

**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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Third before Advent

Third before Advent (There are two choices of propers for each office this week) A Homily is provided for Morning Prayer A, and one for Evening Prayer A. Others are to be written.

In 2008 this is Trinity 25, use the collect for Epiphany 5

In 2009 this is Trinity 22, use that collect

In 2010 this is Trinity 23, use that collect

In 2011 this is Trinity 20, use that collect

In 2012 this is Trinity 23, use that collect

In 2013 this is Trinity 24, use that collect

Morning Prayer A

First Lesson: Ruth 1:1-17

Here beginneth the Book of Ruth

1 Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehemjudah. And they came into the country of Moab, and continued there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Here endeth the Second Lesson.

Homily to be written

6 Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.
 7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons;

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

16 And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

Here endeth the First Lesson.

22 Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteousness as a mighty stream.

Here endeth the First Lesson.

Second Lesson: Gal 6:1-10

Here beginneth the sixth chapter of the Epistle of St. Paul to the Galatians.

1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Evening Prayer B

First Lesson: Amos 5:14-24

Here beginneth the fourteenth verse of the fifth chapter of the Prophet Amos.

14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.

15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the LORD, the God of hosts, the LORD, saith thus; Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards shall be wailing: for I will pass through thee, saith the LORD.

18 Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

21 I hate, I despise your feast days, and I will not smell in your solemn assemblies.

Second Lesson: Col 3:5-11

Here beginneth the fifth verse of the third chapter of the Epistle of St. Paul to the Colossians.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Here endeth the Second Lesson.

Homily

In the Old Testament lesson we heard the beginning of the story of a woman named Ruth.

This Ruth was

the great-grandmother of King David,
and thus was an ancestor of the Lord Jesus.

Her story is an interesting one,
appearing to be a break with the expected pattern,
and yet, right in accord with the history
of God and His chosen people.

The story sets the scene for the origin
of Israel's greatest king,

David, the shepherd boy, the poet, the warrior,
from whose loins one day came the Messiah.

But, for those used to thinking of Israel
as a nation entirely separate from its neighbors,
a chosen people, selected by God,
and kept pure and distinct,

for those, the story takes a surprising turn.

Instead of a narrative of the Land and the People,
we hear the theme of a stranger in a strange land.

It starts with a good Hebrew couple,
who find themselves led by circumstances
to settle in a foreign land,
to be strangers in a strange land..

For all the talk of a chosen people
and a promised land,

whether the people wanted to admit it or not,
such a situation was not the least bit unusual,
nor is it today.

From the time of Abraham,
it has always been so

We've found the treasure,
and our mission is to let it be known.

Yes, the world is full of evil,
and we could become very angered at the sight of it
But God looks on the same world,
and God loved this world so much, sin and all,
that He gave his only-begotten Son,
so that all who believe in Him might not perish,
but have everlasting life.

Evil will be destroyed at the end,
but not one of those doing evil
has to be destroyed.

The Cross brought forgiveness
and that forgiveness is for anyone who will accept it
We have a treasure to share,
and our job is to share it.

Let us pray.

Lord, make me an instrument of thy peace.
Where there is hatred . . . let me sow love
Where there is injury . . . pardon
Where there is doubt . . . faith
Where there is despair . . . hope
Where there is darkness . . . light
Where there is sadness . . . joy
O Divine Master,
grant that I may not so much seek
To be consoled . . . as to console
To be understood . . . as to understand,
To be loved . . . as to love
For it is in giving . . . that we receive,
It is in pardoning, that we are pardoned,
It is in dying . . . that we are born to eternal life
Amen.

Why is He not setting them forth to defeat evil?
 Wouldn't it be better simply to uproot
 all the forces of darkness and to destroy them,
 so that God's people could live in peace?
 That's what the disciples thought.
 They expected Messiah to lead a great army,
 to drive the Romans and other heathen away,
 and to set up a righteous kingdom
 in the Promised Land.

Instead Jesus told them a little story.
 It was about wheat and weeds growing up together.
 They would have wanted to rush into the field,
 and pull up every last weed.
 Jesus said, "No. Let them grow together.
 Wait for the harvest to separate them."

This world is like that.
 This war is like that.
 We are indeed under attack
 The evil is not gathered together somewhere else:
 It is not in some far country where armies clash;
 it is in our midst, growing up with us,
 constantly seeking to enlist us in its cause.
 And how does the evil defeat the good?
 By choking the goodness out of it.
 By making the good become evil,
 just like itself.
 If we begin to bite and devour,
 if all our energies are devoted to destroying evil,
 we too easily become biters, devourers, haters,
 and the evil has conquered us and made us its own.
 But there is treasure buried in the field
 There is a pearl of great price.

that a large proportion of that people
 have lived elsewhere than on that land,
 driven out by economics,
 or by military oppression,
 sometimes carried away into exile,
 sometimes fleeing for their lives;
 and, even when they were in the land,
 they were often under foreign rule.
 Even today,
 when there is once again a Jewish nation,
 Jews are to be found all through the world.

This couple had two sons,
 and the husband died.
 leaving Naomi a widow.
 The boys married,
 and who were the wives they chose?
 They were Moabites, local girls, gentiles,
 Modern Jews have a word for that.
 A gentile woman who marries a Jew
 is called a "shikseh",
 and that's not a nice label,
 it's generally spoken with scorn.
 As one reads the Old Testament Scriptures,
 one finds condemnation often thundered out
 for Hebrew men who married local women.
 Now both sons died
 and Naomi determined to return to her people,
 leaving her daughters-in-law to marry again
 in their own country.
 But the shikseh, Ruth, committed herself
 to Naomi and her people,
 went with her to Israel,
 herself became a stranger in a strange land,

married a Hebrew,
and became the mother of kings
and of the Messiah Himself.

St. Matthew, who seems
to have addressed his Gospel to Jewish Christians,
does the unlikely thing of including Ruth's name
in Jesus' genealogy.

Why is this strange?

Down to this day, one is a Jew by birth,
if one has a Jewish mother.

The son of a Jewish father and a gentile mother
has to undergo the rites of conversion.

Why would St. Matthew stress such a thing?

We heard the answer from St. Paul:

*"... there is neither Greek nor Jew,
circumcision nor uncircumcision,
Barbarian, Scythian, bond nor free:
but Christ is all, and in all."*

Yes, God called a people.

Yes, He crafted a history into which
His only-begotten Son could be born.

Yes, He revealed Himself over time
in his relationship with that people,
but He made sure that His Son took flesh,
as the offspring of every nation.

His Word has always been for the whole world.

And thus it is that we are among God's people.

Thus it is that we can be the new Israel.

Not many of us can prove Jewish ancestry,
but we can claim Jesus as our brother in the flesh.

Homily

We are at war.

This is not about the clash of huge armies,
nor the striving of nation against nation.

There is no visible territory under attack,
nor a definable front where enemies meet.

But this is war,

and it is only right that the prophet describes it
in such vivid and warlike images.

Joel stands up boldly to speak for the Lord,
to speak in a way we would seldom think wise.

He hurls out a challenge

to the enemies of God and His people,
and calls them to take up their arms,
to come to the attack,

to do their very worst.

Notice that he says very little

about what God's people should do,
but rather calls the heathen to come

and to challenge God Himself

-- to do all they can to oppose the Almighty

-- and to be judged and condemned by Him.

God has not given His people the job
of conquering the enemy,

but of turning to Him and trusting Him.

He is not, in this passage,

raising up a mighty army of His servants,

but rather calling up a mighty army to oppose Him,

to show the fullness of their wrath and evil,

and ultimately to be judged and condemned

Why should this be?

Why should the people of God be put in peril?

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

Here endeth the Second Lesson.

It is for all men, of all nations and all races,
that He shed His Blood on the Cross.

It is for all humanity that He rose again,
leading us to new life in Him.

It is to every person who accepts His call
that he says, "Take eat ... Drink ye all of it ..."

It is to all the world that He sends us
to speak His Good news.

Let us pray.

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy kingdom; through the same thy Son Jesus Christ our Lord. Amen.

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see also the sermon by Canon Hollister
under this date
in the Sermons by Other Authors

Morning Prayer B

First Lesson: Hab 1:12-2:4, 2:9-14

Here beginneth the twelfth verse of the first chapter of the Prophet Habakkuk.

12 Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

13 Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things, that have no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

2:1 I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry,

Jerusalem be holy, and there shall no strangers pass through her any more.

Here endeth the First Lesson.

Second Lesson: Matt 13:36-52

Here beginneth the thirty-sixth verse of the thirteenth chapter of the Gospel according to St. Matthew.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Evening Prayer A

First Lesson: Joel 3:9-17

Here beginneth the ninth verse of the third chapter of the Prophet Joel

9 Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 Beat your plowshares into swords and your pruninghooks into spears: let the weak say, I am strong.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great.

14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall

wait for it; because it will surely come, it will not tarry.

4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

9 Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

13 Behold, is it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?

14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

Here endeth the First Lesson.

Second Lesson: Luke 12:35-48

Here beginneth the thirty-fifth verse of the twelfth chapter of the Gospel according to St. Luke.

35 Let your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Here endeth the Second Lesson.

Homily to be written
