

**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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Next before Advent

Sunday before Advent (There are two choices of propers for each office this week).

Sermons provided for Morning Prayer A and Evening Prayer A. Others will be written.

Morning Prayer A

First Lesson: Jer 4:23-31

*Here beginneth the twenty-third verse
of the fourth chapter of the Prophet Jeremiah.*

23 I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.

24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, there was no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger.

27 For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.

28 For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.

30 And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers.

Here endeth the First Lesson.

Second Lesson: Matt 25:31-46

*Here beginneth the thirty-first verse
of the twenty-fifth chapter
of the Gospel according to St. Matthew.*

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Here endeth the Second Lesson.

Homily

On this, the last Sunday of the Church Year, we are called to think about the Last Things, a theme that continues as we begin a new year with the season of Advent

*"I beheld the earth,
and, lo, it was without form, and void;
and the heavens, and they had no light."*

These are startling words of God as quoted by Jeremiah. We are talking about the coming judgment, and the end of this age, and what does God see? He sees what He saw at the very beginning.

Genesis 1:1

*"In the beginning God created
the heaven and the earth.
And the earth was without form and void
and darkness was upon the face of the deep."*

"... without form and void"
that's a rather mysterious Hebrew phrase
(tohu v'bohu)
that appears only twice in the Bible.
it signifies both emptiness and disorganization.
The first time it is used it's speaking of a time
when nothing had yet been made,
when (outside of God Himself)
existence was emptiness,
and there was no order.

This second time the same words are used,
but God is speaking of a time when
a world is in existence,
has been going on for many centuries,
and is now to be judged.

What is it that God sees?
Everything that He made is in place.
The physical universe still exists
with all the splendor He made it to have.
Man, the creature made in His image,
still walks upon the earth,
still produces work of breathtaking beauty,
and still shows forth in many ways
the beauty of that divine image.

But what is this?
In the midst of a world intended to be perfect,
there is an ever-going presence of evil,
of ugliness, of disorder.

Wars, hatred, injustice, pollution,
disordered and disrespectful personal lives,
disregard for the plans of God Himself --
all this is to be seen everywhere.

The beauty of His creation
is once again without form and void.

*"For thus hath the LORD said,
The whole land shall be desolate;
yet will I not make a full end.
For this shall the earth mourn,
and the heavens above be black;
because I have spoken it, I have purposed it,
and will not repent,
neither will I turn back from it. "*

We don't know, can't know
God's timetable for judgment,
but we do know that judgment is sure,
that this age and this world have a certain end,
but also that it is not a full end.
The redeemed shall enter into the holy place
with joy and singing, in an eternity
where God's beauty is at last revealed
in all its fullness.

Jesus is just as startling
when he talks about this coming judgment.
When we speak of sin,
and of God's loathing for sin,
we tend to think of sins of commission,
the things we do against His command:
theft, murder, adultery, all those things.
But, though He never approved any of that,
Jesus spent little time condemning it either.
He knew such things were done, and were wrong,
but He called for repentance,
and offered forgiveness,
and we should all be thankful
that his forgiveness is offered
over and over and over again,
for that is when we need it -- all of us.

No, His fearsome words of judgment,
as quoted by St, Matthew,
don't concern sins of commission,
but sins of omission,
what we should have done and didn't.
As He said to those being condemned:

*"I was an hungred, and ye gave me no meat:
I was thirsty, and ye gave me no drink:
I was a stranger, and ye took me not in:
naked, and ye clothed me not:
sick, and in prison, and ye visited me not."*

Ultimately they had failed to see God
in the needs of those around them.
They had failed to seek God's will
as to what their neighbors needed from them.
They had, perhaps, worshiped God
in formal worship services,
but they had not worshiped him
in their daily life.
They had lived as though the world was indeed
without form and void,
and that is what the Judge saw in them.

*"And these," He said,
"shall go away into everlasting punishment: ..."*

into that formless and empty void we call Hell.

"... but the righteous [shall go] into life eternal."

The righteous, not those without sin,
for there are no such people,

but those who have seen God and looked for Him,
who have sought to live by His direction,
and who have come to him when they have failed
to seek His forgiveness.

May we all see God,
minister to Him,
and be among the redeemed.

Let us pray.

Almighty God, who hast created man in thine own image; Grant us
grace fearlessly to contend against evil, and to make no peace with
oppression; and. that we may reverently use our freedom, help us
to employ it in the maintenance of justice among men and nations,
to the glory of thy holy Name; through Jesus Christ our Lord.
Amen.

Morning Prayer B

First Lesson: Jer 3:14-18

*Here beginneth the fourteenth verse
of the third chapter of the Prophet Jeremiah.*

14 Turn, O backsliding children, saith the LORD; for I am married
unto you: and I will take you one of a city, and two of a family, and
I will bring you to Zion:

15 And I will give you pastors according to mine heart, which shall
feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased
in the land, in those days, saith the LORD, they shall say no more,
The ark of the covenant of the LORD: neither shall it come to

mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

Here endeth the First Lesson.

Second Lesson: 1 Cor 11:17-32

*Here beginneth the seventeenth verse
of the eleventh chapter
of the First Epistle of St. Paul to the Corinthians.*

17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, this is not to eat the Lord's supper.

21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not.

23 For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat:

this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Here endeth the Second Lesson.

Homily to be written

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Evening Prayer A

First Lesson: Ecclesiastes 11:9-12:8, 13-14

*Here beginneth the ninth verse of
the eleventh chapter of the Book of Ecclesiastes*

9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

12:1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

5 Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

8 Vanity of vanities, saith the preacher; all is vanity.

13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Here endeth the First Lesson.

Second Lesson: Heb 13:1-21

*Here beginneth the thirteenth chapter
of the Epistle to the Hebrews.*

1 Let brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

8 Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Here endeth the Second Lesson.

Homily

*“Fear God
and keep his commandments:
for this is the whole duty of man.”*

Simple, isn't it?

Do the right thing
and avoid the wrong thing,
and you'll be OK.

The author of Ecclesiastes,
who calls himself, “The Preacher”,
says this at the end of a rather sarcastic scold:

“Go ahead,” he says,
“enjoy your youth,
do whatever you want,
but judgment will follow,
and show that, after all,
all of it is vanity, useless.”
“Remember your creator,” he says,
“it ends in old age and death,
and dust returns to dust,
and it all is vanity.”

*“Fear God
and keep his commandments:
for this is the whole duty of man.”*

We come into the second lesson from Hebrews,
and we hear some practical instruction
that goes right along with that.

The author urges us
to exercise brotherly love,
to practice hospitality,
as if the strangers were angels,
to show mercy to prisoners
and to those in trouble.

He tells us to honor the marriage bed,
and to shun sexual immorality,
cautions us to be content and not covetous,
to respect authority,
and to seek good teaching and avoid error.

*“Fear God
and keep his commandments:
for this is the whole duty of man.”*

Simple enough.
Do this and you’ll be OK.
True enough,
if you do it,
but will you?

Of course not.

Realistically we know that.
“All have sinned
and come short of the glory of God.”

You have,
I have,
every man, woman and child has
and will.

We do our best —
I hope we’re doing our best —
but our best is not good enough,
and won’t be good enough.

We have done what we know is not God’s will,
and we have failed to do what we know is His will.

*“The good that I would I do not,
but the evil which I would not, that I do.”*

That’s what St. Paul said about himself,
and went on:

*“O wretched man that I am!
who shall deliver me . . .” ?*

*“Jesus Christ the same yesterday,
and today, and for ever.”*

answers Hebrews.

We have an altar.

We have a sacrifice.

Jesus came to

sanctify the people with his own blood.

He came because we could not obey.

He offered the sacrifice of praise,

the one perfect oblation

for our sins,

for our sins,

to bring us back into the presence of God.

It is His sacrifice of praise

that we continually offer to our God,

and, by Him, we receive

both forgiveness,

and the strength to follow.

Let us go forth therefore unto him ...

bearing his reproach,

and may the God of peace,

that brought again from the dead our Lord Jesus,

that great shepherd of the sheep,

through the blood of the everlasting covenant,

make us perfect in every good work

to do his will,

working in us

that which is well-pleasing in his sight,

Through Jesus Christ,

to whom be glory for ever and ever.

Amen.

Evening Prayer B

First Lesson: Is 25:1-9

*Here beginneth the twenty-fifth chapter
of the Prophet Isaiah.*

1 O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

2 For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

9 And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

Here endeth the First Lesson.

Second Lesson: John 5:17-29

Here beginneth the seventeenth verse of the fifth chapter of the Gospel according to St. John.

17 But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Here endeth the Second Lesson.

Homily to be written
