

**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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Quinquagesima

Morning Prayer A

First Lesson Wisdom 7:7-14

*Here beginneth the seventh verse
of the seventh chapter of the Book of Wisdom.*

7: Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me.

8: I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

9: Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10: I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

11: All good things together came to me with her, and innumerable riches in her hands.

12: And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them.

13: I learned diligently, and do communicate her liberally: I do not hide her riches.

14: For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

Here endeth the first lesson.

May He bless and direct our fasting.
Amen.

*For he taught his disciples, and said unto them,
The Son of man is delivered into the hands of men,
and they shall kill him;
and after that he is killed,
he shall rise the third day.
But they understood not that saying,
and were afraid to ask him."*

This sounds like a change of subject,
but it isn't.

Jesus may not
have been obviously fasting from food.
He said that John came fasting,
but that He came eating and drinking,
but still His life was one of intense fasting.
Every minute He knew why He was here,
and that his very body belonged to others.
His flesh was given for the life of the world,
and there is no greater fast.

This Lent, as we do our paltry little fast,
may that make us mindful of His call
that we take up our Cross and follow Him.
We may not see actual miracles in our path,
but, then again we may,
and, walking, as we do,
in the valley of the shadow of death,
we will know, with Isaiah, that

*"...the LORD shall comfort Zion:
he will comfort all her waste places;
and he will make her wilderness like Eden,
and her desert like the garden of the LORD;
joy and gladness shall be found therein,
thanksgiving, and the voice of melody."*

Second Lesson John 15:1-17

*Here beginneth the fifteenth chapter of
the Gospel according to St. John.*

- 1 I am the true vine, and my Father is the husbandman.
- 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.
- 3 Now ye are clean through the word which I have spoken unto you.
- 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.
- 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
- 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.
- 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
- 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
- 9 As the Father hath loved me, so have I loved you: continue ye in my love.
- 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
- 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

Here endeth the second lesson.

Homily

From our Old Testament Lesson,
 the Wisdom of Solomon:

*"[Wisdom] is a treasure unto men
 that never faileth:*

*which they that use become the friends of God,
 being commended f*

or the gifts that come from learning. "

From our New Testament Lesson,
 the words of Our Lord Jesus:

*"Ye are my friends,
 if ye do whatsoever I command you. "*

*"This kind can come forth by nothing,
 but by prayer and fasting. "*

Had they prayed for the boy?

You bet they had!

It took more than prayer.

It took fasting.

Why?

Well, we can pray anywhere, any time, can't we?

Many irreligious people in sudden danger
 have found out that, yes, they can pray,
 even all of a sudden.

But fasting takes time.

You're not really fasting until you feel hungry,
 until you've been at it awhile,

until it has become a part of your life,
 a constant part of your awareness.

When fasting is part of prayer,
 it's not just words, but your life is on the line.

If you've been fasting,

your prayer has something in it

that doesn't come to be suddenly.

It's been cooking and growing in you.

Your heart has been conditioned to seek God
 in a way you would not normally do.

The editors of our lectionary were wise indeed
 to continue this reading
 just a couple of verses beyond this story itself,
 like this:

*"And they departed thence,
 and passed through Galilee;
 and he would not that any man should know it.*

Which is right?
 Actually, it doesn't matter.
 The boy was suffering and in danger of death.
 It had been that way all his life,
 and his family was enduring the fear
 and the hard work
 that his condition caused.
 The disciples had been authorized to help,
 and they tried, oh, how they tried!
 And nothing changed.
 And they came to Jesus confused and complaining.
 "You said, but we couldn't -- Why?"
 Jesus asked the father if he believed he could do it.
 Do you think the disciples had forgotten to ask that?
 They most likely had asked,
 and the father's answer
 was probably a lot more confident than now.
 Now, he'd been seriously disappointed,
 but still wanted to believe.
 "Lord, I believe,
 help my unbelief."
 With this weak profession of faith, Our Lord
 commanded that spirit to leave,
 and it did.
 When they asked again,
 "Why couldn't we?"
 He could have said,
 "Well, this one was too much for you."
 That wasn't His answer.
 He had given them that power and authority.
 What he said was this:

You may remember
 that the young man Solomon was asked by God
 what it was that he wanted above all things.
 Solomon's prayer was for wisdom.
 In today's reading
 we hear him proclaiming its value,
 above the might and prestige of the throne,
 greater than all the riches of the world,
 more valuable than the finest jewels,
 finer even than health and beauty.
 Solomon asked for wisdom.
 He received wisdom.
 He was known as the wisest man of his time,
 perhaps of any time.
 He received wisdom
 and never regretted his choice.
 By wisdom he became a great king, and a just one,
 renowned for that wisdom until this day.

They that use it become the friends of God,
 said Solomon.

Wisdom is not merely something one has,
 A wise man must act wisely
 if he is to benefit from his wisdom.
 The book we call Ecclesiastes
 is either the words of Solomon himself
 or a preacher's expression
 of what the king must have thought.
 By wisdom the king built a strong kingdom.
 By wisdom he became legendary for his wealth.
 By wisdom he had every opportunity that could be had,
 and what did he say about it all?
Vanity of vanities, all is vanity.

He had much.
 But he was bored,
 bored and unhappy,
 and unable to leave a united kingdom when he died.
 He had wisdom,
 but he made unwise choices,
 his desires for political power and beautiful women
 outweighed his wisdom.
 He had too many wives.
 He allowed the worship of too many gods.,
 he seemed to have it all,
 but Ecclesiastes tells us that he knew he'd failed.

They that use it." said Solomon,
"become the friends of God,

"Ye are my friends," said Christ,
"if ye do whatsoever I command you. "

What is wisdom?
 Is it possession of a high-powered human mind?
 Is it the ability to solve all problems
 -- to understand all mysteries --
 by thinking hard enough?
 That's what Adam and eve thought
 as they began to eat the fruit
 of the tree of the knowledge of good and evil.
 That, however, was foolish.
 They were wiser before,
 when they could admit that they didn't know it all.

What is wisdom?
 Fundamentally it's recognition
 that I don't have all the answers, and can't;
 recognition that only God is truly wise.
 It's learning to think God's way.

Homily

*"This kind can come forth by nothing,
 but by prayer and fasting. "*

This verse, in its full form,
 as found in the old versions of the Bible,
 rather than in the shorter version
 (without mention of fasting)
 used by most modern translations,
 is the key to today's reading from St. Mark,
 and what makes it appropriate
 just before we enter into the great fast of Lent.

Our Lord had sent his disciples out
 to preach the Gospel.
 He had entrusted them
 with supernatural power to heal,
 and to cast out demons,
 and, as they ministered in His Name,
 they certainly did witness miracles at their hands,
 and were amazed.
 But then they came upon a boy they couldn't help.
 The lad was clearly in trouble.
 He often had what we would call seizures,
 spectacular ones,
 falling down, sometimes into the fire or the water,
 writhing and foaming.
 Their diagnosis was possession by a dumb spirit.
 Would we have diagnosed it differently?
 Very likely we would have called it epilepsy
 or something similar.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.
 22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.
 23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.
 24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.
 25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.
 26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; inso-much that many said, He is dead.
 27 But Jesus took him by the hand, and lifted him up; and he arose.
 28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?
 29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.
 30 And they departed thence, and passed through Galilee; and he would not that any man should know it.
 31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.
 32 But they understood not that saying, and were afraid to ask him.

Here endeth the second lesson.

It's willingness to accept what He has to say.
 It's willing obedience to His direction.

We've all heard people assert that they don't like a God who just HAS to have His own way -- but it's not like that.
 He has indeed given us free will.
 Indeed we can do as we like, but there are consequences.
 The foolishness of defying God's will puts us at odds with the only way things work.
 He wants us to get it right, because He loves us.
 Wisdom is coming to God on His terms, learning from Him what it takes to live with Him as a friend through countless ages.

Lent begins Wednesday.

Can we devote this season to learning His wisdom?
 to identifying our own foolishness?
 to setting our lives straight according to His will?

Through the ages His mighty voice rings out:
 "I love you --
 and I call you to be My friend."

Let us pray

Direct us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. Amen.

Morning Prayer B

First Lesson Deut 10:12-15, [16,] 17-22, 11;1

*Here beginneth the twelfth verse of
the tenth chapter of the Book of Deuteronomy.*

12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

14 Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth also, with all that therein is.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.

(optional) [16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.]

17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

Here endeth the first lesson.

Second Lesson Mark 9:14-32

Here beginneth the fourteenth verse of the ninth chapter of the Gospel according to St. Mark.

14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

Evening Prayer B

First Lesson Isa 51:1-8

Here beginneth the fifty-first chapter of the Prophet Isaiah.

1 Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

2 Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

11:1 Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

Here endeth the first lesson.

Second Lesson 1 John 2:1-17

Here beginneth the second chapter of the First Epistle of St. John.

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

*for he that loveth not his brother
whom he hath seen,
how can he love God whom he hath not seen? "*

This Lent, as we examine our consciences,
let's not be content to check off
the list of commandments,
let's not be satisfied with going to church more,
let's not consider giving something up
to be enough;
let's ask Our Lord
to show us how
to walk in this world,
full of the same love
that He has shown toward us.

Let us pray once again, in today's collect:

O Lord, who has taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. Amen.

We confess a life lived among sinful humanity,
 out of love,
 out of a desire for nothing but the ultimate good
 for every man, woman, and child
 that will accept Him.
 He became man, not for his own benefit,
 not out of his own desire,
 but for us.

*"Herein is love,
 not that we loved God, but that he loved us,
 and sent his Son to be the propitiation for our sins. "*

All our religious duties, important though they are,
 become worthless if they are done to get credit.
 In First Corinthians, in the Epistle of today's Mass,
 St. Paul gives a long list
 of unquestionably good things, and says
 that without "charity" that is,
 without the deepest kind of love,
 it's all worthless,
 like the fading sound of a clanging gong.

*"Beloved, if God so loved us,
 we ought also to love one another. "*

Here's the point:
 If we believe that He came in the flesh,
 we need to be showing that faith
 in the way we live,
 just as He did.

*:"We love him, because he first loved us.
 If a man say, I love God, and hateth his brother,
 he is a liar:*

16 For all that is in the world, the lust of the flesh,
 and the lust of the eyes, and the pride of life, is not
 of the Father, but is of the world.

17 And the world passeth away, and the lust
 thereof: but he that doeth the will of God abideth
 for ever.

Here endeth the second lesson.

Homily

*My little children, these things write I unto you,
 that ye sin not.*

*And if any man sin,
 we have an advocate with the Father,
 Jesus Christ the righteous:
 And he is the propitiation for our sins:
 and not for ours only,
 but also for the sins of the whole world.*

So began our New Testament Lesson this morning,
 the same words are heard so very often
 in the traditional Prayer Book Eucharist,
 the conclusion of the "Comfortable words",
 words that so very nicely hold a capsule version
 of the Gospel of salvation.

If we have sinned, we have an Advocate.
 We are not left to solve the problem all by ourselves,
 and that is a good thing, because we can't.
 He came, He paid the price, He forgives.
 We are forgiven, the children of God.
 We can boldly call Him, "Our Father,"
 we can boldly come to His Altar for heavenly food.
 What a glorious and, yes, comforting truth!

But have you noticed the words at the opening of this lesson, that are not part of that service? St. John says, "I write this, *that ye sin not.*" It is not enough to know that we are forgiven. We need to know what God expects of us from here on in. How often do we try to excuse ourselves, saying, perhaps that it's only a little sin, or that God surely knows that we're only human, "Hey, I'm not a saint, you know." Perhaps we have in our minds that this one sin is OK, all we have to do is to remember to repent later, perhaps even to go to our priest for absolution. Yes, John did say that IF we sin, we have an advocate, but he did not say that we therefore have permission to sin. His words: "...that ye sin not ..."

If we take sin so lightly, St. John's very next words should be chilling in the extreme: "*And hereby we do know that we know him, if we keep his commandments He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.*" That puts us between a rock and a hard place, doesn't it? We're not saints, just yet, that's obvious, but that's no excuse either. We are called to be saints. If we are not perfect, that's not good, not in the least.

In reaping and gleaning, there's a very clear thought: What is yours is indeed yours, but ... you are not entitled to claim every last bit for yourself. Leave some for those that need it. In other words share. That is part of holiness. Don't steal, don't defraud, don't lie, above all don't use false oaths to do so. Respect the blind and deaf, and by implication others living under handicaps, be honest and impartial, don't gossip, and so forth. The passage ends with the summation quoted by Jesus that we hear in the Mass: *thou shalt love thy neighbour as thyself: I am the LORD.*

St. John in essence covers the same ground, but a bit more theologically.

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: "

Well, here is a simple matter of getting the Creed right, or is it? What do we confess when we believe that He is come in the flesh?

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. "

Christians still do the same kind of things.
 I go to church, I do some fasting,
 I say my prayers,
 I keep away from what I'm supposed to avoid.
 As some of our Fundamentalist brethren
 are wont to say:
 I don't drink, I don't smoke, I don't chaw,
 and I don't fool around.

Don't laugh too loud.
 We're usually not much better.
 If we've done a pretty good job
 of keeping the rules,
 we tend to think we're all right.
 But Jesus still doesn't think so.

Lent is a time for us to think about why,
 and what to do about it.

Now, keeping up with our religious duties,
 with attending church,
 with the proper observance of God-given rites,
 with the rightful reception of sacraments,
 with our life of prayer,
 all these are of obvious importance,
 absolutely indispensable;
 but they are not the whole of the matter,
 far from it.

Notice that we have two lessons appointed today,
 both about holiness,
 and neither so much as mentioning
 these religious duties.

In Deuteronomy we hear a list of specifics,
 all of which concern respect and concern for others.

That is exactly what needs to change.
That ye sin not,
 that is the goal,
 that is what we need always to aim for.
 We have to be better than we are right now..
but if any man sin,
 there is a remedy.
 We are called to come to Jesus, our Advocate,
 to accept forgiveness at His hands,
 to let Him pick us up out of the dirt,
 and to reach out once again for holiness,
 to grow up in Him to be saints.

Our Old Testament Lesson began
 with words from Moses:
And now, Israel,
what doth the LORD thy God require of thee,
but to fear the LORD thy God,
to walk in all his ways, and to love him,
and to serve the LORD thy God
with all thy heart and with all thy soul,

God hasn't ever changed His mind.
 That is just what he has wanted of mankind
 from the very beginning until this very day.
 And yet we sin.
 We have been in rebellion from the very beginning,
 and that is still true of us.
 That's why we need a Saviour.
 And, because of God's love,
 that's why we have one.

And that is why we begin Lent this Wednesday,
 not because we need to grovel
 (though perhaps we do),

not so we can meditate on what horrible people we are
 (though there is truth in that thought)
 not because there is no hope for us
 (that would be a satanic lie),
 but because we have an Advocate.
 Every year we spend forty days
 remembering our sins,
 identifying them,
 bringing them forward into plain view,
 asking God to make us truly sorry for them,
 asking Him to guide us to do better,
 and asking Him for forgiveness,

Both of the readings highlight a requirement of God,
 against which we often rebel,
 against which we are constantly offending,
 offending in ways we often do not notice,
 mistaking our truly grievous sin for righteousness.
 The command is, "Love,"
 love of the brethren,
 love of the needy,
 love of the stranger,
 and as Our Lord commanded elsewhere,
 love of our very enemies.

Yes, we need to use wisdom,
 and evil does need to be dealt with,
 and sometimes the way to do that
 is not all that easy to figure out,
 but one thing is clear.
 If our anger keeps us from loving, we sin.
 Do we love those we call heretics?
 We are called to do so.
 Do we love criminals? Homosexuals?

19 We love him, because he first loved us.
 20 If a man say, I love God, and hateth his brother,
 he is a liar: for he that loveth not his brother whom
 he hath seen, how can he love God whom he hath
 not seen?
 21 And this commandment have we from him,
 That he who loveth God love his brother also.

Here endeth the second lesson.

Homily

Lent starts Wednesday..
 This is a good time of year.
 A little difficult, as it should be, but good.
 It's a time when we practice spiritual disciplines:
 more fasting, more praying,
 more watchfulness toward sin,
 more sorrow at what we have done.
 We heard the words of the Lord,
 spoken through Moses:

*"Ye shall be holy:
 for I the LORD your God am holy."*

That is the theme for Lent: holiness.
 What does it mean to be holy?
 The Pharisees thought they knew.
 They had developed a list of rules, mostly "don'ts",
 either right out of the Bible,
 or intended to make it easier to obey the Bible.
 They kept these and did the religious rituals,
 and that made them OK.
 Jesus didn't think so.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

Illegal aliens? Terrorists?

We are called to do so.

Even if we must deal with them harshly, we are not allowed to let up on loving them, as God loved us.

His call to them is the same call we have heard.

His love for them is the same love we have known.

Can we learn this Lent to show in our lives, to know in our hearts, the depth of His love?

Let us pray.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

Evening Prayer A

First Lesson Lev 19:1-2, 9-18

*Here beginneth the nineteenth chapter
of the Book of Leviticus*

- 1 And the LORD spake unto Moses, saying,
 2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.
- 9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.
 10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.
- 11 Ye shall not steal, neither deal falsely, neither lie one to another.
 12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.
- 13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.
 14 Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: I am the LORD.
- 15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour; I am the LORD.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

Here endeth the first lesson.

Second Lesson 1 John 4

*Here beginneth the fourth chapter
of the First Epistle of St. John.*

- 1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.
 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:
 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.
 4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.
 5 They are of the world: therefore speak they of the world, and the world heareth them.