

**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
Rochester NH**

Lent 2

Morning Prayer A

First Lesson: 1 Kings 8:37-43

*Here beginneth the thirty-seventh verse
of the eighth chapter of the First Book of Kings.*

37 If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be;

38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

Here endeth the First Lesson.

Second Lesson: Col 3:12-17

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

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Here endeth the Second Lesson.

Homily

Solomon built a magnificent Temple to the Lord,
and,
though it was rebuilt twice in the centuries after,
this was the place
where God was worshiped by His people,
from that day until the coming of Christ.
Not only was it the place
where sacrifices were offered,
but it served also as a very visible symbol
of the eternal Throne of God in Heaven,
and of God's presence in the midst of His people.
St. Paul, in fact, looked at the people
of the Church to which he was writing, and,
as he called them to a life of holiness, he asked,

*"Know ye not,
that YE are the temple of the Holy Ghost.?"*

Our Old Testament Lesson today
is a portion of the prayer
that Solomon prayed at its dedication.
As we begin Lent,
it might be good
to pay special attention to these words:

*"What prayer and supplication soever be made
by any man, or by all thy people Israel,
which shall know every man
the plague of his own heart,
and spread forth his hands toward this house:
Then hear thou in heaven thy dwelling place,
and forgive ..."*

*I called upon the Lord, the Father of my Lord,
that he would not leave me in the days of my trouble,
and in the time of the proud,
when there was no help.
I will praise thy name continually,
and will sing praises with thanksgiving;
and so my prayer was heard:
For thou savedst me from destruction,
and deliveredst me from the evil time:
therefore will I give thanks, and praise thee,
and bless thy name, O Lord.*

In this time of fasting,
we do acknowledge our sin and weakness,
we openly admit our inability to save ourselves,
but we come with confidence and hope,
to the One who, by His Cross and Resurrection,
in His Word and in His Sacraments,
has solemnly promised to visit and redeem us,
to deliver us from the bonds of sin and evil,
to rescue us from the threat of Hell,
and to raise us up to everlasting life,
everlasting peace,
everlasting joy,
In His presence,
with the angels and all the saints.
May this Lent bring us to a deeper knowledge
of His love and His mercy.

And, unto God the Father,
God the Son,
and God the Holy Ghost,
be all honor, praise, and majesty,
as is most justly due,
now and ever, world without end.
Amen.

But she kept asking,
until he finally gave in and helped her.
If such an unloving judge can answer such a plea,
he said,
can we not trust God to do even better?

And then He asked
*"Nevertheless when the Son of man cometh,
shall he find faith on the earth?"*

What did he mean by that?
Perhaps our other Lesson has the answer.

Did you listen closely to the First Lesson,
from Ecclesiasticus, that book from the Apocrypha
that so often gets left out of our Bibles?
What a marvelous expression
of the meaning of Lent!

*"I will thank thee, O Lord and King,
and praise thee, O God my Saviour:
I do give praise unto thy name: "*

That's how it begins, with praise and thanks,
before it even gets around to talking about
how bad things have been.
Ben Sirach, the author, calls God
Defender, Helper, Deliverer, Savior,
approaching Him with faith and trust.
Just as the widow approached the judge
fully believing that her plea would be heard,
so Sirach came to the Lord,
fully believing that the Lord would hear him,
in the midst of all his troubles,
and his near despair, and that the answer was sure.

That's what Lent is about:
self-examination,
each of us searching our souls
that we might know the plague in our own hearts,
and knowing that plague, bring it to the Lord
for forgiveness and healing.

And what are we to look for in that deep examination?
St. Paul, in his letter to the Colossians,
gives us some guidelines
to places we often neglect,
while we are concentrating on our religious duties,
and on those gross and obvious sins that we find..
He calls us to examine and change
something none of us really want to change:
our attitudes, he calls us to

*"Put on ...
mercies,
kindness,
humbleness of mind,
meekness,
longsuffering; "*

Are we more interested in receiving justice,
or in giving mercy?
Are we harsh and hurtful in our dealings with others.
or do we practice respect and gentleness?
Are we always looking to get credit for our goodness,
or would we rather lift up someone else,
even if it hurts us?
Are we really patient in our dealings?
We all fail in some or all of these ways.

We are guilty. We need to admit it.
We need to cry out for forgiveness
and for God's help to put them on.

He continues:

*"Forbearing one another,
and forgiving one another,
if any man have a quarrel against any:
even as Christ forgave you, so also do ye.*

How many hurts and grudges are we holding on to
right now?

Look deep. You will find them,
right where you've stored them,
just as every one of us will.
That has to change.

*"And above all these things
(continues the Apostle)
put on charity, which is the bond of perfectness.*

Charity, agape, love,
the kind of love that is so much more than feeling,
the kind of love that affects what we do,
even when we don't want it to,
the kind of real love that only comes
by conscious decision,
that comes whether it feels good or not..
Without that, nothing matters,
and it all falls apart.

Put on charity, only so can
"... the peace of God rule in your hearts,"

So let this Lent be a time of deep self-examination,
of deep repentance,
of real change.

Homily

Lent is sometimes seen as a dismal time of year.
Our churches and priests are dressed
in a somber purple,
just one small step brighter than black.
We begin Lent with ashes and talk of sackcloth,
in fact the Old Sarum Use of England
dressed its priests
and veiled all the statues and images
in sackcloth, plain undyed muslin,
like an oldfashioned feedsack.
We eliminate all the most joyful parts
of the liturgy,
the Gloria, and all the Alleluias.
We fast and talk a lot about sin and unworthiness.
Yes, it is somber,
but we do not keep Lent because things are hopeless,
but because Jesus has brought us great hope.

Yes, there is an enormous problem:
We are sinners, each and every one of us.
We have justly earned the wrath of God,
and the punishment we so rightly fear,
and we don't have the ability to set it right.
That's bad.

We need to recognize the full extent of the problem.
That is the major emphasis of this season.

But there is an even larger hope:

Our Lord told a little story:
There was a widow with a problem, a big problem,
though we are not given any details.
There was a judge, and he was not nice at all,
and extremely unlikely to help her.

Second Lesson: Luke 18:1-8

*Here beginneth the eighteenth chapter
of the Gospel according to St. Luke.*

- 1 And he spake a parable unto them to this end,
that men ought always to pray, and not to faint;
- 2 Saying, There was in a city a judge, which feared
not God, neither regarded man:
- 3 And there was a widow in that city; and she came
unto him, saying, Avenge me of mine adversary.
- 4 And he would not for a while: but afterward he
said within himself, Though I fear not God, nor
regard man;
- 5 Yet because this widow troubleth me, I will
avenge her, lest by her continual coming she weary
me.
- 6 And the Lord said, Hear what the unjust judge
saith.
- 7 And shall not God avenge his own elect, which
cry day and night unto him, though he bear long
with them?
- 8 I tell you that he will avenge them speedily.
Nevertheless when the Son of man cometh, shall
he find faith on the earth?

Here endeth the Second Lesson.

Let it be a time of prayer and worship
and of study,
and finally, in St. Paul's words:

*"Let the word of Christ dwell in you richly
in all wisdom;
teaching and admonishing one another
in psalms and hymns and spiritual songs,
singing with grace in your hearts to the Lord.
And whatsoever ye do in word or deed,
do all in the name of the Lord Jesus,
giving thanks to God and the Father by him.*

May He so guide us in these weeks, that we may
truly know Him
in His Passion and resurrection, unto eternal life.
Amen.

Morning Prayer B

First Lesson: Ezek 18:1-4, 25-32

*Here beginneth the eighteenth chapter
of the Prophet Ezekiel.*

- 1 The word of the LORD came unto me again,
saying,
- 2 What mean ye, that ye use this proverb concerning
the land of Israel, saying, The fathers have eaten
sour grapes, and the children's teeth are set on
edge?
- 3 As I live, saith the Lord GOD, ye shall not have
occasion any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

25 Yet ye say, The way of the LORD is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.

Here endeth the First Lesson.

4: From the choking of fire on every side, and from the midst of the fire which I kindled not;

5: From the depth of the belly of hell, from an unclean tongue, and from lying words.

6: By an accusation to the king from an unrighteous tongue my soul drew near even unto death, my life was near to the hell beneath.

7: They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

8: Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9: Then lifted I up my supplications from the earth, and prayed for deliverance from death.

10: I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11: I will praise thy name continually, and will sing praises with thanksgiving; and so my prayer was heard:

12: For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord.

Here endeth the First Lesson.

Let us pray.

Almighty God, Father of all mercies,
grant that we may have knowledge of our sins and
wickedness,
that we may turn from them unto thy divine mercy,
and that, by the power of Thy Holy Spirit,
we may know thy forgiveness,
through the Cross of Our Lord Jesus Christ,
who liveth and reigneth
with thee and the same Spirit,
ever one God, world without end. Amen.

Evening Prayer B

First Lesson: Eccles 51:1-12

*Here beginneth the fifty-first chapter of the Book
called Ecclesiasticus.*

1: I will thank thee, O Lord and King, and praise
thee, O God my Saviour: I do give praise unto thy
name:

2: For thou art my defender and helper, and has
preserved my body from destruction, and from the
snare of the slanderous tongue, and from the lips
that forge lies, and has been mine helper against
mine adversaries:

3: And hast delivered me, according to the multi-
tude of thy mercies and greatness of thy name,
from the teeth of them that were ready to devour
me, and out of the hands of such as sought after
my life, and from the manifold afflictions which I
had;

Second Lesson: Matt 5:27-37

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

27 Ye have heard that it was said by them of old
time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on
a woman to lust after her hath committed adultery
with her already in his heart.

29 And if thy right eye offend thee, pluck it out,
and cast it from thee: for it is profitable for thee
that one of thy members should perish, and not
that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and
cast it from thee: for it is profitable for thee that
one of thy members should perish, and not that thy
whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his
wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put
away his wife, saving for the cause of fornication,
causeth her to commit adultery: and whosoever
shall marry her that is divorced committeth adul-
tery.

33 Again, ye have heard that it hath been said by
them of old time, Thou shalt not forswear thyself,
but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by
heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither
by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because
thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Here endeth the Second Lesson.

Homily

Whatever became of sin?
 Didn't it used to be that there were certain things
 that God Himself had forbidden?
 Wasn't there a limit to what mankind could do?
 Wasn't there a thing called "guilt"?
 Weren't there actions to be ashamed of?
 Weren't there consequences of committing sin?
 Didn't we get ourselves into such trouble
 that we needed a Savior?
 That was the reason for the Cross, wasn't it?,
 and yet . . .

The idea of sin isn't fashionable anymore.
 Personal responsibility has gone out of style,
 as has the whole idea of objective right and wrong.
 There's a saying
 that has become the guiding principle
 for certain foolish people
 that call themselves Satanists:

*"Do what you will, and it hurt none,
 is the whole of the law."*

The Christian conscience knows, deep within,
 that there is something terribly, even frighteningly,
 wrong with that,

Well, St. Paul had not finished
 when he gave
 that list of sins that cannot enter heaven,
 that list of things we know to be sins, including
 the very sin that is tearing the Episcopal Church.
 and several other denominations. apart.
 No, he went on with the most thrilling
 and most hopeful words
 that a sinner like us can hope to hear:

*"And such were some of you:
 but ye are washed, but ye are sanctified,
 but ye are justified in the name of the Lord Jesus,
 and by the Spirit of our God. "*

Everyone has sinned.
 Sin is inexcusable,
 but, because of the Cross,
 it is forgivable.
 We can come to Christ in sorrow,
 and he will forgive,
 and by His Cross,
 by His Word,
 by the sacraments He has given,
 we are washed, we are declared clean,
 and we are being made holy.

And since we are washed,
 and since we are bought with a price,
 and since we are the temple of the Holy Ghost,
 let us use this Lent in thankfulness,
 to present ourselves, body, soul, and spirit,
 to be entirely His.

This adulterer and murderer is the same one
that God called, "a man after my own heart.";
the same one whose family was to rule Judah,
the same one whose descendant would be
the Lord and Savior Himself, the Messiah.
How could that be?

It would seem that St. Paul's chilling opening words
would make that difficult to reconcile.

*"Know ye not that the unrighteous
shall not inherit the kingdom of God?
Be not deceived:
neither fornicators, nor idolaters, nor adulterers,
nor effeminate,
nor abusers of themselves with mankind,
Nor thieves, nor covetous, nor drunkards,
nor revilers, nor extortioners,
shall inherit the kingdom of God.*

If there is one thing clear throughout Scripture
it is this:

God does not accept sin,
nor does he tolerate it.

Sin requires the strictest, most severe judgment,
as St. John wrote in the Revelation: (Rev. 21:8)

*"...the fearful, and unbelieving, and the abominable,
and murderers, and whoremongers,
and sorcerers, and idolaters, and all liars,
shall have their part in the lake which burneth
with fire and brimstone ..."*

So, in what way is David a man after God's heart?
It is important that we know that,
for we, too,
have sinned and come short of the glory of God,
and we, too, claim to belong to Him.

something that makes it fitting
for the worshipers of evil,
but the current secular world has embraced it.
We hear a lot of talk about "choice"
as if that were the guiding principle of the universe,
and for those whose choices are seen as hurtful,
well, there is the therapeutic model --

"The devil made me do it"

Or, as we moderns would read "devil":
some kind of mental illness, chemical imbalance,
or societal inequity
(poverty, oppression, whatever)
makes it inevitable that such things happen.

"Mistakes were made," say the politicians,
but no one admits to making them

So sin is not sin and doesn't need to be forgiven.
It's just illness and only needs treatment.

But there is sin.

God has spoken,
and what He has declared to be right is right,
and what He has declared to be wrong is wrong.
Righteousness is not defined
by what we figure out,
but by what God has said,
and sin,
regardless of how we come to be tempted by it,
is the responsibility of the sinner and none other,
and sin has consequences.

As Ezekiel said in our Old Testament Lesson:

"The soul that sinneth, it shall die"

and as St. Paul wrote to the Roman Christians:

"The wages of sin is death..."

Note the words of Our Lord in St. Matthew's Gospel.
 We heard them read today.
 Our loving Jesus who came to give His life for us
 did not consider sin to be a small thing.
 Which of us has not looked lustfully on another?
 How many do we know who have been divorced
 for just such reasons as our Lord condemns?
 And can we all be trusted to speak truth
 without the assurance of an oath or guarantee?
 Our Lord speaks strongly.
 Pluck out your eye,
 cut off your hand,
 do whatever it takes to avoid the pains of hell.
 Hell, there's another unfashionable idea.
 We won't go into that now, but suffice it to say
 that sin does indeed have terrible consequences.

but hear what Ezekiel had to say:
*"When a righteous man
 turneth away from his righteousness,
 and committeth iniquity, and dieth in them;
 for his iniquity that he hath done shall he die.
 Again, when the wicked man turneth away
 from his wickedness that he hath committed,
 and doeth that which is lawful and right,
 he shall save his soul alive.
 ... he shall surely live, he shall not die."*

and what Our Lord said in John 3, verse 16:
*"God so loved the world,
 that he gave his only begotten Son,
 that whosoever believeth in Him
 should not perish,
 but have everlasting life."*

18 Flee fornication. Every sin that a man doeth is
 without the body; but he that committeth fornication
 sinneth against his own body.

19 What? know ye not that your body is the temple
 of the Holy Ghost which is in you, which ye have
 of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify
 God in your body, and in your spirit, which are
 God's.

Here endeth the Second Lesson.

Homily

Thou art the man!
 Imagine how King David felt.
 He'd done a really bad thing.
 He'd stolen another man's wife
 and sent the man off to be killed.
 He thought he had it all covered up,
 and was going about his business as if it didn't
 matter.
 Then comes Nathan the prophet
 with a heartrending story to tell
 about a man doing a real injustice,
 and turns to the king and says,
 "You are that man!"

Give David credit:
 when confronted, he didn't argue;
 he melted,
 said, "I have sinned!"
 and cried out to the Lord,
 in the famous 51st Psalm,
 "Have mercy on me, O Lord ..."

Second Lesson: 1 Cor 6:9-20

Here beginneth the ninth verse of the sixth chapter of the First Epistle of St. Paul to the Corinthians.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

Lent is about sin.

It is about repentance.

It is about amendment of life.

But, above all, it is about forgiveness, the forgiveness won by His Cross and Resurrection, given to those who repent and follow.

Let us pray.

Almighty God, Father of all mercies,
grant that we may have knowledge of our sins
and wickedness,
that we may turn from them unto thy divine mercy,
and that, by the power of Thy Holy Spirit,
we may know thy forgiveness,
through the Cross of Our Lord Jesus Christ,
who liveth and reigneth with thee
and the same Spirit,
ever one God, world without end. Amen.

Evening Prayer A

First Lesson: 2 Sam 12:1-10, 13-14

*Here beginneth the twelfth chapter
of the Second Book of Samuel.*

1 And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich man had exceeding many flocks and herds:

3 But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die:

6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

7 And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house

of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

Here endeth the First Lesson.
