

**Addresses
for
Morning and Evening Prayer**

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

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

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Epiphany 1

Epiphany 1
Morning Prayer A (before January 13)

NOTE: When Epiphany falls on a weekday, The First Lesson for this Sunday is the same as for the feastday:

Isaiah 60:1-9 (*as in the booklet for Epiphany*)

*and the second lesson is **Matthew 2:1-12** (as below)*

If it has not been used on the Feastday, the Morning Prayer Homily in the Epiphany booklet is appropriate for these readings.

When Epiphany falls on a Sunday (as it does in 2008), and the First Sunday after Epiphany thus falls on the Octave Day, January 13, the Lessons and homilies are as follows:

Morning Prayer A (January 13)

First Lesson: Isaiah 60:10-22

*Here beginneth the tenth verse of
the sixtieth chapter of the Prophet Isaiah.*

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee; The city of the LORD, The Zion of the Holy One of Israel.

15 Whereas thou has been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones

iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

Here endeth the First Lesson.

Second Lesson: Matthew 2:1-12

Here beginneth the second chapter of the Gospel according to St. Matthew.

1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

At Mass we "offer ourselves, our souls and bodies to be a reasonable, holy and living sacrifice..."

Are we?

Let us pray.

O God, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever, one God, world without end. Amen.

*7 Thus saith the LORD, the Redeemer of Israel,
and his Holy One,
to him whom man despiseth,*

"He was despised and rejected of men..."

*to him whom the nation abhorreth, to a servant of
rulers,*

Think of Jesus washing the disciples' feet.

*Kings shall see and arise,
princes also shall worship,
because of the LORD that is faithful,
and the Holy One of Israel,
and he shall choose thee.*

The Lord chose Isaiah and all the prophets.
The Lord preeminently chose Jesus.
In choosing Him, He also chose us,
those that He has called to follow Him,
as the Church, and also as individuals..
He knew us before the foundation of the world.
He called two to be one
and together to bring us to life.
He called us to the waters of baptism,
to a life of repentance and salvation.
Christ is in us, and through Him
we have a message on our lips and in our lives.
It is the same message
that Our Lord Himself spoke:
"Come to the Cross and be saved".
St. Paul said that he spoke only
"Jesus Christ and Him crucified".

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Here endeth the Second Lesson.

Homily

They came, bearing gifts.
 They came from faraway places,
 a long, expensive, and dangerous journey.
 They rode their camels, a costly beast of burden,
 They rode through places where there was little food,
 and little water,
 through places where robbers waited,
 and often despoiled passing caravans.
 They had to hire armed guards.
 That was essential for the safety of such a journey.
 They had to carry food, water, and other supplies,
 sufficient to bring so many people through the desert.
 It wasn't easy, what they were doing,
 and it didn't seem to make much sense at all,
 but they came, bearing gifts.
 They knew where they were going,
 or did they?
 They had a rough idea, and they had a star to follow.
 A star to follow?
 Sure -- and maybe they'd like to buy a bridge.
 Even then, in a less "scientific" time,
 that would be difficult to believe.
 They knew who they were looking for,
 or did they?
 A king,
 but the king of what or where?
 They wouldn't know until they got to
 wherever the star was taking them.
 They had gifts to leave with this king,
 but they don't seem to have known
 what they would do
 after they had left his presence.

"Not my will, but thine be done",
 and, "It is finished"
 were the response of Jesus to His discouragement,
 and His work was with his God, and it was done.

*And now, saith the LORD that formed me from the
 womb to be his servant,
 to bring Jacob again to him,
 Though Israel be not gathered,
 yet shall I be glorious in the eyes of the LORD,
 and my God shall be my strength.*

Isaiah knew his mission
 and was sure it was from God.
 He judged that by his call,
 not by the results he might see.
 Jesus likewise wailed
 over Jerusalem that would not hear,
 over sheep without a shepherd,
 and prayed that they might all be one
 -- a thing that we don't see yet,
 but whatever we see,
 He is to be glorified.

*And he said,
 It is a light thing that thou shouldest be my servant
 to raise up the tribes of Jacob,
 and to restore the preserved of Israel:
 I will also give thee for a light to the Gentiles,
 that thou mayest be my salvation
 unto the end of the earth.*

Clearly the words applied to Our Lord by Simeon,
 and repeated by us in the "Nunc Dimittis".

and that, reigning in his Mother's womb,
he was worshiped by the yet unborn John Baptist.

Continuing:

*And he hath made my mouth like a sharp sword;
in the shadow of his hand hath he hid me,
and made me a polished shaft;
in his quiver hath he hid me;
And said unto me,
Thou art my servant, O Israel,
in whom I will be glorified.*

At His Baptism, and again at the Transfiguration,
Jesus was acknowledged by a voice from Heaven:
*"This is my beloved Son in whom I am well
pleased.*

Hear Him."

But Jesus, while truly God, was as much man
as Isaiah was, and as we are,
"tempted in all points like as we are"
in the words of the Epistle to the Hebrews;
And he tired, and sometimes became discouraged,
as we see in His prayer in Gethsemane,
"...let this cup pass from me..."
and in his words on the Cross,
"...My God, why hast thou forsaken me..."
as Isaiah said,

*Then I said, I have laboured in vain,
I have spent my strength for nought, and in vain:
yet surely my judgment is with the LORD,
and my work with my God.*

But they came.
Why did they come?
They weren't Jews,
most likely Persians, followers of Zoroaster.
What were they doing worshiping
the King of the Jews?

Well, it's like this, as Isaiah said:

*Therefore thy gates shall be open continually;
they shall not be shut day nor night;
that men may bring unto thee the forces of the Gentiles,
and that their kings may be brought.*

The Jews may have been the Chosen People.
The King may indeed have been the Son of David,
the King of Israel.
This one nation may have been the bearer of the Promise,
but the Promise was for all nations;
the King was for all nations;
He was a Savior for all nations.

*For (said Isaiah)
the nation and kingdom that will not serve thee
shall perish;
yea, those nations shall be utterly wasted.*

As St. Paul wrote to the Romans:
All have sinned and come short of the glory of God.

The presence of sin is universal.
All mankind stands under condemnation
because the wages of sin is death.
Every person of every nation needs a Savior,
and in Him, we have one.

What did these wise men know
of this King and Savior?
Not much, it would appear,
but they knew to come and worship,
and come they did,
and so may we.

Let us pray.

Almighty God, who alone gavest us the breath of life, and alone canst keep alive in us the holy desires thou dost impart; We beseech thee, for thy compassion's sake, to sanctify all our thoughts and endeavours; that we may neither begin an action without a pure intention nor continue it without thy blessing. And grant that, having the eyes of the mind opened to behold things invisible and unseen, we may in heart be inspired by thy wisdom, and in work be upheld by thy strength, and in the end be accepted of thee as thy faithful servants; through Jesus Christ our Saviour. Amen.

Morning Prayer B

First Lesson: Proverbs 8:22-35

Here beginneth the twenty-second verse of the eighth chapter of the Book of Proverbs.

22 The LORD possessed me in the beginning of his way, before his works of old.

Homily **on Isaiah 49:1-7**

Prophecy is a strange thing.
In our First Lesson Isaiah is clearly writing of himself and his mission.
It is clearly an autobiographical passage of a man who felt himself called of God to bring a vital message to the Chosen People.
But to a Christian
it is just as obviously about Our Lord Jesus, and it fits him better than it fit Isaiah.
Did Isaiah know of whom he was really speaking? Perhaps, perhaps not,
but the hand of God certainly was on the writing.
Listen again to these words:

*Listen, O isles, unto me;
and hearken, ye people, from far;
The LORD hath called me from the womb;
from the bowels of my mother
hath he made mention of my name.*

Isaiah had a sense that he was called before he was even born,
and that is true for all of us,
as St. Paul wrote to the Ephesians (Eph 1:4)
"... *He hath chosen us in him before the foundation of the world...*"

Of Jesus we hear
that he was begotten of the Father
before all worlds,
that the angel announced his very conception,
that His name was given him while he was in the womb,

Second Lesson: 1 John 1:1-9

Here beginneth the First Epistle of St. John.

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Here endeth the Second Lesson.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When there were no depths, I was brought forth; when there were no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

32 Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me findeth life, and shall obtain favour of the LORD.

Here endeth the First Lesson.

Second Lesson: Colossians 1:9-29

Here beginneth the ninth verse of the first chapter of the Epistle of St. Paul to the Colossians.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins:

15 Who is the image of the invisible God, the first-born of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God.

5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

Here endeth the First lesson.

Do we present them with an example of godly living?
 Do we teach them what is right and true and holy?
 Do we give them the knowledge they need
 to resist the temptations of an evil world?
 Do we protect them?
 Do we respect them?
 Do we hear them
 -- both their questions and their wisdom?

Let us pray.

Almighty God, heavenly Father, who hast blessed us with the joy and care of children,; Give us light and strength so to train them, that they may love whatsoever things are true and pure and lovely and of good report, following the example of their Saviour Jesus Christ. Amen.

Evening Prayer B

First Lesson: Isaiah 49:1-7

Here beginneth the forty-ninth chapter of the Prophet Isaiah.

1 Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

19 For it pleased the Father that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

Here endeth the Second Lesson.

Homily

The Book of Proverbs, including our First Lesson, is largely concerned with wisdom.

Wisdom is not the same thing as knowledge.

Knowledge is the possession of information.

In this age of computers and the internet, there's no shortage of information.

We're drowning in it, it seems.

But wisdom is something else entirely.

Wisdom is the ability to do appropriate things with the knowledge we have,

and, unlike knowledge, wisdom is in short supply.

The world is full of what someone called "educated idiots".

Twice in the Psalms we read this:

The fool has said in his heart, there is no God.

Atheists are often

the smartest and most educated people around, but without God,

without the divine gift of wisdom,

they may not be able to make wise choices, they lack true understanding.

In our passage, Wisdom is speaking;

but listen closely, read carefully,

it soon becomes clear to a Christian

that it is the Trinity at the heart of this passage,

that, depending on one's direction of looking,

"Wisdom" here is either Christ, the Son, Himself, or possibly the Holy Ghost.

This passage resounds well

with the opening of St. John's Gospel:

if we stop running away,
and come to the open arms
of a loving Father who wants to forgive.

That said, Our Lord has given us a responsibility,
an awesome one.

He has entrusted us with a part of His role
in the nurturing of the continuity
of His image in the earth,
and of His Church, His chosen Bride.

There are two lessons in today's Gospel reading:

First that there is something to be learned
from children,
something to be copied and to be lived.
Do we hear them? Do we learn?

And second, that we have been given
an awesome responsibility,
to receive them in His name,
to care for them and protect them,
and to teach them what they need to learn.
We are responsible for what we do.
In his words,

(meaning by "offend" something stronger than we do,
not just hurting feelings, but driving away).

*"whoso shall offend one of these little ones which
believe in me,
it were better for him that a millstone were hanged
about his neck,
and that he were drowned in the depth of the sea. "*

Do we respect and love the children among us as
the Lord does?

-- Neither do we.
 We adults are fond of proclaiming our independence.
 We like to think we can take care of ourselves.
 We can't.
 If we become as little children we remember that,
 and we acknowledge
 our utter dependence upon God,
 upon His gifts, His direction, His instruction,
 and upon those He has placed over us.

Children know very little.
 Almost everything they need to know
 has to be learned.
 Adults like to think that they know a great deal.
 We pride ourselves in that.
 But we don't.
 Much of what we "know" is not true.
 There is far more to learn than we have absorbed.
 If we become as little children,
 we acknowledge how little we know,
 and we acknowledge our utter dependence
 upon God,
 upon His gifts, His direction, His instruction,
 and upon those He has placed over us.

We can be fed,
 if we will allow ourselves to be fed.
 Our hurts can be healed,
 if we let go of them,
 and allow them to be healed.
 We can be taught,
 if we admit that we don't know.
 And we can be forgiven,
 if we stop making excuses,

*In the beginning was the Word,
 and the Word was with God,
 and the Word was God ...
 All things were made by him,
 and without him was not anything made
 that was made. ...*

Listen to Proverbs:

*I was set up from everlasting,
 from the beginning, or ever the earth was.
 When there were no depths, I was brought forth;
 when there were no fountains abounding with water.
 Before the mountains were settled,
 before the hills was I brought forth:
 While as yet he had not made the earth,
 nor the fields,
 nor the highest part of the dust of the world.
 When he prepared the heavens, I was there ...*

In this Epiphany season we celebrate
 the revelation of God among us.
 He that created all that is -- has come
 He took our nature upon him,
 walked among us as one of us,
 but never ceased to be the eternal God.
 He is our strength and our wisdom.

*"For whoso findeth me findeth life,"
 He says,
 "and shall obtain favour of the LORD"*

St Paul chimes right in on the same theme:

*For this cause we also, since the day we heard it,
 do not cease to pray for you,*

*and to desire that ye might be filled with the
knowledge of his will
in all wisdom and spiritual understanding;*

Notice that he did not express a desire
to fill our heads with all sorts of facts.
Yes, he prayed that we might have knowledge,
but what kind of knowledge?
Knowledge of God's will,
knowledge that is not just in our heads,
not just facts,
not just the words of the Creeds,
vital though they are,
but knowledge contained in wisdom,
tied up in spiritual understanding,
knowledge that, as he goes on to say, enables us to

*"... walk worthy of the Lord unto all pleasing,
being fruitful in every good work,
and increasing in the knowledge of God; "*

He came, in a virgin's womb,
to the roads of Galilee and Judea,
to the death of a cross.
He came.
He revealed Himself,
at His Baptism,
in the Transfiguration,
in His miracles,
in the spoken word,
He shows Himself still,
in the Eucharist,
in the preaching and teaching of His Word,

It is a biological truism
that the only purpose of an adult
is to bring forth the next generation
that the species may go on.
Everything else may be seen as supporting that.
Every prophet, every king, every saint
began as a child,
and so did every sinner.
God the Son, the second person of the Trinity,
took flesh on himself, became a human being,
and spent a dozen years as a child.
When His disciples inquired about greatness,
he showed them a child.
Not only that, but He told them
to become as little children,
even making that a qualification for entering Heaven.
That's not the way people think.
That probably shocked his hearers.
It's the strong adults that run the world.
It is the educated and experienced adults
that have the knowledge.
It's obvious that wisdom develops over time
-- with age.
Aren't children inferior?

Jesus says, "Become as a little child."
What is it about children?

Children are weak.
They can't survive on their own.
The most basic necessities of living are beyond
their capability.
Without the help of someone stronger
-- they don't make it.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Here endeth the Second Lesson.

Homily

Children are extremely precious to the Lord.

It is in children that the future lies.

It is the children

who carry the treasures of the past,
live out their potentialities,
and walk forward.

If the human race is to endure,
if the Church of God is to live on,
it will be in the bodies
and the footsteps and the thoughts
of the children.

in that still small voice in our hearts,
in the good works of His people,
and in the poor and hurting that we meet.
He is with us and by His presence,
shows us the way,
the way of life,
the way of holiness,
the way of eternal life.

Let us pray.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

Evening Prayer A

First Lesson: 1 Samuel 1:21-28

Here beginneth the twenty-first verse of the First chapter of the First Book of Samuel.

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

Here endeth the First Lesson.

Second Lesson: Matthew 18:1-14

Here beginneth the eighteenth chapter of the Gospel according to St. Matthew.

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.