

**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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**Ascension Day**

## **Morning Prayer**

### **First Lesson: Dan 7:9-10, 13-14**

*Here beginneth the ninth verse of the seventh chapter of the Book of Daniel.*

9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

*Here endeth the First Lesson.*

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7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

*Here endeth the Second Lesson.*

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## **Homily as above**

*As I was preparing it seemed appropriate to weave the lessons of both offices into a single whole, thus the one homily appropriate to either.*

*Note that some of the Homilies for the Sunday after Ascension (now in preparation) use some of the above Lessons, and may also be used on the Day.*

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## Second Lesson: Hebrews 4:14-5:10

*Here beginneth the fourteenth verse of the fourth chapter of the Epistle to the Hebrews.*

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

**5:1** For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

## Second Lesson: Eph 4:1-16

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

1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

*Here endeth the Second Lesson.*

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## **Evening Prayer**

### **First Lesson: Is 33:5-6, 17, 20-22**

*Here beginneth the fifth verse of the thirty-third chapter of the Prophet Isaiah.*

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.

17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

*Here endeth the First Lesson.*

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*Seeing then that we have a great high priest,  
that is passed into the heavens,  
Jesus the Son of God,  
let us hold fast our profession.  
For we have not an high priest  
which cannot be touched  
with the feeling of our infirmities;  
but was in all points tempted like as we are,  
yet without sin.*

He knows us, loves us,  
and stands before the Father Almighty,  
continually offering that Sacrifice one offered,  
continually, presenting His Cross and Death,  
Himself in His infinite entirety,  
for our salvation, for our sanctification,  
for our eternal, vibrant, joyful life.

*"...He ascended into heaven,  
and sitteth on the right hand of the Father..."*  
Let us therefore rejoice!

Let us pray.

Thou art worthy, O Lord,  
to receive glory and honour and power,  
for thou hast created all things,  
and for thy pleasure they are and were created.  
Worthy is the Lamb that was slain  
to receive power, and riches, and wisdom,  
and strength, and honour, and glory, and blessing.  
Blessing, and honour and glory, and power  
be unto him that sitteth upon the throne,  
and unto the Lamb for ever and ever. Amen.

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### **Homily (for either Morning or Evening)**

*"When he ascended up on high,  
he led captivity captive,  
and gave gifts unto men."*

For the last several months,  
the church has been following  
the earthly life of our Lord and Savior.  
He, the Almighty, by whom all things were made,  
came into His own creation,  
was born of a humble virgin,  
grew to manhood in subjection to mortal parents,  
wandered the land with very human needs,  
preached a message few wanted to hear,  
was despised, tortured, and killed.  
They buried Him and that should have been that,  
except, that was the Creator,  
or, at least, an inseparable third of the Trinity.  
Shouldn't the whole universe  
have winked out of existence?  
Life is more powerful than death.  
The infinite life of the infinite God  
could not be held prisoner by death,  
and Jesus rose from that grave,  
and walked on the earth again,  
and taught his disciples for forty days more,  
and then, a wonder on top of wonders,  
they watched Him taken into the heavens,  
lifted symbolically upward and out of sight  
to take His place, as we proclaim,  
at the right hand of the Father,  
where he reigns with Him as King of kings,  
and stands before Him as our High Priest.

We have many images of the Christ.  
 We see him as a babe in the manger,  
 or in His mother's arms.  
 We see Him as a boy in the Temple,  
 or as a wise and caring Teacher.  
 We see Him (Oh how we see Him!)  
 hanging on a Cross, writhing, suffering,  
 breathing His last.  
 We see Him, somewhat less distinctly,  
 risen and walking again on the earth,  
 but we see Him then  
 pretty much as we saw Him  
 before the cruel Cross.  
 We have not much trouble seeing,  
 envisaging, imagining  
 the humanity of Our Lord and Saviour,  
 but we do not easily see beyond that.  
 He was all those things we so easily see,  
 but He is Lord.  
 In Morning Prayer today we hear Daniels's vision:  
*I saw in the night visions,  
 and, behold, one like the Son of man  
 came with the clouds of heaven,  
 and came to the Ancient of days,  
 and they brought him near before him.  
 And there was given him dominion, and glory,  
 and a kingdom, that all people,  
 nations, and languages, should serve him:  
 his dominion is an everlasting dominion,  
 which shall not pass away,  
 and his kingdom that which shall not be destroyed.*  
 At Evening Prayer we hear Isaiah:

*Thine eyes shall see the king in his beauty:  
 they shall behold the land that is very far off.*

This day directs us to an eternity  
 that we cannot really imagine,  
 that we can see openly as He reveals it to us.  
 This is not the Jesus meek and mild  
 whose lap was a friendly place for children.  
 This is the majestic Lord who rules  
 and who shall be our Judge.  
 There is awe, yes, indeed, fear,  
 if we realize what Presence it is that we approach.  
 He is Lord and our destiny is in His hand,  
 and we know that we deserve no good thing  
 But at Morning Prayer we hear the words of St. Paul:

*"...he gave some, apostles; and some, prophets;  
 and some, evangelists;  
 and some, pastors and teachers;  
 For the perfecting of the saints,  
 for the work of the ministry,  
 for the edifying of the body of Christ:  
 Till we all come in the unity of the faith,  
 and of the knowledge of the Son of God,  
 unto a perfect man,  
 unto the measure of the stature  
 of the fulness of Christ:*

As Lord, He rules a Church,  
 and in that Church provides all that we need  
 to become what we are not  
 and to receive what we do not deserve,  
 for, as the author of Hebrews tells us,  
 he is our priest  
 and continually offers sacrifice for us: