

**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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Trinity 1

Trinity 1 (There are three choices of propers for each office this week). for which three homilies, two for the Morning and one for the evening are presently provided.)

Morning Prayer A

First Lesson: Jer 23:23-32

Here beginneth the twenty-third verse of the twenty-third chapter of the Prophet Jeremiah

23 Am I a God at hand, saith the LORD, and not a God afar off?

24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.

29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

30 Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.

Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

Here endeth the Second Lesson.

Homily

(to be written)

Here endeth the First Lesson.

Second Lesson: Acts 6

Here beginneth the sixth chapter of the Acts of the Apostles.

1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and

31 Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith.

32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

Here endeth the First Lesson.

Second Lesson: Matt 7:13-14, 21-29

Here beginneth the thirteenth verse of the seventh chapter of the Gospel according to St. Matthew.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

Here endeth the Second Lesson.

Homily

"I'm a believer," proclaimed a popular song.

"It doesn't matter what you believe,
so long as you're sincere," --

Isn't that something we often hear?

"One religion is as good as another"

Is that how God looks at things?

That doesn't sound like what Jeremiah said.

That doesn't sound like what Our Lord said.

The Scripture Lessons this morning
look terribly narrow-minded

to the "normal" thinking of this age.

Can anyone really be that intolerant
in these enlightened times?

5 But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb.

6 And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.

7 And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

10 And she was in bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

19 And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.

20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD.

unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Here endeth the Second Lesson.

Homily

(to be written)

Evening Prayer C

First Lesson: 1 Sam 1:1-11, 19-20

Here beginneth the First Book of Samuel.

1 Now there was a certain man of Ramathaimzophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

"Yes!" That's the answer.

Certainly we are called upon to love the sinner, to lay down our life for him, if need be;

that is just what Jesus did for us.

But, sin is still sin, still evil, still polluted.

We don't tolerate murder.

We don't tolerate child abuse.

Neither can we tolerate violation

of the very first Commandment:

"Thou shalt have none other gods but me."

Jeremiah rails against false prophets, those who, perhaps sincerely, perhaps not, proclaim as truth what God has not said:

*"I have heard what the prophets said,
 that prophesy lies in my name,
 saying, I have dreamed, I have dreamed.
 How long shall this be in the heart
 of the prophets that prophesy lies?
 yea, they are prophets
 of the deceit of their own heart; "*

This is a message for every age.

Today there are "prophets", respected religious leaders, loudly proclaiming their own vision, their own wishes for what "should be". Some of them want a God without authority who makes no doctrinal demands, who accepts everyone whether they accept Him or not, who allows the church to be run on secular principles, just as sinful humans would have it done,

who doesn't mean what He said about sexual matters.
 So they proclaim such a God,
 and, whether sincere or not, they lie.

There are also "prophets",
 respected religious leaders,
 who, rightly proclaiming that there is one truth,
 desire to use it as a weapon of hatred,
 and exclusion,
 an excuse to reject those they do not like.

For both sets of "prophets"
 we have the hard words of Jesus Himself:

*Not every one that saith unto me, Lord, Lord,
 shall enter into the kingdom of heaven;
 but he that doeth
 the will of my Father which is in heaven.
 Many will say to me in that day,
 Lord, Lord, have we not prophesied in thy name?
 and in thy name have cast out devils?
 and in thy name done many wonderful works?
 And then will I profess unto them,
 I never knew you:
 depart from me, ye that work iniquity.*

We can proclaim Jesus until our breath runs out.
 We can shout all we like about the Catholic Faith.
 We can hide ourselves safely
 in our own little corners,
 or we can be ever so actively working for change.
 We can wave our Bibles, our Prayer Books,
 our commitment to Scripture and Tradition.
 But if we proclaim anything
 other than what He has taught,
 if we use this Gospel for our own ends,

Second Lesson: Luke 16:19-31

Here beginneth the nineteenth verse of the sixteenth chapter of the Gospel according to St. Luke.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?

22 Shall any teach God knowledge? seeing he judgeth those that are high.

23 One dieth in his full strength, being wholly at ease and quiet.

24 His breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.

28 For ye say, Where is the house of the prince? and where are the dwelling places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall repay him what he hath done?

32 Yet shall he be brought to the grave, and shall remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him.

Here endeth the First Lesson.

if it makes us feel that we are better than others, or to despise anyone, then we are false prophets, proclaiming a lesser God, refusing to hear and obey.

As He himself said:

"Therefore whosoever heareth these sayings of mine, and doeth them,

I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not,

shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Which will it be?

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: Isa 5:8-12, 18-24

Here beginneth the eighth verse of the fifth chapter of the Prophet Isaiah.

8 Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

9 In mine ears said the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto them that are wise in their own eyes, and prudent in their own sight!

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

It's in the Scriptures.

It's in the words of the liturgy.

We hear it preached.

It's deep in our hearts if only we'll listen.

*"That ye love one another;
as I have loved you, "*

That, out of love, we humble ourselves according to His example.

Let us pray,

Lord, who didst lay thy glory aside to become man and dwell among us, and who didst humble thyself to the washing of thy disciples' feet and then to death upon the Cross; mercifully grant that we may so lay aside all earthly pride, and, in unfeigned love of one another, show forth the glory of thy love toward all men; who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

Evening Prayer B

First Lesson: Job 21:17-33

Here beginneth the seventeenth verse of the twenty-first chapter of the Book of Job.

17 How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm carrieth away.

19 God layeth up his iniquity for his children: he rewardeth him, and he shall know it.

be living it out every day.

He had authority.

No one could make Him do what He did.

But he knelt before his inferiors,
and washed their feet.

Peter understood all too well
how incongruous that really was.
but Jesus insisted.

There are many lessons
to be learned from this tale,
but, by skipping a few verses,
the lectionary wants us to concentrate on one:

*"A new commandment I give unto you,
That ye love one another;
as I have loved you, that ye also love one another.
By this shall all men know that ye are my disciples,
if ye have love one to another."*

Do we have authority?

Are you maybe a boss?

Or a teacher?

Or a parent?

Or maybe a big brother or sister,
or a team captain, or whatever?

What is most important?

Is it our own authority?

Or is it the welfare and the dignity
of those under us?

What does the example of Jesus tell us?

Do we love as He loved?

The Word of God is not hidden.

The Word of God is not far away.

23 Which justify the wicked for reward, and take
away the righteousness of the righteous from him!

24 Therefore as the fire devoureth the stubble, and
the flame consumeth the chaff, so their root shall
be as rottenness, and their blossom shall go up as
dust: because they have cast away the law of the
LORD of hosts, and despised the word of the Holy
One of Israel.

Here endeth the First Lesson.

Second Lesson: James 5

*Here beginneth the fifth chapter
of the Epistle of St. James.*

1 Go to now, ye rich men, weep and howl for your
miseries that shall come upon you.

2 Your riches are corrupted, and your garments are
motheaten.

3 Your gold and silver is cankered; and the rust of
them shall be a witness against you, and shall eat
your flesh as it were fire. Ye have heaped treasure
together for the last days.

4 Behold, the hire of the labourers who have
reaped down your fields, which is of you kept back
by fraud, crieth: and the cries of them which have
reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been
wanton; ye have nourished your hearts, as in a day
of slaughter.

6 Ye have condemned and killed the just; and he
doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain:

and Torah is consistent in putting it first.

*"Thou shalt love the LORD thy God
with all thy heart, soul, mind, and strength"*

all other obedience is first and foremost an expression of that love.

If we love Him

we will want to know what He desires,
and we will want to follow his desires.

To love a wife -- truly to love her ---

is not to be thinking how she can please me.

She's not an expression of my will, my desires,
but exactly the other way around.

To love a wife -- truly to love her --

is to be thinking how I can please her.

I will want to be an expression
of her will and desires,

I will want to meet her needs,

I will want to bend as far as possible
in that direction --

if it's really love.

Loving God is like that,

and, moving on to St, John,

we find that loving others is like that also.

How did Jesus show His love for us?

A crucifix tells that story well.

He suffered and died,

something the Son of God did not need to do,
but out of love for us he did it.

And then there is today's story.

In some churches we see it acted out
on Maundy Thursday,

but ultimately we should ourselves

Homily

*"For this commandment which I command thee
 this day,
 it is not hidden from thee, neither is it far off.
 ... But the word is very nigh unto thee,
 in thy mouth, and in thy heart,
 that thou mayest do it. "*

Thus is Moses quoted in Deuteronomy,
 plainly and directly,
 and claiming to speak for God Himself.

While there certainly is Mystery
 in our understanding of God and of His workings,
 there is no mystery at all as to what He expects of us.
 There are no secret instructions.
 There are no hidden clauses of exception,
 there's no covert agenda.

This First Lesson is taken from the fifth book
 of what the Jews call the "Torah",
 usually and inadequately translated as "Law".
 While it does mean much more than that,
 Torah certainly does contain law,
 spelled out clearly and precisely,
 as the Prophet continued:

*"I command thee this day
 to love the LORD thy God,
 to walk in his ways,
 and to keep his commandments
 and his statutes and his judgments."*

To love Him.
 That's what comes first,

and it rained not on the earth by the space of three
 years and six months.

18 And he prayed again, and the heaven gave rain,
 and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth,
 and one convert him;

20 Let him know, that he which converteth the sinner
 from the error of his way shall save a soul from
 death, and shall hide a multitude of sins.

Here endeth the Second Lesson.

Homily

Did you hear those lessons this morning?
 -- Really hear them?

Did they make you tremble?

If not, maybe you didn't really listen.

We can't do as some do

and make one-to-one correspondence
 between the words of Scriptural prophecy
 and the events of any particular time,
 and we can't use the Scriptures to make
 detailed predictions of coming events.

The Bible itself says many times

that we cannot do those things,

that we do not know the hour of His Coming.

However, when we read the prophetic writings,
 we can compare them with our own times,
 and we can see what God has said
 about situations like our own.

And, people of God, it all seems to be here:
 Isaiah talks about joining house to house,
 building, building, building
 where once were fertile fields.
 He could be seen to talk of foreclosures,
 houses desolate, without inhabitant.
 He's talking about a food shortage
 that's going on at the same time that
 there is a ceaseless quest for entertainment.
 Could that sound much more like America?
 It's actually a little scary.

Then Isaiah says this:

*Woe unto them that call evil good, and good evil;
 that put darkness for light, and light for darkness;
 that put bitter for sweet, and sweet for bitter!
 Woe unto them that are wise in their own eyes,
 and prudent in their own sight!*

Doesn't that sound just a little
 like what Traditional Anglicans are saying
 about the place they came from?

And did you hear what James had to say
 about the rich who get richer
 by defrauding those who work for them?
 Think retirement funds and useless stock options.
 Doesn't that sound like recent news?

The beauty of the prophetic passages
 is that they always apply,
 that one's own age can always be seen in them,
 and that the evils of every age are exposed to view.
 In our time and in our situation,
 Isaiah and James are speaking to

7 Jesus answered and said unto him, What I do
 thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my
 feet. Jesus answered him, If I wash thee not, thou
 hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet
 only, but also my hands and my head.

10 Jesus saith to him, He that is washed needeth
 not save to wash his feet, but is clean every whit:
 and ye are clean, but not all.

11 For he knew who should betray him; therefore
 said he, Ye are not all clean.

12 So after he had washed their feet, and had taken
 his garments, and was set down again, he said unto
 them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well;
 for so I am.

14 If I then, your Lord and Master, have washed
 your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye
 should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not
 greater than his lord; neither he that is sent greater
 than he that sent him.

17 If ye know these things, happy are ye if ye do
 them.

34 A new commandment I give unto you, That ye
 love one another; as I have loved you, that ye also
 love one another.

35 By this shall all men know that ye are my disci-
 ples, if ye have love one to another.

Here endeth the Second Lesson.

death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Here endeth the First Lesson.

Second Lesson: John 13:1-17, 34-35

Here beginneth the thirteenth chapter of the Gospel according to St. John.

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

the besetting ills of our own society, and they are horrible in God's sight.

So, why are these things being said to us at this time?

First, so that we may examine ourselves, and make every effort

to turn from our own wicked ways.

It's a call to repentance

to each and every one of us;

and second, to counsel us,

that though we are unable to stem the tide of evil,

and sometimes may feel overwhelmed,

we need not despair.

As James says:

"Be patient therefore, brethren, unto the coming of the Lord.

Behold, the husbandman waiteth for the precious fruit of the earth,

and hath long patience for it,

until he receive the early and latter rain.

Be ye also patient; stablish your hearts:

for the coming of the Lord draweth nigh. "

And Isaiah warns:

"Therefore as the fire devoureth the stubble,

and the flame consumeth the chaff,

so their root shall be as rottenness,

and their blossom shall go up as dust:

because they have cast away the law

of the LORD of hosts,

and despised the word of the Holy One of Israel."

Yes, we must do what we can,

to feed the hungry, heal the sick,

comfort the sorrowful,
and right whatever wrongs we can.
We must do our best,
but we, of ourselves, though we may help,
cannot really succeed.
But we need not despair.
God is faithful to do as He has promised,
and in His way and in His time,
His will is going to be done.

And while we are being patient,
what shall we do?

Well, hear again the good advice
James leaves us with:

*"Is any among you afflicted? let him pray.
Is any merry? let him sing psalms.
Is any sick among you?
let him call for the elders of the church;
and let them pray over him,
anointing him with oil in the name of the Lord: ...
Confess your faults one to another,
and pray one for another, that ye may be healed.
The effectual fervent prayer
of a righteous man availeth much.
...he which converteth the sinner
from the error of his way
shall save a soul from death,
and shall hide a multitude of sins.*

Let us pray.

Assist us mercifully, O Lord, in these our supplications
and prayers, and dispose the way of thy servants
towards the attainment of everlasting salvation; ;
that, among all the changes and chances of this
mortal life, we may ever be defended by thy most

Evening Prayer A

First Lesson: Deut 30:11-20

*Here beginneth the eleventh verse of the thirtieth
chapter of the Book of Deuteronomy*

11 For this commandment which I command
thee this day, it is not hidden from thee, neither
is it far off.

12 It is not in heaven, that thou shouldest say, Who
shall go up for us to heaven, and bring it unto us,
that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldest
say, Who shall go over the sea for us, and bring it
unto us, that we may hear it, and do it?

14 But the word is very nigh unto thee, in thy
mouth, and in thy heart, that thou mayest do it.

15 See, I have set before thee this day life and
good, and death and evil;

16 In that I command thee this day to love the
LORD thy God, to walk in his ways, and to keep
his commandments and his statutes and his judgments,
that thou mayest live and multiply: and the LORD
thy God shall bless thee in the land whither thou
goest to possess it.

17 But if thine heart turn away, so that thou wilt
not hear, but shalt be drawn away, and worship
other gods, and serve them;

18 I denounce unto you this day, that ye shall
surely perish, and that ye shall not prolong your
days upon the land, whither thou passest over Jordan
to go to possess it.

19 I call heaven and earth to record this day
against you, that I have set before you life and

but God knows that.
He knows our weakness,
and yet He loved us:

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

So the sorry story of original sin
and of the actual sin that ever comes from it
ultimately leads us
not to the condemnation we deserve,
but, through the Cross and resurrection,
into the loving arms of God.

*That as sin hath reigned unto death, even so might
grace reign through righteousness unto eternal life
by Jesus Christ our Lord.*

Let us pray:

Grant us grace, O Lord, that we may know our sins
and lay them at thy feet, trusting fully in the grace
of that redemption won for us on the Cross of
Calvary, by the death of thine only-begotten Son,
Jesus Christ our Lord, who liveth and reigneth
with thee and the Holy Ghost, ever one God, world
without end. Amen.

gracious and ready help; through Jesus Christ Our
Lord, our coming King and righteous Judge, who
liveth and reigneth with thee and the Holy Ghost,
ever one God, world without end. Amen.

Morning Prayer C

First Lesson: Gen 3

*Here beginneth the third chapter
of the Book of Genesis*

1 Now the serpent was more subtil than any beast
of the field which the LORD God had made. And
he said unto the woman, Yea, hath God said, Ye
shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may
eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst
of the garden, God hath said, Ye shall not eat of it,
neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall
not surely die:

5 For God doth know that in the day ye eat thereof,
then your eyes shall be opened, and ye shall be as
gods, knowing good and evil.

6 And when the woman saw that the tree was good
for food, and that it was pleasant to the eyes, and a
tree to be desired to make one wise, she took of the
fruit thereof, and did eat, and gave also unto her
husband with her; and he did eat.

7 And the eyes of them both were opened, and
they knew that they were naked; and they sewed
fig leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for

and it looked so good.

it wasn't hard to talk her into going further and then, the second mistake, she took a bite.

She ate. She didn't die (not right away)

It wasn't hard after that to convince Adam, and he did it too.

Inevitably,

whatever we think of this fall from grace,

it is a part of the human condition

that we will experience temptation,

and that, sooner or later we will yield to it.

"All have sinned

and come short of the glory of God." (Rom. 3:23)

and we all come under condemnation.

This is a pretty hopeless story this far.

We are responsible for our own actions,

but we are not strong enough to resist temptation,

not strong enough to obey God's law,

and truly deserve to be condemned,

but, as we heard in our second lesson:

"... when we were yet without strength, in due time Christ died for the ungodly."

"... God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. "

All our efforts to live a good life,

all the things we take credit for,

all the promises we make

are insufficient

to erase the guilt of what we have done,

and are also insufficient

to keep us from sinning again,

We like to think that we deserve fair treatment.,
but Genesis makes it very clear that we are not,
and that we do not.

By one man sin entered the world,
entered us, each and every one of us,
and, if we're honest with ourselves, we know it.
The picture given in our first reading
applies to that First Couple,
but it also applies to you and me, here and now.
They knew what God had given them,
and they knew the conditions of that gift,
but were not satisfied.

There was one tree of which God said,
“Don't eat” (Gen. 2:16)

They were not satisfied.

It looked so good.

Temptation came (as the serpent),
and said, “Go ahead and eat.”

Eve did two things:

First, she exaggerated the burden of the law:

*“...of the fruit of the tree
which is in the midst of the garden,
God hath said,
Ye shall not eat of it,
neither shall ye touch it, lest ye die”*

Do you see it?

God said nothing about touching,
only about eating.

It probably went like this:

temptation led her to reach out and touch it.

She didn't die.

“Oh, maybe it's not so bad after all”

thy sake; in sorrow shalt thou eat of it all the days
of thy life;

18 Thorns also and thistles shall it bring forth to
thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till
thou return unto the ground; for out of it wast thou
taken: for dust thou art, and unto dust shalt thou
return.

20 And Adam called his wife's name Eve; because
she was the mother of all living.

21 Unto Adam also and to his wife did the LORD
God make coats of skins, and clothed them.

22 And the LORD God said, Behold, the man is
become as one of us, to know good and evil: and
now, lest he put forth his hand, and take also of the
tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from
the garden of Eden, to till the ground from whence
he was taken.

24 So he drove out the man; and he placed at the
east of the garden of Eden Cherubims, and a flaming
sword which turned every way, to keep the way of
the tree of life.

Here endeth the First Lesson.

Second Lesson: Rom 5

*Here beginneth the fifth chapter of the Epistle of
St. Paul to the Romans.*

1 Therefore being justified by faith, we have peace
with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this
grace wherein we stand, and rejoice in hope of the
glory of God.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Here endeth the Second Lesson.

Homily

*... by one man sin entered into the world,
and death by sin;
and so death passed upon all men,
for that all have sinned: (Rom 5:12)*

Today's readings present a problem,
and a solution.

This is the problem:

We like to think of ourselves as good people.

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