

**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**

**Second Sunday
After Epiphany**

(partial)

Morning Prayer A

First Lesson: Zech 8:1-8, 20-23

*Here beginneth the eighth chapter
of the Prophet Zechariah.*

1 Again the word of the LORD of hosts came to me, saying,

2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

20 Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities:

and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Here endeth the second lesson.

Homily to be written

21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Here endeth the first lesson.

Second Lesson: 1 Cor 12:12-31a

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

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked.

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Second Lesson: John 1:35-51

Here beginneth the thirty-fifth verse of the first chapter of the Gospel according to St. John.

35 Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law,

Evening Prayer B

First Lesson: Isa 54:11-17

*Here beginneth the eleventh verse
of the fifty-fourth chapter of the Prophet Isaiah.*

11 O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the LORD; and great shall be the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

Here endeth the first lesson.

29 Are all apostles? are all prophets? are all teachers?
are all workers of miracles?

30 Have all the gifts of healing? do all speak with
tongues? do all interpret?

31 But covet earnestly the best gifts:

Here endeth the second lesson.

Homily

Taken together,
today's two lessons bear two sides
of one and the same theme:
and that theme is a powerful call
to each and every one of you,
yes, to you, the unordained ministers
of the Gospel of Our Lord Jesus Christ.
Most Christians are not ordained,
not bishops, priests, or even deacons.
Most Christians have neither been to seminary
nor read theology under a bishop.
Most Christians are to be found in the pews,
sitting, Sunday after Sunday,
under ordained leadership,
and that is how it should be,
but ...
it is as St. Peter wrote:

*"... ye are a chosen generation,
a royal priesthood, an holy nation,
a peculiar people;
**that ye should show forth the praises
of him who hath called you
out of darkness into his marvelous light.***

We have tended to think of the church in terms of producers and consumers, where some, the clergy, provide benefits, and the rest of us merely consume them but that is not how it is.

There is most certainly a priesthood of the Apostolic Succession, a leadership by those ordained and thus enabled to do what others cannot. Without bishops and priests and deacons, there is no truly functioning church, but the ordained are not all there is to Christian priesthood.

There is a priesthood of all believers.

We are all participants

in the very priesthood of Christ Himself.

As St. Paul said:

“Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.”

This is only one of several places where St. Paul lists a variety of gifts. His lists are not identical to each other, but have this in common: they describe various functions of the Church, some appropriate to the ordained leadership, and others more appropriate to others.

but they were wrong, what their enemies did to them was precisely what God intended, and, thought they did not know it, it was precisely the best thing for them.

Isaiah wrote this:

Verily thou art a God that hidest thyself, O God of Israel, the Saviour.

Is there unrighteousness with God?

asks Paul and shouts out,

God forbid!

All things work together for good to them that love the Lord . . .

And that’s whether we understand it or not.

Usually we don’t.

Let us pray

Direct us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. Amen.

We read elsewhere of Job,
a righteous man, a favorite of God,
and the horrible things he suffered.

Job cried out “Why?”
Israel cried out “Why?”
We cry out “Why?”

Isaiah quotes God:
*“Woe unto him that striveth with his Maker!
Let the potsherd strive
with the potsherd of the earth.
Shall the clay say to him that fashioneth it,
What makest thou? . . .”*

St. Paul says,
*“Nay but, O man,
who art thou that repliest against God?
Shall the thing formed say to him that formed it,
Why hast thou made me thus?”*

Cyrus and Pharaoh had no knowledge
of the living God,
but God knew them and chose them,
and anointed them and used them,
and whether they knew it or not,
whether they chose to or not,
they ended up doing what God willed them to.

The leaders of Israel knew God,
or thought they did,
and knew what God would do,
or thought they did,
and knew that what their enemies did
was against the will of God,

About this he said:

*“But now hath God set the members
every one of them in the body,
as it hath pleased him.
And if they were all one member,
where were the body?
But now are they many members, yet but one body.
And the eye cannot say unto the hand,
I have no need of thee:
nor again the head to the feet,
I have no need of you.”*

Every member, he tells us,
has a purpose in the Body,
and gifts with which to fulfill that purpose,
and all these callings and all these gifts
work together to fulfill the purpose
of the entire Church of God.

And what is that purpose?

*“Go ye therefore, and teach all nations,
baptizing them in the name of the Father,
and of the Son, and of the Holy Ghost:
Teaching them to observe all things
whatsoever I have commanded you:
and, lo, I am with you always,
even unto the end of the world. Amen.”*

Isn't our purpose as Christians, as the church,
to spread the Good News?
Do we really have any purpose
in remaining on this earth
other than to bring people to Jesus?

Isn't it our job
to show a desperately sinful world
that there is a way to Heaven?

We tend to leave the job of outreach,
of evangelism, if you will,
to the professionals.
Is that the way it should be?
Is it right for us to feast at the Lord's Table
week by week, year by year,
to receive all His blessings of Word and Sacrament
without telling those around us,
hardly caring that they may be facing
a dreadful and eternal condemnation?
We know the Way,
unworthy though we are, we know the Way.
We have met the Lord.
Others need to, whether they know it or not.

The prophet Zechariah, long before Christ,
wrote stirring words that we hear this morning.
They were addressed directly to the Jews,
who were then the custodians of God's Word,
but they apply directly to us,
even more than to his original audience.
We can hear these words for ourselves,
something like this"

[the members of the Church shall go forth]
saying,
Let us go speedily to pray before the LORD,
and to seek the LORD of hosts: I will go also.
Yea, many people and strong nations shall come
to seek the LORD of hosts in [the life we live],

Insisting that he needed to know
didn't have very good results for Adam,
did it?

Both of today's lessons deal with this very thing:
Isaiah quotes God as speaking to Cyrus the Persian
Did Cyrus himself ever receive this message?
It seems unlikely somehow, but this we know:
These words have been heard for centuries
by God's own people,
enshrined in His Holy Scriptures,
and we are expected to hear them.
So what is God saying to us?

Cyrus was a mighty king,
not a Jew,
not one of God's chosen people,
and yet he had power over them,
absolute power, humanly speaking,
and they were oppressed.

"Not fair!" they moaned
"Not fair!" we moan
when others seem to get a better deal than we do.

Yet God calls Cyrus, "My anointed"
promises to go before him,
to give him the hidden riches of secret places,
to call him by name, a big thing to the Jews.

Paul talks of Pharaoh,
an unrighteous man if ever there was one,
quoting Scripture to say
that God had raised him up;
and of Hosea,
whom God instructed to marry a harlot
who would not be faithful to him.

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

Here endeth the second lesson.

Homily

Why?

How could you do that?

I have to have an answer.

I can't rest until I know.

I think we've all talked to God like this.

How often we have agonized like that!

Don't we get frustrated —

when things just don't go as we think they should!

Where does our patience go at times like that?

Do you think this could be a kind of pride?

Well, think on the story In Genesis 3.

When God told the First Couple

not to eat of one particular tree,

what did he call it?

The Tree of the Knowledge of Good and Evil.

and what did the serpent say it would do?

It would make one wise — like God.

and to pray before the LORD.

Thus saith the LORD of hosts;

In those days it shall come to pass,

that ten men shall take hold

out of [every race, culture, and nation],

even shall take hold of the skirt

of him that is a [Christian],

saying, We will go with you:

for we have heard that God is with you.

Is this the result of our living out
of the faith we have received?

May it be so.

Let us pray:

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name and the spreading of the Good News of salvation, through Jesus Christ our Lord.
Amen.

Morning Prayer B

First Lesson: Exod 34:29-35

Here beginneth the twenty-ninth verse of the thirty-fourth chapter of the Book of Exodus.

29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And till Moses had done speaking with them, he put a vail on his face.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

Here endeth the first lesson.

Second Lesson: Rom 9:14-26

Here beginneth the fourteenth verse of the ninth chapter of the Epistle of St. Paul to the Romans.

14 What shall we say then? Is there unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

righteousness spring up together; I the LORD have created it.

⁹ Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

¹⁰ Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth?

¹¹ Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

¹² I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

¹³ I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

¹⁴ Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.

¹⁵ Verily thou art a God that hidest thyself, O God of Israel, the Saviour.

Here endeth the first lesson.

Second Lesson: Mark 9:2-13

Here beginneth the second verse of the ninth chapter of the Gospel according to St. Mark.

2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

Here endeth the second lesson.

Homily to be written

Evening Prayer A

First Lesson: Isa 45:1-15

Here beginneth the forty-fifth chapter of the Prophet Isaiah.

Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

²I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

³And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.

⁴For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

⁵I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

⁶That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.

⁷I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

⁸Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let