

35 And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

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 16

Trinity 16 (There are three choices of propers for each office this week) A Homily is provided for Morning Prayer A, and one for Evening Prayer A . Others are to be written.

Morning Prayer A

First Lesson: Isa 12

Here beginneth the twelfth chapter of the Prophet Isaiah.

1 And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this is known in all the earth.

6 Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

Here endeth the First Lesson.

Second Lesson: John 11:21-44

Here beginneth the twenty-first verse of the eleventh chapter of the Gospel according to St. John.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused: and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

17 But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 So Israel rebelled against the house of David unto this day.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

Here endeth the First Lesson.

Second Lesson: Acts 19:21-41

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

21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.
 36 Then said the Jews, Behold how he loved him!
 37 And some of them said, Could not this man,
 which opened the eyes of the blind, have caused
 that even this man should not have died?
 38 Jesus therefore again groaning in himself
 cometh to the grave. It was a cave, and a stone lay
 upon it.
 39 Jesus said, Take ye away the stone. Martha, the
 sister of him that was dead, saith unto him, Lord,
 by this time he stinketh: for he hath been dead four
 days.
 40 Jesus saith unto her, Said I not unto thee, that, if
 thou wouldest believe, thou shouldest see the glory
 of God?
 41 Then they took away the stone from the place
 where the dead was laid. And Jesus lifted up his
 eyes, and said, Father, I thank thee that thou hast
 heard me.
 42 And I knew that thou hearest me always: but
 because of the people which stand by I said it, that
 they may believe that thou hast sent me.
 43 And when he thus had spoken, he cried with a
 loud voice, Lazarus, come forth.
 44 And he that was dead came forth, bound hand
 and foot with graveclothes: and his face was bound
 about with a napkin. Jesus saith unto them, Loose
 him, and let him go.

Here endeth the Second Lesson.

9 And he said unto them, What counsel give ye that
 we may answer this people, who have spoken to
 me, saying, Make the yoke which thy father did
 put upon us lighter?
 10 And the young men that were grown up with
 him spake unto him, saying, Thus shalt thou speak
 unto this people that spake unto thee, saying, Thy
 father made our yoke heavy, but make thou it
 lighter unto us; thus shalt thou say unto them, My
 little finger shall be thicker than my father's loins.
 11 And now whereas my father did lade you with a
 heavy yoke, I will add to your yoke: my father
 hath chastised you with whips, but I will chastise
 you with scorpions.
 12 So Jeroboam and all the people came to Reho-
 boam the third day, as the king had appointed, say-
 ing, Come to me again the third day.
 13 And the king answered the people roughly, and
 forsook the old men's counsel that they gave him;
 14 And spake to them after the counsel of the
 young men, saying, My father made your yoke
 heavy, and I will add to your yoke: my father also
 chastised you with whips, but I will chastise you
 with scorpions.
 15 Wherefore the king hearkened not unto the people;
 for the cause was from the LORD, that he might
 perform his saying, which the LORD spake by
 Ahijah the Shilonite unto Jeroboam the son of Nebat.
 16 So when all Israel saw that the king hearkened
 not unto them, the people answered the king, saying,
 What portion have we in David? neither have we
 inheritance in the son of Jesse: to your tents, O
 Israel: now see to thine own house, David. So Israel
 departed unto their tents.

Evening Prayer C

First Lesson: 1 Kings 12:1-20

Here beginneth the twelfth chapter of the First Book of Kings.

1 And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:

Homily

The Gospel of salvation is a story of marvelous and unexpected reversal. The earliest Christians had a reputation for just that, as we hear in the words of their opponents

"These that have turned the world upside down are come hither also" (Acts 17:6)

A careful reading of the parables of Our Lord, will reveal the sudden and surprising twists, the punch lines, if you will, that bring the unexpected point home and many of the incidents of His ministry have the same kind of surprise ending, as in today's reading from St. John.

Long before His day we find the same thing in a wonderful song of praise from the Prophet Isaiah.

*"I will praise thee,
 though thou wast angry with me,"*

he sings..

The story starts with an open admission that things were not always good between the singer and the Lord.

God was angry. And why?

God is not angry unjustly.

He is angry when anger is deserved, and the singer had offended Him, had, in other words, sinned.

God was angry, and justly angry, but the singer praises Him. Why?

because, unaccountably, things changed.

The singer had not
suddenly undone all the veil he had done.
That was not possible.
He had not suddenly become someone else.
He still deserved God's anger,
but ...

*"... though thou wast angry with me,
thine anger is turned away,
and thou comfortedst me. "*

Whoa!
That wasn't expected,
and shouldn't have been expected,
but God is merciful.

*"So God loved the world,
that he gave his only-begotten Son,
to the end that all that believe in him
should not perish,
but have everlasting life."*

We've come to where we recite this verse
almost mechanically,
as if it were only to be expected,
but we should catch our breath
in positive amazement every time we hear it.
It's just not "natural".
Criminals (which is what we are before God)
do not deserve such a gift,
but God has chosen to give, and give, and give.
And so we hear the familiar story.
A man got sick and died.
That happens all the time.
They buried him.
That's what you do.

24 And the woman said to Elijah, Now by this I
know that thou art a man of God, and that the word
of the LORD in thy mouth is truth.

Here endeth the First Lesson.

Second Lesson: Luke 7:11-17

*Here beginneth the eleventh verse of the seventh
chapter of the Gospel according to St. Luke.*

11 And it came to pass the day after, that he went
into a city called Nain; and many of his disciples
went with him, and much people.

12 Now when he came nigh to the gate of the city,
behold, there was a dead man carried out, the only
son of his mother, and she was a widow: and much
people of the city was with her.

13 And when the Lord saw her, he had compassion
on her, and said unto her, Weep not.

14 And he came and touched the bier: and they
that bare him stood still. And he said, Young man,
I say unto thee, Arise.

15 And he that was dead sat up, and began to
speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified
God, saying, That a great prophet is risen up
among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout
all Judaea, and throughout all the region round
about.

Here endeth the Second Lesson.

Homily to be written

Evening Prayer B

First Lesson: 1 Kings 17:8-9, 17-24

Here beginneth the eighth verse of the seventeenth chapter of the First Book of Kings.

8 And the word of the LORD came unto him, saying,
9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

17 And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

Jesus came on the scene, but he was dead already.
Hope was gone. All logic said so.
Dead people are dead,
Not only that, but four days in mideastern heat
is quite sufficient for Martha's words to be true:

*"Lord, by this time he stinketh:
for he hath been dead four days. "*

Hopeless?
All over?
It certainly seemed that way.
But the ending is different.
Jesus called him out of the tomb.
The dead man got up, and was alive again.

Likewise, a bit later,
Jesus Himself was dead.
They buried Him.
Hopeless?
All over?
It certainly seemed that way.
But the ending is different.
*"He is not here! He is risen!
Because He lives we shall live also!"*
ALLELUIA!

Are we sinners?
*"All have sinned
and come short of the glory of God"*

Do we deserve to be punished?
"The wages of sin is death ..."

Is that what we receive?
*"... but the gift of God is eternal life
 through Jesus Christ our Lord."*

Our own life in him comes with a surprise ending.
 We don't get what we deserve.
 THANK GOD!
 He wants us. He calls us. He holds us.

Do we know people who seem unworthy
 of our love and respect?
 Of course we do.
 Do we think they deserve scorn and punishment?
 Are we right?
 Well, yes, and yes.
 and we deserve the same.
 But does God wish to leave them
 under condemnation?
 Or is He calling them as He called us?
 Do we love them as he loves them?
 Do we reach out to them as He does?

Let us pray.

O God, who willest that all men should be saved,
 and come to the knowledge of the truth: send us
 forth, we beseech thee, as labourers into thy har-
 vest, and enable us to speak the word with all
 boldness; that thy word may run and be glorified,
 and that all mankind may know thee, the one true
 God, and him whom thou hast sent, even Jesus
 Christ thy Son our Lord. Amen.

But he had done his part.
 and they had their chance.

The Prophet Ezekiel is very clear.
 We have a message.
 It is our job to share that message.
 It is a message those around us need to hear.
 If we've shared it with them,
 told people what it means that we are Christians,
 that we are Catholic Christians, Anglicans,
 told them what it means that we meet the Lord
 in Word and Sacraments,
 that we find forgiveness of our sins,
 strength to live, and hope for eternity --
 If we've shared that,
 then our neighbors have access to what we have,
 and the decision is now theirs.
 If we have not shared this good news,
 Our Lord will indeed hold us responsible,
 because we will not have loved them
 as we have loved ourselves.

His yoke is easy.
 His burden is light.
 We don't need to be scholars or theologians.
 We don't need to be anything special.
 We have a precious treasure, and we have the abil-
 ity to share it.

Let us pray.

O Almighty God, look mercifully upon the world
 which thou has redeemed by the blood of thy dear
 Son, and incline all of our hearts to share the Gospel
 thou hast given us. Through the same thy Son Jesus
 Christ our Lord. Amen.

“...and from sudden death,
Good Lord, deliver us.”

Most of us would prefer a quick death
to a lingering and painful one,
so what do we mean by that?
Perhaps we are asking that we have opportunity
to be ready to meet the Lord,
which comes by awareness that we shall meet Him,
and by a life of preparing to meet Him,
in other words, that when that day comes,
we will be ready.

We are told to love our neighbors as ourselves.
Wouldn't that seem to mean a real desire
that they have as good a chance of being ready,
as we want for ourselves?
If we love our neighbor, and even our enemy,
as Our Lord has commanded us,
wouldn't we do everything in our power
to help bring them to the same blessed end
that we seek?

Thus it is
that Our Lord commanded us to
go into all nations,
to teach what He has commanded,
and to make disciples.

Not, indeed to force people to convert,
not even necessarily to convince them,
but certainly to give them the chance to know.
Noah, you see, didn't convince anyone
beyond the eight members of his family.
even though he preached, taught, and warned,
for decade after decade.

Morning Prayer B

First Lesson: Jer 32:36-42

*Here beginneth the thirty-sixth verse of the
thirty-second chapter of the Prophet Jeremiah.*

36 And now therefore thus saith the LORD, the
God of Israel, concerning this city, whereof ye say,
It shall be delivered into the hand of the king of
Babylon by the sword, and by the famine, and by
the pestilence;

37 Behold, I will gather them out of all countries,
whither I have driven them in mine anger, and in
my fury, and in great wrath; and I will bring them
again unto this place, and I will cause them to
dwell safely:

38 And they shall be my people, and I will be their God:
39 And I will give them one heart, and one way,
that they may fear me for ever, for the good of
them, and of their children after them:

40 And I will make an everlasting covenant with
them, that I will not turn away from them, to do
them good; but I will put my fear in their hearts,
that they shall not depart from me.

41 Yea, I will rejoice over them to do them good,
and I will plant them in this land assuredly with
my whole heart and with my whole soul.

42 For thus saith the LORD; Like as I have
brought all this great evil upon this people, so will
I bring upon them all the good that I have prom-
ised them.

Here endeth the First Lesson.

First Lesson: Rom 11: 25-36

Here beginneth the twenty-fifth verse of the eleventh chapter of the Epistle of St. Paul to the Romans.

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes.

29 For the gifts and calling of God are without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

People fight and mistreat each other.
 Marriages fail and spouses cheat on each other.
 Men and women, men and men,
 women and women
 do what should not be done outside marriage,
 and honesty is made to seem old-fashioned
 and silly.
 Can this be much different from Noah's day?
 Genesis describes a huge flood,
 predicted, but unexpected.
 People had been warned, but had not listened,
 and were caught by surprise.
 This time is like that time,
 and, though we are not warned of a flood,
 we are told that Our Lord will return,
 and judgment will occur.
 We said we believe that just moments ago,
 when we recited the Creed.
 He will come in glory and we will be judged.

This isn't a "Left Behind" sermon.
 There's no necessity to believe all the details
 of the popular series of novels
 or of the hysterical teaching of so many.
 It's not necessary to be telling tales
 of driverless cars and pilotless planes,
 but these are, perhaps, useful symbols
 of a sudden end that will come to each of us,
 whether in a final return of Our Lord,
 or at our own solitary death.
 There certainly will be a time,
 perhaps entirely unexpected,
 when we shall have ended this mortal life, and
 shall appear before the judgment seat of Christ.
 In the Litany we pray this:

Homily

Both Bible readings today make it very clear that, as the people of God, we have been left with a serious responsibility; and, as Our Lord said,

“Blessed is that servant, whom his lord when he cometh shall find so doing.”

and, as it is said in both lessons, there are consequences if such a duty is neglected.

What we are given in these passages is not merely good advice, but a direct and unmistakable order to those who would call themselves Christians. So it would seem like a good thing for us to examine just what it is that Our Lord has called on us to do.

Jesus gives us the example of Noah
He lived in a world full of violence,
a world where people were interested in
“doing their own thing”
and weren’t interested in the will of God.
Sound familiar?
Is our time different from that?
He said such a day was coming,
and such days, in fact, are always here.
Just look around you.
Listen to the news.
Listen to your neighbors.
Hear what they say, and watch what they do.
The nations strive and wars rage.

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Here endeth the Second Lesson.

Homily to be written

Morning Prayer C

First Lesson: Exod 3:1-15

Here beginneth the third chapter of the Book of Exodus.

1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of

Jacob. And Moses hid his face; for he was afraid to look upon God.

7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Here endeth the Second Lesson.

Second Lesson: Matt 24:37-51

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

37 But as the days of Noah were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe <Noah> entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

Here endeth the First Lesson.

Second Lesson: 1 Pet 5:1-11

Here beginneth the fifth chapter of the First Epistle of St. Peter.

1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over God's heritage, but being examples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. Amen.

Here endeth the Second Lesson.

Homily to be written

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

Evening Prayer A

First Lesson: Ezek 33:1-9

*Here beginneth the thirty-third chapter
 of the Prophet Ezekiel.*

1 Again the word of the LORD came unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

Here endeth the First Lesson.
