

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

*Here endeth the Second Lesson.*

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**Homily**

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**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 17**

Trinity 17 (There are three choices of propers for each office this week) Homilies are provided for Morning Prayer A, and for Evening Prayer A . Others are to be written.

## **Morning Prayer A**

### **First Lesson: Jer 13:15-21**

*Here beginneth the fifteenth verse of  
the thirteenth chapter of the Prophet Jeremiah.*

15 Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory.

19 The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?

21 What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail?

*Here endeth the First Lesson.*

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

37 Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.

*Here endeth the First Lesson.*

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### Second Lesson: Acts 20:17-38

*Here beginneth the seventeenth verse of the twentieth chapter of the Acts of the Apostles.*

17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the LORD with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

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### Second Lesson: Mark 10:35-45

*Here beginneth the thirty-fifth verse of the tenth chapter of the Gospel according to St. Mark.*

35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased with James and John.

42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

*Here endeth the Second Lesson.*

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### Homily

These are intimidating lessons from Scripture. They speak primarily to those in authority in the Church, and bear a powerful theme of leadership and responsibility, but this message is also for all of us, for every Christian has a calling, and every calling comes with both gifts and responsibilities, and every gift and every responsibility requires of us an attitude, one that doesn't come naturally.

A few years ago a prominent comedian was known for an oft-repeated line: "I don't get no respect." Most of us relate well to that complaint. That may be why he became so popular. We certainly see it this morning in St. Mark. James and John, the sons of Zebedee came up to Our Lord. We learn in the other account, in St. Matthew, that it was at their mother's urging. She was proud of her boys, and rightly so.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under:

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

They were successful fishermen, and they had left their business to serve God. They seem to have been personable young men of considerable strength of character.

It seemed only right that they should be the two most honored assistants in the coming Kingdom, and sit on the Lord's right and left.

Were they entitled to respect they weren't getting?

Perhaps in human eyes they were, probably in their own eyes, certainly in their mother's eyes -- but in God's eyes?

To Jesus, power does not demand respect. Leadership does not demand respect.

Position does not demand respect.

Even martyrdom does not demand respect.

To be respected is not, for him, a worthy objective at all, but servanthood:

*"... even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."*

That is what He came into the world for, and that is what He meant when he said, "Follow me".

Listen to these extremely hard words from Jeremiah:

*Hear ye, and give ear;  
be not proud:  
for the LORD hath spoken.*

*Give glory to the LORD your God,  
before he cause darkness,  
and before your feet stumble  
upon the dark mountains,  
and, while ye look for light,  
he turn it into the shadow of death,  
and make it gross darkness. "*

*"But if ye will not hear it,  
my soul shall weep in secret places for your pride;  
and mine eye shall weep sore,  
and run down with tears,  
because the LORD's flock  
is carried away captive. "*

We are put here to become servants.  
We are called to be servants.  
We will be judged as servants.

Whether bishops, parish clergy,  
officials of any sort,  
or merely as the quietest, least seen, witnesses,  
our Job is to serve both God and those around us,  
be they ever so unappealing and "unworthy".

In Matthew 25 Our Lord depicts Himself  
as judging us on this basis.  
Did we see Him and serve Him  
in the ones who needed His touch?  
*"In the least of these His brethren?"*

11 For whosoever exalteth himself shall be abased;  
and he that humbleth himself shall be exalted.

*Here endeth the Second Lesson.*

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### **Homily**

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### **Evening Prayer C**

#### **First Lesson: 1 Kings 18:1-2, 17-39**

*Here beginneth the eighteenth chapter of  
the First Book of Kings.*

1 And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria.

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four

## Second Lesson: Luke 14:1-11

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

1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

In the words of the Prophet,  
we can expect to Hear His voice:

*"... where is the flock that was given thee,  
thy beautiful flock? "*

Let us pray.

Lord Jesus, thou who didst come into our midst as a servant,  
deliver us from the chains of our pride.  
fill us with the spirit of servanthood,  
grant that we be faithful to our calling  
to serve thee in those around us,  
and to lead thy flock into thy pastures  
where thou livest and reignest with the Father and  
the Holy Spirit,  
one God unto ages of everlasting ages. Amen.

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## Morning Prayer B

### **First Lesson: Ecclesiasticus 8:1-9**

*Here beginneth the eighth chapter of the book called Ecclesiasticus.*

- 1: Strive not with a mighty man' lest thou fall into his hands.
- 2: Be not at variance with a rich man, lest he overweigh thee: for gold hath destroyed many, and perverted the hearts of kings.
- 3: Strive not with a man that is full of tongue, and heap not wood upon his fire.
- 4: Jest not with a rude man, lest thy ancestors be disgraced.
- 5: Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.
- 6: Dishonour not a man in his old age: for even some of us wax old.
- 7: Rejoice not over thy greatest enemy being dead, but remember that we die all.
- 8: Despise not the discourse of the wise, but acquaint thyself with their proverbs: for of them thou shalt learn instruction, and how to serve great men with ease.
- 9: Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth.

*Here endeth the First Lesson.*

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from one people to another.

- 9: Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale; because while he liveth he casteth away his bowels.
- 10: The physician cutteth off a long disease; and he that is to day a king to morrow shall die.
- 11: For when a man is dead, he shall inherit creeping things, beasts, and worms.
- 12: The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.
- 13: For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.
- 14: The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.
- 15: The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.
- 16: The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.
- 17: He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.
- 18: Pride was not made for men, nor furious anger for them that are born of a woman.

*Here endeth the First Lesson.*

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Let us pray.

Open our mouths, O Lord,  
to speak the wonders of thy grace.  
Help us to show sinners thy promise.  
Give us the words of peace and invitation,  
and help us so to live that they love be shown.  
Deliver us, heavenly Father,  
from bitterness and anger,  
that our opposition to what is wrong  
may become an invitation to what is right,  
and beautiful, and saving,  
the Cross of thy dear Son Jesus Christ,  
in whose Name we pray. Amen.

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### **Evening Prayer B**

#### **First Lesson: Ecclesiasticus 10:7-18**

*Here beginneth the seventh verse of the tenth chapter of the book called Ecclesiasticus.*

- 7: Pride is hateful before God and man: and by both doth one commit iniquity.
- 8: Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated

#### **Second Lesson: 2 Tim 2:19-26**

*Here beginneth the nineteenth verse of the second chapter of the Second Epistle of St. Paul to St. Timothy.*

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

*Here endeth the Second Lesson.*

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## Homily

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### Morning Prayer C

#### **First Lesson: Exod 5:1-9, 19-6:1**

*Here beginneth the third chapter of the Book of Exodus.*

1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the task-masters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

Or does it appear that what is most important is the things that we oppose?

Yes, it is well known that we are against the ordination of women, that we condemn sex outside of marriage, that we oppose so-called “gay marriage”, that we are fiercely opposed to abortion, that we dislike much of what is known as ‘contemporary’ worship style, and most of modern ‘liberal’ theology.

Yes , we do oppose these things, and should.

But is that who we really are?

Is that what we present ourselves to be?  
As an angry and oppositional group of people  
that just won’t be satisfied?

Is that the message we have to offer the world?

Sometimes it appears that way.

Sometimes even we ourselves  
seem to see it that way.

But that is no different from the Pharisees,  
from the ruler of that synagogue,  
from those narrow-minded priests,  
and what sinner is going to be drawn by that?

We have a treasure.

We have a message.

We have a promise and an invitation.

How beautiful on the mountaintops are the feet of them that bring good news, said Isaiah..  
but how ugly is a message of condemnation without Good News.

to beat down those who did not conform,  
to exclude them and declare them unclean, and  
even rejoiced that the wicked (so they thought)  
could not be saved.

And why do we have this message?  
What instruction does it contain  
for those of us who believe we have truth,  
who have sometimes left much behind  
for the sake of that truth?

Is the Lord Christ saying something in these passages  
that we need to hear?

Are we perhaps somewhat less than perfect  
in our handling of the words of life?

Is there perhaps truth  
in the criticism we hear from outside?

Let's ask ourselves a big question:  
What is it that we show most clearly about ourselves  
to those around us?  
What are we loudest about in public?

Are we known by the beauties of what we believe?  
Do the truths of the Creeds come alive  
to those who watch and hear us?

Is it an invitation to the wonders of salvation,  
and to a truly abundant life  
that they perceive in our words and actions?

Do we convey our love for the Lord Jesus,  
and His love for us, and for them?  
Do we raise up a hunger for what God can do  
in the Sacraments He has given us?

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

**19** And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task.

20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 And Moses returned unto the LORD, and said, LORD, wherefore hast thou so evil entreated this people? why is it that thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

**6:1** Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

*Here endeth the First Lesson.*

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### Second Lesson: Heb 3

*Here beginneth the third chapter of the Epistle to the Hebrews.*

- 1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;
- 2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.
- 3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.
- 4 For every house is builded by some man; but he that built all things is God.
- 5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;
- 6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.
- 7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,
- 8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:
- 9 When your fathers tempted me, proved me, and saw my works forty years.
- 10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.
- 11 So I swear in my wrath, They shall not enter into my rest.)

the ones one was supposed to listen to,  
whose word should ordinarily be obeyed.  
They knew the Scriptures.  
They quoted the Scriptures.  
They interpreted the Scriptures.  
And that was what they were supposed to do.

For the most part,  
they seem to have done it fairly well.  
Jesus, after all, told his followers to hear them,  
but ...

There was a problem  
in what they did with the truth they had.  
In their hands the truth became a weapon,  
a tool for excluding  
those of whom they did not approve,  
for judging and battering down  
those whom they judged to be sinners,  
for dividing men from men,  
and for labeling themselves better than others.

But God is love.  
He desireth not the death of a sinner,  
but that all men should live.  
He came not to confine His people  
in a crowded and crabbed little corner,  
but to give life,  
and to give it more abundantly.  
He came not to condemn sinners,  
but to call them to repentance,  
to invite them to sit with Him  
at a heavenly banquet..

But they took this precious gift of truth  
and used it as a club

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

*Here endeth the Second Lesson.*

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### **Homily**

The Prophet Malachi and Our Lord Himself had some harsh things to say, at different times and in different places, to some powerful and respected people. These are not polite and respectful sayings that we heard today, are they?

And who were these powerful and respected people?

Malachi spoke to the priests, the descendants of Levi, who had been chosen by God to offer sacrifice, to lead worship, and to teach the Law to the people.

Jesus spoke to the ruler of the synagogue, and also, we can assume, to the other leaders of the house of prayer and study.

These were the experts in the Scripture, the ones Jesus said sat “in Moses’ seat”.

In both cases it was the respected religious leaders, the clergy, we might now say,

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

*Here endeth the Second Lesson.*

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### **Homily**

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## Evening Prayer A

### **First Lesson: Mal 2:1-10**

*Here beginneth the second chapter  
of the Prophet Malachi.*

1 And now, O ye priests, this commandment is for you.

2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

3 Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts.

8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye

have not kept my ways, but have been partial in the law.

10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

*Here endeth the First Lesson.*

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### **Second Lesson: Luke 13:10-17**

*Here beginneth the tenth verse of the thirteenth chapter of the Gospel according to St. Luke.*

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?