

**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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Rochester NH**

**Whitsunday
the Day of Pentecost**

Whitsunday. This homily is not specific to any of the four sets of lessons, but is intended to be usable with any of them. Others more specific to the propers follow.

Homily

"When the day of Pentecost was fully come..."

So begins Acts, chapter 2,
 read for the Epistle at Mass today.
 We know the story,
 One hundred twenty of Jesus' followers
 were waiting, as He had instructed them,
 in an upper room.
 There was the sound of a rushing wind,
 and the sight of tongues of flame on their heads,
 and they began to speak in languages
 they had never learned,
 They rushed into the street
 and began to proclaim the Gospel of Christ,
 and thousands accepted Him and His salvation.
 We count this as the beginning
 of the Church here on the earth.

It was the coming of the Holy Spirit,
 the filling of the infant Church,
 and of its individual believers
 with a filling that had never been before.
 There were 120 believers
 packed into that small upper room,
 waiting, praying,
 not knowing what would come next.
 They had seen Jesus die.
 They knew He had risen again.

and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

Here endeth the Second Lesson.

Homily to be written

They had spoken with Him,
 walked with Him,
 and been instructed by Him.
 They had seen Him taken up into heaven,
 and had heard His parting instruction
 that they would be witnesses,
 teaching all nations.
 But they waited,
 yes, partly out of obedience --
 He had told them to wait --
 but, probably, also out of fear
 and out of weakness.
 Where had they been during the 40 days
 after His resurrection?
 Hiding, for the most part,
 keeping a low profile,
 avoiding the authorities that had killed Him.
 Now they knew their mission,
 and that mission was to confront the world,
 to speak truth the authorities,
 whether the Jewish religious authorities,
 or the Roman government,
 did not want to hear,
 and desired, in fact, to forbid its teaching.
 Could they do the job?
 Are you kidding?
 They were weak and fearful,
 and not at all well-educated.
 They had their instructions,
 but it doesn't seem that they could have
 had any idea of how they might do it.
 Left to the ability of men,
 the Church would have died then and there.

But that was not God's plan.
 Just as God the Son had become man
 in order to be both Sacrifice and Teacher,
 so God the Spirit,
 the Third Person of the Trinity,
 came down upon the Church,
 and turned a gathering of frightened men
 into an embodiment of the power of God.
 There certainly was visible expression
 of His coming:
 A sound of rushing wind,
 the sight of flames upon each of them,
 the startling sound of God's praises
 in every language they could imagine,
 but above and beyond it all,
 an amazing boldness as simple men,
 chiefly one Galilean fisherman
 named Peter
 spoke in the public square
 and brought conviction to many hearts.

We speak much of the gifts of the Spirit.
 In the Sacrament of Confirmation,
 we declare that, by the laying on of hands,
 the Holy Ghost is conferred upon the recipient..
 But we seem oblivious to the full meaning
 of this amazing gift.
 It is not a gift of abilities or powers
 or some kind of vague spiritual character,
 but a real encounter with the real and living God.
 He (not "it", but "He") enters into and fills a life,
 and not merely an individual life,
 but the life of the Church itself,
 of which that individual is part.

54 Whoso eateth my flesh, and drinketh my blood,
 hath eternal life; and I will raise him up at the last
 day.
 55 For my flesh is meat indeed, and my blood is
 drink indeed.
 56 He that eateth my flesh, and drinketh my blood,
 dwelleth in me, and I in him.
 57 As the living Father hath sent me, and I live by
 the Father: so he that eateth me, even he shall live
 by me.
 58 This is that bread which came down from
 heaven: not as your fathers did eat manna, and are
 dead: he that eateth of this bread shall live for ever.
 59 These things said he in the synagogue, as he
 taught in Capernaum.
 60 Many therefore of his disciples, when they had
 heard this, said, This is an hard saying; who can
 hear it?
 61 When Jesus knew in himself that his disciples
 murmured at it, he said unto them, Doth this of-
 fend you?
 62 What and if ye shall see the Son of man ascend
 up where he was before?
 63 It is the spirit that quickeneth; the flesh
 profiteth nothing: the words that I speak unto you,
 they are spirit, and they are life.
 64 But there are some of you that believe not. For
 Jesus knew from the beginning who they were that
 believed not, and who should betray him.
 65 And he said, Therefore said I unto you, that no
 man can come unto me, except it were given unto
 him of my Father.
 66 From that time many of his disciples went back,

ing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Here endeth the First Lesson.

Second Lesson: John 6:53-69

Here beginneth the fifty-thuird verse of the sixth chapter of the Gospel according to St. John.

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

At Confirmation, and over and over again
as we walk with Christ,
He fills us, an encounter with God.
If we recognize and accept His presence,
something changes,
Will we allow that in our own lives?

Let us pray.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart. Amen.

Morning Prayer A

First Lesson: Wisdom 1:1-7

Here beginneth the Book of Wisdom

1: Love righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him.

2: For he will be found of them that tempt him not; and sheweth himself unto such as do not distrust him.

3: For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise.

4: For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

5: For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

6: For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

7: For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice.

Here endeth the First Lesson.

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

Here endeth the Second Lesson.

Homily to be written

Evening Prayer B

First Lesson: Is 11:1-9

Here beginneth the eleventh chapter of the Prophet Isaiah.

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hear-

will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Second Lesson: John 4:19-26

Here beginneth the nineteenth verse of the fourth chapter of the Gospel according to St. John.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am he.

Here endeth the Second Lesson.

Homily

Jesus, quoted by St. John
*God is a Spirit:
 and they that worship him
 must worship him in spirit and in truth.*

The Book of Wisdom
*For the Spirit of the Lord filleth the world:
 and that which containeth all things
 hath knowledge of the voice.*

from the Epistle
“When the day of Pentecost was fully come...”

There’s something a bit difficult to grasp
 about this Feast of Pentecost.
 It is often called the third most important
 of all Christian celebrations,
 after Easter and Christmas,
 and so it is.

But there’s a sort of unreality,
 a definite lack of focus,

You see,
 we can relate to the birth of a child,
 and there’s something immediate
 about the death of a man
 and the surprising twist of a resurrection.
 We know Jesus to be far more than a man,
 but we also know that he is one,
 quite thoroughly so,
 and it is easy to relate to him as one.
 All the emotions that surrounded those events
 are entirely familiar to us,
 and so it should be

the light, she is found before it.

30: For after this cometh night: but vice shall not
 prevail against wisdom.

8:1: Wisdom reacheth from one end to another
 mightily: and sweetly doth she order all things

Here endeth the First Lesson.

Second Lesson: Eph 1

*Here beginneth the Epistle of St. Paul
 to the Ephesians.*

1 Paul, an apostle of Jesus Christ by the will of
 God, to the saints which are at Ephesus, and to the
 faithful in Christ Jesus:

2 Grace be to you, and peace, from God our Father,
 and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus
 Christ, who hath blessed us with all spiritual
 blessings in heavenly places in Christ:

4 According as he hath chosen us in him before the
 foundation of the world, that we should be holy
 and without blame before him in love:

5 Having predestinated us unto the adoption of
 children by Jesus Christ to himself, according to
 the good pleasure of his will,

6 To the praise of the glory of his grace, wherein
 he hath made us accepted in the beloved.

7 In whom we have redemption through his blood,
 the forgiveness of sins, according to the riches of
 his grace;

8 Wherein he hath abounded toward us in all
 wisdom and prudence;

9 Having made known unto us the mystery of his

Evening Prayer A

First Lesson: Wisdom 7:22-8:1

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

22: For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good quick, which cannot be letted, ready to do good,

23: Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

24: For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

25: For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26: For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

27: And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28: For God loveth none but him that dwelleth with wisdom.

29: For she is more beautiful than the sun, and above all the order of stars: being compared with

But what can we say of this day?
 How do we relate to these events?
 We sometimes speak of the birthday of the Church, and there is indeed a sense in which it's true, but that tends to feel like a celebration of the nuts and bolts of a religious machine. It's a little hard to get our minds around it, especially when we take note of the mess that men so often make of this church. Perhaps it's because we really don't grasp the reality of what the Church really is. We think of buildings, of rules and systems, of carefully orchestrated occasions of worship, of a sense of place and community, of stability and permanence, and we like to have it all under control. And, we're Anglicans, we like dignity and order and propriety, don't we?

So what do we make of an indoor windstorm, of people that look like they're burning up, of the sound of a hundred languages, gabbling, as it would seem, all at once, or, the really intimidating thought of a roomful of excited zealots bursting excitedly into a busy street?

And what do we make of the confrontational nature of the message being proclaimed that day? Peter looked his audience in the eye, and boldly proclaimed, "You killed Him!"

And how do we account
for the sudden accession of thousands
of new converts in one single day?

The answer is both simple and mysterious.
“The answer”, as the song of the sixties had it,
“is blowing in the wind”,
the wind of the Holy Spirit,
as Jesus is quoted by St. John to say,
“*The wind bloweth where it listeth.*”

The New Testament Greek word
“Pneuma”.....(*p’NOO-ma*)
and the Old Testament Hebrew word
“Ruach”.....(*roo-ACK*)
are surprisingly alike
in that both of them have a double meaning:
one is “wind or breath”, and the other is “spirit”.

On the day of Pentecost
there was a mighty revelation
of the Holy Spirit of God,
utterly mysterious,
utterly incomprehensible,
and yet closer to us than our own breath.
He is called, in terms we can’t quite grasp,
the third Person of the Holy Trinity.
He is God, yet neither Father nor Son.
Inseparable from them,
unknowable apart from them,
and yet distinct.
He is both Person and power,
a distinction attempted, somewhat inconsistently,
in both Prayer Book and King James Bible,

which are in Christ Jesus, who walk not after the
flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus
hath made me free from the law of sin and death.

3 For what the law could not do, in that it was
weak through the flesh, God sending his own Son
in the likeness of sinful flesh, and for sin, con-
demned sin in the flesh:

4 That the righteousness of the law might be ful-
filled in us, who walk not after the flesh, but after
the Spirit.

5 For they that are after the flesh do mind the
things of the flesh; but they that are after the Spirit
the things of the Spirit.

6 For to be carnally minded is death; but to be
spiritually minded is life and peace.

7 Because the carnal mind is enmity against God:
for it is not subject to the law of God, neither in-
deed can be.

8 So then they that are in the flesh cannot please
God.

9 But ye are not in the flesh, but in the Spirit, if so
be that the Spirit of God dwell in you. Now if any
man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead be-
cause of sin; but the Spirit is life because of right-
eousness.

11 But if the Spirit of him that raised up Jesus
from the dead dwell in you, he that raised up
Christ from the dead shall also quicken your mor-
tal bodies by his Spirit that dwelleth in you.

Here endeth the Second Lesson.

Homily to be written

Morning Prayer B

First Lesson: Joel 2:28-32

Here beginneth the twenty-eighth verse of the second chapter of the Prophet Joel.

28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come.

32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Here endeth the First Lesson.

Second Lesson: Rom 8:1-11

Here beginneth the eighth chapter of the Epistle of St. Paul to the Romans.

1 There is therefore now no condemnation to them

by the use of two distinct English titles: Holy Ghost which usually points to Him as person, and Holy Spirit, usually speaking of His power.

He is entirely invisible and unknowable, but He is known and present and active by what He does.

On the day of Pentecost,
He moved upon the infant Church,
made His presence known in each one of them,
and worked through them to reveal God,
the awesomeness of the Father,
and the love of Jesus His Son,
and to transform a world.

This would be an exciting story,
even if it were only something from days gone by,
but it is more than that, far more.
It was the beginning of a new day,
of a new world,
the launching of a new thing,
of one holy catholic and apostolic Church,
a body of men, women, and children set aside
to be the temple of the Living God,
to be His voice, His feet, and His hands
in the midst of a fallen world

As St. Paul said,
“*Ye are the temple of the Holy Spirit.*”

Jesus, quoted by St. John
God is a Spirit:
and they that worship him
must worship him in spirit and in truth.

Try another translation there:
 It would be just as easy to read the Greek this way:
*"...and they that worship him
 must worship him in breath and in truth."*

It's not some strange mystical experience
 being talked about here
 (though such experiences do happen),
 but something far more everyday and routine.
 We are called upon to worship God with our breath,
 in other words to worship him by being His,
 as we walk, as we work, as we speak,
 in our doing and our planning and our resting,
 and in our loving.
 We've been marked for this purpose and no other,
 by the washing of water in the name of God,
 Father, Son, and Holy Ghost,
 and by the awesome seal of Confirmation.
 The Holy Spirit has come upon us and is in us,
 and our commission,
 as given on the Mount of Olives,
 at the Ascension of our Lord,
 and as confirmed and empowered
 on that day of Pentecost,
 is to be God's agents in fulfilling
 what we heard in the Book of Wisdom:

*"...the Spirit of the Lord filleth the world:
 and that which containeth all things
 hath knowledge of the voice.*

That's what we're for.
 That's what we can do.
 Are we?

Let us pray:

Come, Holy Ghost, our souls inspire,
 And lighten with celestial fire.
 Thou the anointing Spirit art,
 Who dost thy sevenfold gifts impart.

Thy blessed unction from above,
 Is comfort, life, and fire of love.
 Enable with perpetual light
 The dullness of our blinded sight.

Anoint and cheer our soiled face
 With the abundance of thy grace.
 Keep far our foes, give peace at home;
 Where thou art guide, no ill can come.

Teach us to know the Father, Son,
 And thee, of both, to be but One;
 That through the ages all along,
 This may be our endless song:

Praise to thy eternal merit,
 Father, Son, and Holy Spirit.
 Amen.
