

**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**

Trinity 10

Trinity 10 (There are three choices of propers for each office this week) Sermons are provided for Morning Prayer A and Evening Prayer A. The others are to be written.

Morning Prayer A

First Lesson: Ecclesiasticus 1:1-10

Here beginneth the book called Ecclesiasticus

1: All wisdom cometh from the Lord, and is with him for ever.

2: Who can number the sand of the sea, and the drops of rain, and the days of eternity?

3: Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

4: Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5: The word of God most high is the fountain of wisdom; and her ways are everlasting commandments.

6: To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

7: [Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?]

8: There is one wise and greatly to be feared, the Lord sitting upon his throne.

9: He created her, and saw her, and numbered her, and poured her out upon all his works.

10: She is with all flesh according to his gift, and he hath given her to them that love him.

Here endeth the First Lesson.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

Here endeth the Second Lesson.

Homily to be written

Second Lesson: John 8:25-36

Here beginneth the twenty-fifth verse of the eighth chapter of the Gospel according to St. John.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

Here endeth the Second Lesson.

Homily

*" All wisdom cometh from the Lord,
 and is with him for ever. ...
 There is one wise and greatly to be feared,
 the Lord sitting upon his throne."*

What is wisdom?

Is it the accumulation of bits and pieces of information?

These times are called "the information era", because there is such a wide availability of facts. Science keeps coming up with more and more data. Newspapers, magazines, books, and now the instant availability of the internet, threaten to drown us all in more knowledge than we can handle.

Does that make us wise?

Are we indeed better human beings because of it all?

Or is mankind still the same fallen creature he has been since Eden?

It would seem

that one thing this flood of data is saying is that there is as much greed, as much injustice, as much obvious wickedness, as there has ever been, and there's nothing in those trillions of bytes that run to and fro on all the electronic highways, that gives even the smallest indication that that is likely to change

Let's take it back to Genesis, chapter 3.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

Second Lesson: Acts 14:8-28

Here beginneth the eighth verse of the fourteenth chapter of the Acts of the Apostles.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

You'll remember that God had instructed Adam that every tree but one was his to use for food, but that one was to be off limits.

It was called

the tree of the knowledge of good and evil.

The serpent, more subtle than any other creature, managed to convince Eve that this fruit, among other things, would make one wise.

So they ate. Did it make them wise?

It would appear that they gained a lot of knowledge, but did they find wisdom?

What they found was the ability

to be as foolish as they might desire.

They thought they knew enough

to make their own decisions,

but did they?

Does our world show evidence

of a wise and competent human race,

able to make good decisions for its own welfare and for the good of this planet we inhabit?

Or are we drowning in our own waste products, using up our resources,

and mistreating one another?

Our knowledge and our cleverness

have made it possible to fight bigger and uglier wars, to stockpile unimaginable weapons

aimed at each other,

with the potential of really horrible destruction, and, closer to home,

it has made it possible for us to abort

ever increasing numbers of unborn babies.

Are these examples of growing wisdom?

What is wisdom?

Think on this:

Our Lord said twice

that we must be as little children,
and another time quoted the Psalm:

*"Out of the mouths of babes and sucklings
thou hast perfected praise."*

What is it about children that merits this?

Isn't it, perhaps, their dependence?

their awareness that they don't know enough?

that they aren't strong enough?

that they need help and guidance

if they are going to make it at all?

Even a bad little boy knows he's being bad,

and looks over his shoulder expecting correction,

trusting that he will be corrected

before he gets into too much trouble.

Whether he admits it aloud or not,

he relies on the shortness of his leash,

and knows he need those limitations.

*" All wisdom cometh from the Lord,
and is with him for ever. ...*

*There is one wise and greatly to be feared,
the Lord sitting upon his throne."*

To be wise is to know where wisdom comes from,

to seek wisdom,

not in the things we think we know,

but in what we can find of the will of God

Listen to Our Lord as quoted by St. John:

"Then said Jesus unto them,

When ye have lifted up the Son of man,

then shall ye know that I am he,

18 (Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.)

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

Here endeth the First Lesson.

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

Here endeth the Second Lesson.

Homily to be written

Evening Prayer C

First Lesson: 2 Sam 1:17-27

Here beginneth the seventeenth verse of the first chapter of the Second Book of Samuel.

17 And David lamented with this lamentation over Saul and over Jonathan his son:

*and that I do nothing of myself;
 but as my Father hath taught me,
 I speak these things. "*

Even He, who is God the Son of God,
 looked beyond himself for wisdom,
 and calls on us to look beyond ourselves to Him.
 Wisdom is found, then,
 not in the fancied great power of our own minds,
 but in the mind of God,
 as revealed in Jesus Christ,
 as recorded in His written Word,
 and as taught by the Church He established.

as He continued:

*"... And he that sent me is with me:
 the Father hath not left me alone;
 for I do always those things that please him.
 As he spake these words, many believed on him.
 Then said Jesus
 to those Jews which believed on him,
 If ye continue in my word,
 then are ye my disciples indeed;
 And ye shall know the truth,
 and the truth shall make you free.*

Let us pray.

O make thy Church, dear Saviour.
 A lamp of purest gold,
 To bear before the nations
 Thy true light as of old;
 O teach thy wandering pilgrims
 By this their path to trace,
 Till, clouds and darkness ended,
 They seek thee face to face. Amen.

Morning Prayer B

First Lesson: Jer 26:1-7, 10-15

Here beginneth the twenty-sixth chapter of the Prophet Jeremiah.

1 In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD; Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; diminish not a word:

3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you,

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened;

6 Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

10 When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD's house.

the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths. 8 Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sightheth, and turneth backward.

9 Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified himself.

10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.

11 All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile.

12 Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger.

Here endeth the First Lesson.

Second Lesson: Luke 19:41-48

Here beginneth the forty-first verse of the nineteenth chapter of the Gospel according to St. Luke.

41 And when he was come near, he beheld the city, and wept over it,

Evening Prayer B

First Lesson: Lam 1:1-12

*Here beginneth
the Lamentations of Jeremiah the Prophet.*

1 How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!

2 She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

3 Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

5 Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

12 Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.

14 As for me, behold, I am in your hand: do with me as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

Here endeth the First Lesson.

Second Lesson: Matthew 23:34-39

Here beginneth the thirty-fourth verse of the twenty-third chapter of the Gospel according to St. Matthew.

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of

righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Here endeth the Second Lesson.

Homily to be written

Morning Prayer C

First Lesson: Gen 32:22-31

Here beginneth the twenty-second verse of the thirty-second chapter of the Book of Genesis.

22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had.

24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the

that ye may prove what is that good, and acceptable, and perfect, will of God.

We've been offered.

We no longer belong to ourselves or to this world.

We seek to be transformed,

to have our minds made over

in the image of Christ,

to live out our lives by His will, not our own.

It's a process. We're not there yet,

But we're on the way, by God's grace,

being remade into a pure and spotless oblation,

transformed by His Holy Blood.

Let us pray.

Grant, O Lord of Hosts, we pray thee, that in the Holy Mysteries we may draw near to Jesus, the Mediator of our new covenant: and at thine altars be sprinkled yet again with the Blood that speaketh better things than that of Abel; and mercifully grant that, in this present life, we may so live that we proclaim that Cross and Sacrifice in this world and finally enter eternal life. Through the same Jesus Christ our Lord. Amen.

but within his own self-oblation,
in communion with His Holy Cross)
*we offer and present unto thee, O Lord,
our selves, our souls and bodies,
to be a reasonable, holy, and living sacrifice
unto thee..."*

Do you see it?

There is nothing, precisely nothing
that we can do without the Cross to please God,
but Jesus, on that Cross, offered us and all we are,
and at that Eucharistic feast
we enter in to that eternal Sacrifice.

"But, wait a minute", you may say,
doesn't that passage refer to martyrdom?
and maybe to living as best as we can for Jesus?"

It most certainly does.

The Church is built, in part,
on the blood of the martyrs.
The Church lives by the living commitment
of living saints in the here and now,
but the point is not
that we live out our own goodness,
but that we take up the Cross and follow Him,
that what we experience mystically
in the Eucharist,
we live visibly in the world where we live.

The key is in verse 2 of our text:

*And be not conformed to this world:
but be ye transformed
by the renewing of your mind,*

hollow of Jacob's thigh was out of joint, as he
wrestled with him.

26 And he said, Let me go, for the day breaketh.
And he said, I will not let thee go, except thou
bless me.

27 And he said unto him, What is thy name? And
he said, Jacob.

28 And he said, Thy name shall be called no more
Jacob, but Israel: for as a prince hast thou power
with God and with men, and hast prevailed.

29 And Jacob asked him, and said, Tell me, I pray
thee, thy name. And he said, Wherefore is it that
thou dost ask after my name? And he blessed him
there.

30 And Jacob called the name of the place Peniel:
for I have seen God face to face, and my life is
preserved.

31 And as he passed over Penuel the sun rose upon
him, and he halted upon his thigh.

Here endeth the First Lesson.

Second Lesson: 2 Cor 4:7-18

*Here beginneth the seventh verse
of the fourth chapter of
the Second Epistle of St. Paul to the Corinthians.*

7 But we have this treasure in earthen vessels, that
the excellency of the power may be of God, and
not of us.

8 We are troubled on every side, yet not distressed;
we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not
destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

Here endeth the Second Lesson.

Homily to be written

including in the writings of this same St. Paul, the same thought is repeated over and over.

As the hymn says:

*"Nothing in my hands I bring.
 Simply to thy Cross I cling."*

We have no acceptable offering in ourselves. None.

But early on in the same prayer, we find the context in which St. Paul's words need to be understood. Just before the bread and wine are consecrated, comes a reference to the Cross, and to Jesus . . .

*"... who made there
 (by his one oblation of himself once offered)
 a full, perfect, and sufficient
 sacrifice, oblation, and satisfaction,
 for the sins of the whole world ..."*

And, when the Words have been said, and the Holy Spirit has been invoked, and the Body and the Blood are upon our Altar, and we are still waiting to be fed in these Holy Mysteries, now, in intimate connection His sacrifice of praise is offered by Him on behalf of us His people, and we are lifted up and joined with Him in this Holy Sacrifice of the Eucharist.

*"And here (not somewhere else,
 not by our own will or volition,*

Homily

*I beseech you therefore, brethren,
by the mercies of God,
that ye present your bodies a living sacrifice,
holy, acceptable unto God,
which is your reasonable service.
And be not conformed to this world:
but be ye transformed
by the renewing of your mind,
that ye may prove what is that good,
and acceptable, and perfect, will of God.*

St. Paul here gives us an uncompromising message,
one that is beautifully referenced in our Prayer Book,
during the Prayer of Consecration,

*"And here we offer and present unto thee, O Lord,
our selves, our souls and bodies,
to be a reasonable, holy, and living sacrifice
unto thee..."*

A lovely sentiment,
in words that roll trippingly from the tongue
and make a poet sigh at the sheer sound of it.
but what does it mean to say those words?
Do we have any sacrifice that means anything
to offer to our God?
We're damaged goods,
and sacrifice requires an unblemished offering.
Anything less is an insult offered to God.
There is nothing more clear
in the sacrificial instructions of the Old Testament.
In the Epistle to the Hebrews,
and elsewhere in the New Testament,

Evening Prayer A

First Lesson: Isa 44:1-8, 21-23

*Here beginneth the forty-fourth chapter of the
Prophet Isaiah.*

1 Yet now hear, O Jacob my servant; and Israel,
whom I have chosen:

2 Thus saith the LORD that made thee, and formed
thee from the womb, which will help thee; Fear
not, O Jacob, my servant; and thou, Jesurun, whom
I have chosen.

3 For I will pour water upon him that is thirsty,
and floods upon the dry ground: I will pour my
spirit upon thy seed, and my blessing upon thine
offspring:

4 And they shall spring up as among the grass, as
willows by the water courses.

5 One shall say, I am the LORD's; and another
shall call himself by the name of Jacob; and another
shall subscribe with his hand unto the LORD, and
surname himself by the name of Israel.

6 Thus saith the LORD the King of Israel, and his
redeemer the LORD of hosts; I am the first, and I
am the last; and beside me there is no God.

7 And who, as I, shall call, and shall declare it, and
set it in order for me, since I appointed the ancient
people? and the things that are coming, and shall
come, let them shew unto them.

8 Fear ye not, neither be afraid: have not I told
thee from that time, and have declared it? ye are
even my witnesses. Is there a God beside me? yea,
there is no God; I know not any.

21 Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.
 22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.
 23 Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

Here endeth the First Lesson.

Second Lesson: Rom 12:1-9

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

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, being many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Here endeth the Second Lesson.
