "good enough" to enter heaven;

pointing at some dreadful occurrence or other:
 “How could a good God allow such a thing?”

To ask that question is to miss the point.
 While we cannot understand the mind of God,
 there are certain things about His mind,
 and about the things that He does,
 that we can know.

We know that He loves mankind,
 that He made us in His own image,
 simply out of love for us,
 and that He deeply, infinitely,
 desires us to be with Him forever,
 to have a place at the very center of His own life..

We also know, however, that God is good,
 perfectly and infinitely good,
 and that there is no evil at all in Him,
 nor can there be.

That produces a problem,
 since there is evil in us,
 and we are being called to be in Him,
 but our evil cannot be in Him,
 something has to change -- in us.

You see, we were made in God’s image.
 That includes free will,
 to obey Him or not,
 and mankind has consistently chosen not to obey.
 Disobedience is sin.
 Sin makes us unfit to be in God.

“All Have sinned,” says St. Paul,
“and come short of the glory of God ...
The wages of sin is death ...”

Morning Prayer C

First Lesson: Gen 41:1a, 8, 14-40

Here beginneth the forty-first chapter of the Book of Genesis

1 And it came to pass at the end of two full years,
 that Pharaoh dreamed:

8 And it came to pass in the morning that his spirit
 was troubled; and he sent and called for all the magicians
 of Egypt, and all the wise men thereof: and Pharaoh
 told them his dream; but there was none that could
 interpret them unto Pharaoh.

14 Then Pharaoh sent and called Joseph, and they
 brought him hastily out of the dungeon: and he shaved
 himself, and changed his raiment, and came in unto
 Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed
 a dream, and there is none that can interpret it: and
 I have heard say of thee, that thou canst understand
 a dream to interpret it.

16 And Joseph answered Pharaoh, saying, It is not
 in me: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream,
 behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river
 seven kine, fatfleshed and well favoured; and they
 fed in a meadow:

19 And, behold, seven other kine came up after
 them, poor and very ill favoured and leanfleshed,

such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill favoured kine did eat up the first seven fat kine:

21 And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

25 And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

27 And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

28 This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

31 And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.

Homily

“Blessed be God that liveth for ever,”
says Tobit, *“and blessed be his kingdom.*

For he doth scourge, and hath mercy:...”

and again, *“... he will scourge us*
for our iniquities, and will have mercy again...”

and once more, *“... he will scourge thee*
for thy children's works,
and will have mercy again...”

Do we see a pattern here?

Is it the kind of pattern we like to see?

Does it make us feel all comfortable,
all warm and fuzzy?

Or is it perhaps the kind of pattern
that we need to hear, like it or not?

Do we, perhaps need to hear things
that just don't fit our idea of how it should be?

There's a little call and response
that often appears in the middle
of an Evangelical sermon, like this:

preacher: God is good

answer: All the time

preacher: All the time

answer: God is good

That, of course, is entirely true,

but what do we mean when we say such things?

Do we mean that God does only those things
that look good to us?

We've all heard the challenge from unbelievers,

Second Lesson: Romans 15:14-21

Here beginneth the fourteenth verse of the fifteenth chapter of the Epistle of St. Paul to the Romans.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

Here endeth the Second Lesson.

32 And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

Here endeth the First Lesson.

Second Lesson: Col 3:22-4:6

Here beginneth the twenty-second verse of the third chapter of the Epistle of St. Paul to the Collossians.

22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God;

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

4:1 Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Here endeth the Second Lesson.

Homily to be written

Evening Prayer A

First Lesson: Tobit 13:1b-5, 7-11

Here beginneth the thirteenth chapter of the Book of Tobit.

Blessed be God that liveth for ever, and blessed be his kingdom.

2: For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand.

3: Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them.

4: There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5: And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

7: I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness.

8: Let all men speak, and let all praise him for his righteousness.

9: O Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.

10: Give praise to the Lord, for he is good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

11: Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy. *Here endeth the First Lesson.*