

SERMON FOR EVENING PRAYER
The Thirteenth Sunday after Trinity¹

The Lessons:²

The First Lesson: Here beginneth the twenty-third Chapter of the Second Book of the Kings, commonly called the Fourth Book of the Kings.³

“And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

“And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant. And the king commanded Hilkiah [**hill-KYE-uh**] the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron [**KID-run**], and carried the ashes of them unto Bethel [**BETH-ull**]. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal [**BAY-ull**], to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron [**KID-run**], and burned it at the brook Kidron [**KID-run**], and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. And he brake down the houses of the sodomites, that were by the house of the LORD, where

And therein was their grievance, which I must say was an entirely justified one. For when one has found a sound, rational basis for considering oneself to be superior to one’s fellows, it is indeed a hard thing to be summarily deprived of that very satisfying ground for self-exaltation.

Or, as we might have advised that householder, had he been wise enough to consult us in advance of his imprudent largess, “No good deed goes unpunished.”

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The Rev’d Canon John A. Hollister⁹
February 20, 2011

¹ This sermon was originally written on the Gospel for Mass on Septuagesima Sunday, 2011.

² *An Alternative Table of Lessons (The Table of 1922, As Revised in 1928)*, THE BOOK OF COMMON PRAYER, WITH THE ADDITIONS AND DEVIATIONS PROPOSED IN 1928 42 (Canterbury Press 2008); *The Table of Lessons (The Table of 1922, As Revised In 1928)*, A BOOK OF COMMON PRAYER xxxvi (South Africa 1954); *A Table of Lessons (authorized by the Episcopal Synod)*, THE BOOK OF COMMON PRAYER xxxv (CIPBC 1963).

³ II Kings 23:1-30 (KJV).

⁴ II Chronicles 36:1-21 (KJV).

⁵ Habakkuk 3:2-end (KJV).

⁶ St. Matthew 20:1-28 (KJV).

⁷ St. Matthew 20:13-15b (KJV).

⁸ Article X, “Of Free-Will”, *The Articles of Religion*, THE BOOK OF COMMON PRAYER 604-605 (PECUSA 1928, rev. 1943).

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the women wove hangings for the grove. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba [DGEE-buh] to Beersheba [BEA-air-SHE-buh], and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren. And he defiled Topheth [TOE-feth], which is in the valley of the children of Hinnom [HINN-ahmm], that no man might make his son or his daughter to pass through the fire to Molech [MOE-leck]. And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathanmelech [NAY-thun-MEE-leck] the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire. And the altars that were on the top of the upper chamber of Ahaz [AY-hazz], which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron [KID-run]. And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth [ASH-tuh-reth] the abomination of the Zidonians, and for Chemosh [KEY-mahsh] the abomination of the Moabites, and for Milcom [MILL-calm] the abomination of the children of Ammon [AMM-unn], did the king defile. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

“Moreover the altar that was at Bethel [BETH-ull], and the high place which Jeroboam the son of Nebat [KNEE-bat], who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove. And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of

deed, anyone at all—and he had chosen them, even though they had no greater *right* to employment, and had no stronger claim to it, than did the men who were left behind, standing where they themselves had been until they walked to work.

And as they walked out of the marketplace at six o'clock in the morning, headed for the vineyard and the assurance of a full day's work with a full day's wage at the end of it, they had felt themselves to be mighty fortunate fellows when compared to the ones who had been left behind, unemployed and facing hunger. The only vinegar in their soup was that later someone else turned out to have been not only as lucky as they were, but even luckier.

The second thing they overlooked was that the money they had been so carefully doling out in their minds to the later workers was not, in fact, their money. It was the money of the householder, who was free to do with it whatever he wished. He could have saved it and buried it in a pot in his back yard, as the unprofitable servant did. He could have gone on a shopping spree to Jerusalem and blown the whole lot, as the prodigal son might have done. Or he could have wasted it utterly by distributing it in alms to a lot of worthless Moabites or even, God save us, Samaritans. Had he done any of those things, his fellow-townsmen might have mocked his folly and improvidence, but they could not have criticized his sense of fairness.

Conclusion:

So the only thing wrong with what the landowner ended up doing with that money was that it forced the men of the first shift to compare themselves to the men who had not been hired in that first draft of labor. And the result of that involuntary comparison was to deprive those first hired of their entirely undeserved feeling of superiority to the men who were hired only later.

would have been wages for twelve full work days, and moreover, would have been twelve times what they had contracted for.

This happy, but utterly baseless, anticipation began to wane as each successive shift was called up and, for its steadily increasing number of hours worked that day, was paid the same full day's *denarius*! Oh, the injustice of it! Oh, the insult of it! That one-hour, and three-hour, and six-hour, and then nine-hour slackers should be paid the same wage as good, upstanding, hard-working, and deserving twelve-hour men had been expecting! I can just hear them muttering to themselves, saying, "Why, there ought to be a law against it!"

And imagine their outrage when their turn at the pay table came, last of all, and they found each of them received precisely the penny for which he had bargained, and which, all day long, he had happily considered more than sufficient compensation for his day's work. All of a sudden, what would have been, just moments before, a satisfactory day's wage for them was turned in an instant into something unsatisfactory, not because it was not what they had agreed to work for, not because it would not buy the quantity of bread they had planned to take home with them, but solely because someone else had received the same amount as they had!

To be sure, what a bitter thing it is to have someone else rated as equal to oneself, especially when one has just been congratulating oneself for being in the more favored class.

Of course, there *were* two small facts that those grumblers, in their righteous indignation, overlooked. The first was that they themselves had been hired initially as an act of grace. The householder could have chosen *any* of the men standing around that morning, no one could have forced him to hire any particular ones from among them—or, in-

the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words. Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel [**BETH-ull**]. And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria. And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel [**BETH-ull**]. And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

"And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant. Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; But in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem.

"Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiyah [**hill-KYE-uh**] the priest found in the house of the LORD. And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

"Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the LORD said, I will remove Judah also out of my sight, as I have removed Israel,

and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there. Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

“In his days Pharaohnechoh [**FAY-roe-KNEE-coe**] king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo [**mih-GIDD-owe**], when he had seen him. And his servants carried him in a chariot dead from Megiddo [**mih-GIDD-owe**], and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz [**dgih-HOE-uh-hazz**] the son of Josiah, and anointed him, and made him king in his father’s stead.”

Or,

Here beginneth the thirty-sixth Chapter of the Second Book of the Chronicles.⁴

“Then the people of the land took Jehoahaz [**dgih-HOE-uh-hazz**] the son of Josiah, and made him king in his father’s stead in Jerusalem. Jehoahaz [**dgih-HOE-uh-hazz**] was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. And the king of Egypt made Eliakim [**ih-LYE-uh-kimm**] his brother king over Judah and Jerusalem, and turned his name to Jehoiakim [**dgih-HOY-uh-kimm**]. And Necho [**KNEE-coe**] took Jehoahaz [**dgih-HOE-uh-hazz**] his brother, and carried him to Egypt.

“Jehoiakim [**dgih-HOY-uh-kimm**] was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God. Against him came up Nebuchadnezzar [**nebb-you-kad-NEZZ-urr**] king of Babylon, and bound him in fetters, to carry him to Babylon. Nebuchadnezzar [**nebb-you-kad-NEZZ-urr**] also carried of the ves-

end of the day and would then each be given his *denarius*. That was what they had contracted for, that was what they expected to receive, so their bargain would then be fulfilled on both sides, and all would be well with the world. And, indeed, that was precisely what happened, only by the time it did happen, those men were no longer nearly so well satisfied.

What happened, of course, is that those men of the first shift were standing around, waiting to be paid and, while they were waiting, gawking at the proceedings. They confidently expected the householder to do as they had figured he must: to give the first group paid, the one-hour men, one-twelfth of a penny. Of course in making that assumption they overlooked two facts. The first was that the householder had not hired those men because he needed their labor because with the first shift he had hired, he had all the labor required for the work to be done that day.

Instead, he was providing a benefaction to men who otherwise would have starved that day, only he arranged that gratuity to appear as wages for work in order to save their self-respect. That is, by the way he went about his act of charity, he spared them the humiliation of appearing as beggars. The second fact those self-confident men overlooked was that, regardless of how long any man had worked that day, it was going to cost them all the same amount to take home enough bread to feed their families. So had the householder paid anyone one-twelfth of the customary wage, or any fraction thereof that was much short of the full wage, some people in some workers’ families were going to go hungry.

So imagine the surprise of those men when they saw him give each of these one-hour men a full day’s wage! If men who had only worked one hour were going to get a full penny, then clearly, they themselves would, when their turn came, receive no less than twelve pennies, even though that

was an act of grace on his part, something quite apart from normal economic bargaining. So when he did not set a stipulated wage for their partial day of work, but instead told them he would pay them “whatsoever is right”, they did not question their good fortune in getting anything at all. Under the circumstances, they were more than willing to trust him who promised to save them from economic disaster that day.

This same scenario was repeated at about noon, and again at about three o’clock in the afternoon, and finally at about five o’clock in the afternoon, at which time there was only an hour of the workday left. Each time, the householder and the workers he chose knew that he really did not need their labor that day. Each also knew that there was no customary wage for such an unusual arrangement, though I suppose the men who were hired at noon might have hoped for a half-day’s wage and those who were hired three hours earlier or later than they may have assumed the customary day’s wage would be pro-rated in their cases, according to the proportion of the day they had worked.

Certainly this is what the men who had been first hired thought: if they were to get a penny for their day’s work, then they assumed the men hired at nine o’clock should get no more than three-quarters of a penny, and those hired at noon should get no more than a half of a penny, and those hired at three o’clock should get no more than a quarter of a penny, and those hired at five o’clock should get no more than a twelfth of a penny.

Of course, they were not only counting someone else’s chickens before those chickens were hatched, but they were, in their own minds and hearts, presuming to dictate to the householder how he should manage and dispose of his own money.

So those men from the first shift were quite satisfied when they believed they were going to be called up at the

sels of the house of the LORD to Babylon, and put them in his temple at Babylon. Now the rest of the acts of Jehoiakim [**dgih-HOY-uh-kimm**], and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin [**dgih-HOY-uh-kinn**] his son reigned in his stead.

“Jehoiachin [**dgih-HOY-uh-kinn**] was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the LORD. And when the year was expired, king Nebuchadnezzar [**nebb-you-kad-NEZZ-urr**] sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah [**zed-ih-KYE-uh**] his brother king over Judah and Jerusalem.

“Zedekiah [**zed-ih-KYE-uh**] was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD. And he also rebelled against king Nebuchadnezzar [**nebb-you-kad-NEZZ-urr**], who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

“Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem. And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees [**KOLL-deez**], who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the trea-

asures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.”

Or,

Here beginneth the second Verse of the third Chapter of Habakkuk.⁵

“... O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman [**TEE-mahn**], and the Holy One from mount Paran [**PAY-runn**]. Selah [**SEA-luh**]. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. I saw the tents of Cushan [**KYOU-shan**] in affliction: and the curtains of the land of Midian did tremble. Was the LORD displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah [**SEA-luh**]. Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled: the overflowing of the water passed by:

day laborers in Metairie waited in the parking lot of Lowe’s lumber yard and now Jefferson Parish provides official meeting places for employees and employers, placed out of dangerous traffic and sheltered from the sun, under some of the major elevated highways.

Our householder knew the number of men he felt he needed for the work to be done that day and he offered the men of his choice a full day’s work for one *denarius* [**denn-ARE-ee-uss**]. That was a silver coin that contained one pennyweight of pure silver, one-twentieth of a troy ounce, which is about \$1.62 at today’s price of silver. In the ancient world, however, silver was much rarer than it is now, and therefore much costlier than it is today, especially after the discovery, exploitation, and exhaustion of the incredible Comstock Lode in Nineteenth Century Nevada. So in Our Lord’s time one silver *denarius* was the customary, and quite sufficient, daily wage for an ordinary laborer, with the buying power of something on the order of \$50 to \$70 in our money.

So the first shift of workers was hired, at the customary wage for a day’s work, and they did, indeed, work for that day and were, indeed, paid what their contract stipulated.

The complications begin when the householder returned to the place of hiring “about the third hour”, or in our terms approximately nine o’clock in the morning. It was now three hours past the customary start of the workday and the men who were left at the hiring place had no real hope of working that day, which meant for most of them a very real chance that they and their families would go hungry that night.

The householder selected some more men, whose services he really did not need, and told them to go after the others into his vineyard. He knew, and they knew, that this

of us would be happy with what a just judgement would bring down upon us. As the tenth Article of Religion teaches us,

“The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us [*i.e.*, going before us], that we may have a good will, and working with us, when we have that good will.”⁸

So if we were to get true justice at the hands of God, then we would all be condemned to eternal loss.

This is the lesson that is somewhat obliquely contained in today’s passage from St. Matthew’s Gospel. It was just that the landlord should fulfill his contracts with his day laborers and, indeed, he fulfilled his obligations punctiliously. Let us examine those several contracts in some detail.

The Second Lesson tells us that he went out “early in the morning”. As the workday in ancient times began at sunrise—as it did right down to the development of reliable artificial sources of light in the late Nineteenth Century—we can be sure he went out at the “first hour” on the ancient sundials, which varied a bit from day to day as the period of daylight waxed longer or waned shorter through the year. For our purposes, however, we can assimilate it very approximately to six o’clock in the morning.

He would have gone to the customary gathering place for casual laborers, in a city very possibly the city gate and in an unwallled small town or village almost certainly the market place. Here in New Orleans, we have seen this custom spring up again as a result of the cleanup and reconstruction efforts after Hurricane Katrina. Thus for several years, the

the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah [SEA-luh]. Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

“Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like hinds’ feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.”

Here endeth the First Lesson.

The Second Lesson: Here beginneth the twentieth Chapter of the Gospel according to St. Matthew.⁶

“The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you.

And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

“And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

“Then came to him the mother of Zebedee’s children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith [SETH] unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?

They say unto him, We are able. And he saith [SETH] unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as 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.

Text:

From the Second Lesson: “[H]e answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own?”⁷ In the Name of the Father, and of the ✠ Son, and of the Holy Ghost. *Amen.*

Introduction, Theme, and Development:

Years ago, I had a law partner whose father, then quite elderly, had likewise been a lawyer for many decades. My partner used to quote one of his father’s favorite sayings, which was “My clients come into my office saying they want justice, but if they really thought about it, they would realize that they are in the market not for justice but for mercy.”

We are all in the same position as were old Mr. O’Connor’s clients: we really do not want justice, for none