

**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**

**by Ed Pacht
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2nd Sunday after Easter

Morning Prayer A

First Lesson: Isa 40:1-11

*Here beginneth the fortieth chapter
of the Prophet Isaiah.*

1 Comfort ye, comfort ye my people, saith your God.

2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.

3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.

8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Here endeth the First Lesson.

Second Lesson: Luke 24:36-49

Here beginneth the thirty-sixth verse of the twenty-fourth chapter of the Gospel according to St. Luke

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took it, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Here endeth the Second Lesson.

In many other places, in both Testaments,
the disobedient and unbelieving are called to God,
and His judgment is proclaimed,
but always there is invitation.
The rebels are not hated.
The righteous are not defined
by their hatred for them.
But the risen Christ calls.
He calls those who are dead in their sins.
He calls those who are beginning to stray.
And He calls those who are trying to follow.
And for all men, all women, all children,
His call is to resurrection,
to new life,
to a turning of the eyes and the thoughts to Him,
and a walking away
from the things that would ensnare us.

Let us pray in the word of next Sunday's collect:

Almighty God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

Did you listen closely
to the wonderful prayer of Esdras
in our First Lesson today?
We overheard him praying,
among other things,
this:

*“O look not upon the sins of thy people;
but on them which serve thee in truth.
Regard not the wicked inventions of the heathen,
but the desire of those
that keep thy testimonies in afflictions.
Think not upon those
that have walked feignedly before thee:
but remember them,
which according to thy will have known thy fear.
Let it not be thy will
to destroy them which have lived like beasts;
but to look upon them
that have clearly taught thy law.
Take thou no indignation
at them which are deemed worse than beasts;
but love them that always put their trust in thy
righteousness and glory.*

The prophet sees very clearly indeed
that a large part of the people has forsaken God.
He very clearly
distinguishes the faithful remnant from them.
He pointedly refuses
to spend time denouncing them
or even praying against them.
Instead he prays for those who are faithful.

Homily

*"The voice said, Cry.
And he said, What shall I cry?
All flesh is grass,
and all the goodliness thereof
is as the flower of the field:
The grass withereth,
the flower fadeth:
because the spirit of the LORD bloweth upon it:
surely the people is grass.
The grass withereth,
the flower fadeth:
but the word of our God shall stand for ever. "*

"I've got good news and I've got bad news,"
goes the popular saying,
"Which do you want first?"

In the Old Testament reading today
(which, by the way, we usually associate with
St. John the Baptist and the season of Advent),
we hear very clear instructions on that.
God tells His prophet to give the bad news first,
to talk about death and destruction,
about sin and disobedience,
about the certainty that,
left to ourselves, we would be doomed.
That is harsh and unpleasant.
No one likes to hear it,
but, if we're really in that much trouble,
and we just don't know it,
how are we going to look for help?

This is Eastertide,
 a time of shouting and celebration,
 a time of rescue and redemption.
 He has risen from the dead!
 He's alive and death is defeated!
 We are saved!

People like to hear that much.
 "I'm OK, You're OK"
 was the title of a popular self-help book.
 Pulpits everywhere ring out with
 assurances of God's love,
 of gentle Jesus, meek and mild,
 who wouldn't ever condemn anyone.
 We just plain hate to be told that we are in trouble,
 and that it's our own fault,
 and that God is not pleased.

Well, the good news is true.
 God IS love, and He does want to save us,
 but, you know, Easter did not come
 until the Cross, in all its horror, had been seen.
 We are not saved until we recognize the horror
 of the sin and rebellion in our own lives,
 until we admit that we need help,
 until, like a drowning man,
 we actually reach out for the life preserver.
 If we don't know the bad news,
 we won't experience the good news.

*"...surely the people is grass.
 The grass withereth,
 the flower fadeth:
 but the word of our God shall stand for ever. "*

By repentance,
 acceptance of His gift, and of His will,
 we are admitted to fellowship with Him,
 to the supernatural world of sacraments,
 and ultimately to everlasting life.

Once we are in fellowship with our God
 and His Church,
 we are his messengers, every one of us,
 and our message is not one of condemnation,
 but of invitation.

Yes, we sometimes need
 to point out the sins and errors
 that abound in this world around us,
 but for a purpose,
 as a call, through repentance,
 to the presence of God.

It cannot be our objective to condemn,
 any more than that is God's objective,
 but rather to save as He has shown
 in the powerful events of cross and resurrection.

We have seen evil.
 We live in a world that justifies and even promotes
 what is wrong in God's sight.
 We have watched as large segments of His Church
 have altered and denied His revelation.
 We have rightly walked away from all that,
 but sometimes it looks as though our whole identity,
 our whole message, our entire effort
 is bound up in what we oppose,
 what we denounce,
 what awful things they are doing back where we
 came from,
 in other words, on what we are not.

Homily

*"But now is Christ risen from the dead,
and become the firstfruits of them that slept.
For since by man came death,
by man came also the resurrection of the dead.
For as in Adam all die,
even so in Christ shall all be made alive. "*

So proclaimed St. Paul.
So proclaimed Holy Church from the earliest days.
So also we proclaim
to our own age and in our own time.

*Christ is risen , alleluia!
He is risen indeed, alleluia!
Because He lives, we shall live also*

This is our message.
This is what we celebrate.
This is what we are called to proclaim
from the housetops,
to carry in our hearts as we walk,
as we sit, as we labor,
to teach our children,
to proclaim with thanksgiving in our worship..
It's known as the gospel, the Good News,
and it is positive and it is simple.
God loved a sinful mankind
that deserved condemnation.
Rather than condemn us,
as would have been just,
He sent His Son to open a way
of forgiveness and salvation.
Jesus became man, died and rose again.

And that is bad news
if we are determined to have our own way,
for God doesn't change His mind.
What He has declared righteous is righteous,
and what he has called evil is evil;
but it is good news
if we will accept what He offers us,
if we will admit our sin, ask forgiveness,
seek a change in our lives,
and accept the gift of salvation,
in His Word, in His Sacraments,
in His silent presence within.

What His word condemns is condemned,
but whoever His word accepts is accepted.

The disciples had seen the horrors of His death.
In so doing they had seen the horrors
inside themselves.
Their sorrow and hopelessness
could not have been greater.
That was the bad news,
and it was true.
But there He was,
in their midst.
Everything was changed!
The Good News had come:
He was alive!
They were saved!

*"O Zion, that bringest good tidings,
get thee up into the high mountain;
O Jerusalem, that bringest good tidings,
lift up thy voice with strength;*

*lift it up, be not afraid;
say unto the cities of Judah,
Behold your God!"*

He made them wait,
until the Holy Ghost came upon them,
but He has come upon the Church.

That's us.

We have bad news and we have good news,
and the world needs to hear.

What's keeping us?

Let us pray.

O God, who willest that all men should be saved,
and come to the knowledge of the truth: send forth,
we beseech thee, labourers into thy harvest, and
enable them to speak the word with boldness; that
thy word may run and be glorified, and that all
nations may know thee, the one true God, and him
whom thou hast sent, even Jesus Christ thy Son
our Lord. Amen.

14 And if Christ be not risen, then is our preaching
vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God;
because we have testified of God that he raised up
Christ: whom he raised not up, if so be that the
dead rise not.

16 For if the dead rise not, then is not Christ
raised:

17 And if Christ be not raised, your faith is vain;
ye are yet in your sins.

18 Then they also which are fallen asleep in Christ
are perished.

19 If in this life only we have hope in Christ, we
are of all men most miserable.

20 But now is Christ risen from the dead, and
become the firstfruits of them that slept.

21 For since by man came death, by man came
also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall
all be made alive.

23 But every man in his own order: Christ the
firstfruits; afterward they that are Christ's at his
coming.

Here endeth the Second Lesson.

30: Take thou no indignation at them which are deemed worse than beasts; but love them that always put their trust in thy righteousness and glory.

46: Then answered he me, and said, Things present are for the present, and things to come for such as be to come.

51: But understand thou for thyself, and seek out the glory for such as be like thee.

52: For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.

53: The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten:

54: Sorrows are passed, and in the end is shewed the treasure of immortality.

Here endeth the First Lesson.

Second Lesson: 1 Cor 15:12-23

Here beginneth the twelfth verse of the fifteenth chapter of the First Epistle of St. Paul to the Corinthians.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

Morning Prayer B

First Lesson: Baruch 4:21-30

Here beginneth the twenty-first verse of the fourth chapter of the Book of Baruch.

21: Be of good cheer, O my children, cry unto the Lord, and he will deliver you from the power and hand of the enemies.

22: For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour.

23: For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever.

24: Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from our God which shall come upon you with great glory, and brightness of the Everlasting.

25: My children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck.

26: My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27: Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you.

28: For as it was your mind to go astray from God: so, being returned, seek him ten times more.

29: For he that hath brought these plagues upon you shall bring you everlasting joy with your salvation.

30: Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee.

Here endeth the First Lesson.

Second Lesson: Phil 3:7-16

Here beginneth the seventh verse of the third chapter of the Epistle of St. Paul to the Philippians.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

Evening Prayer B

First Lesson: 2 Esdras 8:20-30, 46, 51-54

Here beginneth the twentieth verse of the eighth chapter of the Second Book of Esdras.

20: O Lord, thou that dwellest in everlastingness which beholdest from above things in the heaven and in the air;

21: Whose throne is inestimable; whose glory may not be comprehended; before whom the hosts of angels stand with trembling,

22: Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;

23: Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:

24: O hear the prayer of thy servant, and give ear to the petition of thy creature.

25: For while I live I will speak, and so long as I have understanding I will answer.

26: O look not upon the sins of thy people; but on them which serve thee in truth.

27: Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.

28: Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.

29: Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.

We are Continuing Anglicans.
 We ran, and rightly so,
 from an increasingly poisonous environment.
 We had a lot to oppose,
 and we successfully opposed it.
 But it becomes all too easy (doesn't it?)
 to identify ourselves by who and what we are not,
 to spend our lives looking backward,
 hiding in our separate little enclaves,
 and never hearing the voice of the Shepherd
 who is always calling His sheep
 to come to Him.
 to be fed by Him,
 forever.
 Listen, Church.
 Hear His voice, It is us He is calling,
 and our only task is to follow the Voice.

Let us pray:

Risen Lord, may we hear thy voice,
 hearing, may we follow,
 and, following, come unto everlasting life. Amen.

12 Not as though I had already attained, either were
 already perfect: but I follow after, if that I may
 apprehend that for which also I am apprehended of
 Christ Jesus.

13 Brethren, I count not myself to have apprehended:
 but this one thing I do, forgetting those things
 which are behind, and reaching forth unto those
 things which are before,

14 I press toward the mark for the prize of the high
 calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus
 minded: and if in any thing ye be otherwise
 minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained,
 let us walk by the same rule, let us mind the same
 thing.

Here endeth the Second Lesson.

Homily

We are in the season of Eastertide.
 The mood is one of great celebration.
 The long and somber fast of Lent is well behind us.
 We spent forty days in preparation
 for the joy of Easter,
 remembering how, from the beginning of creation,
 the whole earth groaned and travailed
 until the coming of that day.
 But that day has come.
 Our celebration of that day has come.
 The Prayer Book has us say,
*"Christ our Passover is sacrificed for us ...
 Christ being raised from the dead dieth no more ...
 Christ is risen from the dead ...
 in Christ shall all be made alive."*

But here we are,
 three weeks into this time of unrestrained joy,
 and both of our Bible lessons
 talk about what hasn't yet happened.

"... he will save you ..." says Baruch, and writes of
*"... the mercy which shall soon come unto you ...
 ... suffer patiently ..."*, he says, and
*"... Be of good comfort, O my children, and cry
 unto God:
 for ye shall be remembered of him
 that brought these things upon you. ...
 Take a good heart, O Jerusalem:
 for he ... will comfort thee ..."*

To Peter, to the other Apostles,
 to the bishops, priests, and deacons,
 and to every member of the Church,
 Our Lord continues to call:
 "Do you love me? Feed my sheep."

Ezekiel takes it another direction.
 God is described as the Shepherd.
 It is He that calls the sheep
 from all the widely separated places
 to which they have wandered.
 Ezekiel seems to have foreseen our day,
 the day when those called by the Name of Christ
 are separated into a thousand separate flocks,
 flocks that have little if anything
 to do with each other,
 and seem perfectly content
 that it continue that way.
 But the Shepherd says this:

*"As a shepherd seeketh out his flock
 in the day that he is among his sheep
 that are scattered;
 so will I seek out my sheep,
 and will deliver them out of all places
 where they have been scattered
 in the cloudy and dark day. "*

Our Lord prayed on the same night
 that He gave us the Holy Eucharist,
 the same night that He was betrayed
 to die for our sins,
"That they all may be one..."

We heard the story.
 They fished all night with no success.
 Jesus appeared and gave them fish
 where there were none,
 and ate with them.
 Afterwards he confused poor Peter terribly.
 "Do you love me? Feed my sheep."
 "What? Of course I love you,
 but I'm a fisherman,
 not a shepherd."

It's interesting. To be a fisherman is a good thing.
 There's a lot of adventure and a satisfying result.
 A fisherman goes looking for fish, catches them,
 and brings them home. It's worthwhile,
 but when he delivers the fish, his job is done.
 Fishing for men is like that.
 It's going out to find those the Lord is calling.
 It's winning them and bringing them home.
 Every Christian is called to do that to some degree,
 but those who think winning the lost
 is the only thing we need to do
 have missed the point.

"Feed my sheep," He said.
 The Apostles and the Church that follows them
 aren't simply running a warehouse for the fish.
 Our calling is to be shepherds.
 To care for God's sheep.
 To feed them with divine food,
 both in Word and in Sacraments,
 and to lead them to the place they are called to be.
 Yes, our clergy, as successors to the Apostles,
 are responsible for us,
 but we are also responsible for each other.

*"... that I may win Christ ...", says St. Paul,
 "... That I may know him ...
 ... if by any means
 I might attain unto the resurrection of the dead.
 Not as though I had already attained ..."
 and says of himself,
 "I press toward the mark for the prize
 of the high calling of God in Christ Jesus."*

But wasn't all that settled on the Cross,
 and sealed by the Resurrection?
 Aren't we the community of the redeemed?
 Doesn't "It is finished" mean what it says?
 Of course.
 It is settled, sealed, finished.
 Our salvation has been accomplished.
 Sin and death and Satan himself
 have been conquered.
*Thanks be to God which giveth us the victory
 in our Lord Jesus Christ! Amen. Alleluia!*

That is all true,
 but have you noticed that we're still here?
 That we're still
 in the midst of a really troubled world?
 That evil still seems to be very much a presence,
 all around us, even in us?
 We all still sin.
 That's why we say the General Confession.
 That's why the church provides Private Confession.
 That's why we have Lent every year.
 That's why we have to examine ourselves,
 and why we always find things to confess,
 things that need to change.

We don't feel very saintly, because we're not,
but we are called to be saints,
and the price has been paid,
and the work is going on,
if only we don't refuse it.

In the midst of a troubled world,
facing more dangers and problems
than most of us can imagine,
struggling with his own internal sin and weakness,
full well aware of how imperfect this world,
and, yes, he himself, still remain,
St. Paul cried out with confidence:

*"... That I may know him,
and the power of his resurrection,
and the fellowship of his sufferings,
being made conformable unto his death;*

He put it all into Christ's hands,
knowing that the Saviour is more than able
to take all the ugliness, all the weakness, all the sin,
and to nail it to that Cross,
in that same Sacrifice
into which we enter at every Eucharist,
and to raise us up in His own Resurrection,
unto everlasting life.

In Baruch's words:

*"Be of good cheer, O my children,
cry unto the Lord, and he will deliver you
from the power and hand of the enemies.
For my hope is in the Everlasting,
that he will save you;*

18 Verily, verily, I say unto thee, When thou wast
young, thou girdest thyself, and walkedst whither
thou wouldest: but when thou shalt be old, thou
shalt stretch forth thy hands, and another shall gird
thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he
should glorify God. And when he had spoken this,
he saith unto him, Follow me.

Here endeth the Second Lesson.

Homily

Peter was a fisherman by trade,
as were James and John and his brother Andrew,
and we don't know how many of the others.
Seven of them were gathered
there in their home country
on the shores of the Sea of Gallilee.
Yes, the Lord was risen.
They'd all seen him,
and surely they hoped to see him again.
But they had no guidance
as to what they should do next.
He's told them to wait,
and that is what they were doing,
but waiting didn't fill the time.
and it didn't put food on the table.
So Peter fell back on what he knew.
Maybe he even remembered
how the Lord had said
that he would fish for men.
Perhaps his old job
had some relation to what was to come.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour. "

Let us pray.

O most loving Father, who willest us to give thanks for all things, to dread nothing but the loss of thee, and to cast all our care on thee, who carest for us; Preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal, and which thou has manifested unto us in thy Son, Jesus Christ our risen Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

Evening Prayer A

First Lesson: Ezek 34:11-16, 30-31

Here beginneth the eleventh verse of the thirty-fourth chapter of the Prophet Ezekiel.

11 For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

30 Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD.

31 And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.

Here endeth the First Lesson.

Second Lesson: John 21:1-19

Here beginneth the twenty-first chapter of the Gospel according to St. John.

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.