**LECTIONARY FOR THE FOURTH WEEK OF TRINITY SEASON**

Morning Evening

June 20, The Third Sunday after Trinity

1st Lesson 1 Samuel 1 1 Samuel 2: 1--21

2nd Lesson Mark 4: 1–29 Matthew 4:23–5:16

June 21, Monday

1st Lesson 2 Samuel 7 2 Samuel 9

2nd Lesson 1 John 3: 1-- 12 Luke 7: 1--17

June 22, Tuesday

1st Lesson 2 Samuel 11 2 Samuel 12: 1--23

2nd Lesson 1 John 3: 13–4: 6 Matthew 11: 2--end

June 23, Wednesday

1st Lesson 2 Samuel 13: 38–14: 24 2 Samuel 14: 25–15: 12

2nd Lesson 1 John 4: 7—end Luke 7: 36–8: 3

June 24, Thursday

1st Lesson 2 Samuel 15: 13—end 2 Samuel 16: 1--19

2nd Lesson 1 John 5 Matt. 12:22--end

June 25, Friday

1st Lesson 2 Samuel 17: 1–23 2 Samuel 17: 24–18: 18

2nd Lesson 2 John Matthew 23: 1--23

June 26, Saturday

1st Lesson 2 Samuel 18: 19—end 2 Samuel 19: 1--23

2nd Lesson 3 John Matthew 13: 24--43

June 27, The Fourth Sunday after Trinity

1st Lesson 1 Samuel 12 I Samuel 26

2nd Lesson Mark 6:1–32 Acts 13: 1--26

**TRINITY III** Today's Epistle is almost the last in a long series which began on Low Sunday of readings taken from Letters Paul did not write, but authored by John, James and Peter. Those who love the Office of Compline, will recognize the source of those words, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about..." But the main thrust of the passage deals with the unpopular topic of humility.

When St Peter wrote, "God resisteth the proud, and giveth grace to the humble," he was surely echoing what he had learned directly from the mouth of his Lord and Saviour. According to St Luke's Gospel, Jesus had said not once but twice, "for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Lk 14 :11 and 18:14).

Peter takes this teaching and applies it specifically to life within the cor-porate life of the Christian community. Whereas Prayer Book's rendition of the passage begins at the words "All of you be subject to one another," the context stated, "likewise ye younger, submit yourselves unto the elder." And when we go more deeply into the context with the earlier verses of the chapter, we discover that Peter (remember, this is the chief of the Apostles writing) was not thinking of age groups, but of the clergy and laity within the Body of the Church. Authoritarianism excluded, power struggles ruled out, pride of place forbidden, arrogance condemned, the Church is a fellowship of love in which the disciples wash one another's feet. That upper room episode alone had made its imprint on Peter's mind.

The Bible is replete with horrifying examples of men who exalted them-selves but were humiliated by their Creator God. In their primal act of disobedience, Adam and Eve tried to "be as gods," but were driven out into the world as exiles, but humbly wearing the animal skins God mercifully gave them. We might mention Pharaoh, defeated at the Red Sea, or Nebu-chadrezzar, forced to eat grass like an animal in his madness. The most horrifying example is Judas Iscariot who proudly sold his Lord for the price of a slave but wound up destroying himself.

In contrast to these horrible examples, we have the example of Jesus Him-self, who humbled Himself on the Cross but is now exalted at the right hand of His Father.

For Peter humility is not merely a virtue to be cultivated (and a basis for pride!) but a logical response to the Judgment soon to come. Mark well his words, "in due time," and "after that ye have suffered a [little] while." Humility is not a virtue but a precaution. LKW