

Morning Prayer

Tuesday, July 20



Opening Sentence

Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my strength and my redeemer. *Psalm 19:14*

Confession

Let us confess our sins against God and our neighbor.

Most merciful God,

we confess that we have sinned against you

in thought, word, and deed,

by what we have done,

and by what we have left undone.

We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

that we may delight in your will,

and walk in your ways,

to the glory of your Name. *Amen.*

Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. *Amen.*

Versicle and Response

Lord, open our lips.

And our mouth shall proclaim your praise.

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be forever. Amen.

Worship the Lord in the beauty of holiness:

Come let us adore him.

Venite

Come let us sing to the Lord;*

let us shout for joy to the Rock of our salvation.

Let us come before his presence with thanksgiving*

and raise a loud shout to him with psalms.

For the Lord is a great God,*

and a great King above all gods.

In his hand are the caverns of the earth,*

and the heights of the hills are his also.

The sea is his, for he made it,*

and his hands have molded the dry land.

Come, let us bow down, and bend the knee,*
and kneel before the Lord our Maker.
For he is our God,
and we are the people of his pasture and the sheep of his hand.*
Oh, that today you would hearken to his voice!
Glory be to the Father and to the Son,
And to the Holy Spirit.
As it was in the beginning, is now,
And will be forever. *Amen.*

Antiphon

Worship the Lord in the beauty of holiness:
Come let us adore him.

Psalm 45 *Eructavit cor meum*

¹ My heart is stirring with a noble song;
let me recite what I have fashioned for the king; *
my tongue shall be the pen of a skilled writer.
² You are the fairest of men; *
grace flows from your lips,
because God has blessed you forever.
³ Strap your sword upon your thigh, O mighty warrior, *
in your pride and in your majesty.
⁴ Ride out and conquer in the cause of truth *
and for the sake of justice.
⁵ Your right hand will show you marvelous things; *
your arrows are very sharp, O mighty warrior.
⁶ The peoples are falling at your feet, *
and the king's enemies are losing heart.
⁷ Your throne, O God, endures forever and ever, *
a scepter of righteousness is the scepter of your kingdom;
you love righteousness and hate iniquity.
⁸ Therefore God, your God, has anointed you *
with the oil of gladness above your fellows.
⁹ All your garments are fragrant with myrrh, aloes, and cassia, *
and the music of strings from ivory palaces makes you glad.
¹⁰ Kings' daughters stand among the ladies of the court; *
on your right hand is the queen,
adorned with the gold of Ophir.
¹¹ "Hear, O daughter; consider and listen closely; *
forget your people and your father's house.
¹² The king will have pleasure in your beauty; *
he is your master; therefore do him honor.
¹³ The people of Tyre are here with a gift; *
the rich among the people seek your favor."
¹⁴ All glorious is the princess as she enters; *
her gown is cloth-of-gold.
¹⁵ In embroidered apparel she is brought to the king; *
after her the bridesmaids follow in procession.
¹⁶ With joy and gladness they are brought, *

and enter into the palace of the king.

¹⁷ "In place of fathers, O king, you shall have sons; *
you shall make them princes over all the earth.

¹⁸ I will make your name to be remembered
from one generation to another; *
therefore nations will praise you forever and ever."

Gloria Patri

Glory be to the Father, and to the Son,
and to the Holy Ghost:
as it was in the beginning, is now,
and ever shall be.
World without end. Amen. *Amen.*

The Old Testament Lesson

1 Samuel 25:1-22

¹Now Samuel died; and all Israel assembled and mourned for him. They buried him at his home in Ramah. Then David got up and went down to the wilderness of Paran.

²There was a man in Maon, whose property was in Carmel. The man was very rich; he had three thousand sheep and a thousand goats. He was shearing his sheep in Carmel. ³Now the name of the man was Nabal, and the name of his wife Abigail. The woman was clever and beautiful, but the man was surly and mean; he was a Calebite. ⁴David heard in the wilderness that Nabal was shearing his sheep. ⁵So David sent ten young men; and David said to the young men, "Go up to Carmel, and go to Nabal, and greet him in my name. ⁶Thus you shall salute him: 'Peace be to you, and peace be to your house, and peace be to all that you have. ⁷I hear that you have shearers; now your shepherds have been with us, and we did them no harm, and they missed nothing, all the time they were in Carmel. ⁸Ask your young men, and they will tell you. Therefore, let my young men find favor in your sight; for we have come on a feast day. Please give whatever you have at hand to your servants and to your son David.'" ⁹When David's young men came, they said all this to Nabal in the name of David; and then they waited. ¹⁰But Nabal answered David's servants, "Who is David? Who is the son of Jesse? There are many servants today who are breaking away from their masters. ¹¹Shall I take my bread and my water and the meat that I have butchered for my shearers, and give it to men who come from I do not know where?"

¹²So David's young men turned away and came back and told him all this. ¹³David said to his men, "Every man strap on his sword!" And every one of them strapped on his sword; David also strapped on his sword; and about four hundred men went up after David, while two hundred remained with the baggage. ¹⁴But one of the young men told Abigail, Nabal's wife, "David sent messengers out of the wilderness to salute our master; and he shouted insults at them. ¹⁵Yet the men were very good to us, and we suffered no harm, and we never missed anything when we were in the fields, as long as we were with them; ¹⁶they were a wall to us both by night and by day, all the while we were with them keeping the sheep. ¹⁷Now therefore know this and consider what you should do; for evil has been decided against our master and against all his house; he is so ill-natured that no one can speak to him."

¹⁸Then Abigail hurried and took two hundred loaves, two skins of wine, five sheep ready dressed, five measures of parched grain, one hundred clusters of raisins, and two hundred cakes of figs. She loaded them on donkeys ¹⁹and said to her young men, "Go on ahead of me; I am coming after you." But she did not tell her husband Nabal. ²⁰As she rode on the donkey and came down under cover of the mountain, David and his men came down toward her; and she met them. ²¹Now David had said, "Surely it was in vain that I protected all that this fellow

has in the wilderness, so that nothing was missed of all that belonged to him; but he has returned me evil for good. ²²God do so to David and more also, if by morning I leave so much as one male of all who belong to him.”

The Word of the Lord.

Thanks be to God.

Canticle 13

A Song of Praise

Benedictus es, Domine

Song of the Three Young Men, 29-34

Glory to you, Lord God of our fathers; *

you are worthy of praise; glory to you.

Glory to you for the radiance of your holy Name; *

we will praise you and highly exalt you forever.

Glory to you in the splendor of your temple; *

on the throne of your majesty, glory to you.

Glory to you, seated between the Cherubim; *

we will praise you and highly exalt you forever.

Glory to you, beholding the depths; *

in the high vault of heaven, glory to you.

Glory to you, Father, Son, and Holy Spirit; *

we will praise you and highly exalt you forever.

The New Testament Lesson

Acts 14:1-18

¹The same thing occurred in Iconium, where Paul and Barnabas went into the Jewish synagogue and spoke in such a way that a great number of both Jews and Greeks became believers. ²But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brothers. ³So they remained for a long time, speaking boldly for the Lord, who testified to the word of his grace by granting signs and wonders to be done through them. ⁴But the residents of the city were divided; some sided with the Jews, and some with the apostles. ⁵And when an attempt was made by both Gentiles and Jews, with their rulers, to mistreat them and to stone them, ⁶the apostles learned of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding country; ⁷and there they continued proclaiming the good news.

⁸In Lystra there was a man sitting who could not use his feet and had never walked, for he had been crippled from birth. ⁹He listened to Paul as he was speaking. And Paul, looking at him intently and seeing that he had faith to be healed, ¹⁰said in a loud voice, “Stand upright on your feet.” And the man sprang up and began to walk. ¹¹When the crowds saw what Paul had done, they shouted in the Lycaonian language, “The gods have come down to us in human form!” ¹²Barnabas they called Zeus, and Paul they called Hermes, because he was the chief speaker. ¹³The priest of Zeus, whose temple was just outside the city, brought oxen and garlands to the gates; he and the crowds wanted to offer sacrifice. ¹⁴When the apostles Barnabas and Paul heard of it, they tore their clothes and rushed out into the crowd, shouting, ¹⁵“Friends, why are you doing this? We are mortals just like you, and we bring you good news, that you should turn from these worthless things to the living God, who made the heaven and the earth and the sea and all that is in them. ¹⁶In past generations he allowed all the nations to follow their own ways; ¹⁷yet he has not left himself without a witness in doing good giving you rains from heaven and fruitful seasons and filling you with food and your

hearts with joy.”¹⁸Even with these words, they scarcely restrained the crowds from offering sacrifice to them.

The Word of the Lord.

Thanks be to God.

Canticle 18

A Song to the Lamb

Dignus es

Revelation 4:11; 5:9-10, 13

Splendor and honor and kingly power *
are yours by right, O Lord our God,
For you created everything that is, *
and by your will they were created and have their being;
And yours by right, O Lamb that was slain, *
for with your blood you have redeemed for God,
From every family, language, people, and nation, *
a kingdom of priests to serve our God.
And so, to him who sits upon the throne, *
and to Christ the Lamb,
Be worship and praise, dominion and splendor, *
forever and forevermore.

The Gospel

Mark 4:21-34

²¹He said to them, “Is a lamp brought in to be put under the bushel basket, or under the bed, and not on the lampstand? ²²For there is nothing hidden, except to be disclosed; nor is anything secret, except to come to light. ²³Let anyone with ears to hear listen!” ²⁴And he said to them, “Pay attention to what you hear; the measure you give will be the measure you get, and still more will be given you. ²⁵For to those who have, more will be given; and from those who have nothing, even what they have will be taken away.”

²⁶He also said, “The kingdom of God is as if someone would scatter seed on the ground, ²⁷and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. ²⁸The earth produces of itself, first the stalk, then the head, then the full grain in the head. ²⁹But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.”

³⁰He also said, “With what can we compare the kingdom of God, or what parable will we use for it? ³¹It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; ³²yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.”

³³With many such parables he spoke the word to them, as they were able to hear it; ³⁴he did not speak to them except in parables, but he explained everything in private to his disciples.

The Word of the Lord.

Thanks be to God.

The Apostle's Creed

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only son, our Lord.

He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.

He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. *Amen.*

The Lord's Prayer

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. *Amen.*

Suffrages

Show us your mercy, O Lord;
And grant us your salvation.
Clothe your ministers with righteousness;
Let your people sing with joy.
Give peace, O Lord, in all the world;
For only in you can we live in safety.
Lord, keep this nation under your care;
And guide us in the way of justice and truth.
Let your way be known upon earth;
Your saving health among all nations.
Let not the needy, O Lord, be forgotten;
Nor the hope of the poor be taken away.
Create in us clean hearts, O God;
And sustain us with your Holy Spirit.

Collect of the Day

Almighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

For Mission

O God and Father of all, whom the whole heavens adore: Let the whole earth also worship you, all nations obey you, all tongues confess and bless you, and men and women everywhere love you and serve you in peace; through Jesus Christ our Lord. *Amen.*

Collect of Commemoration

O God, whose Spirit guides us into all truth and makes us free: Strengthen and sustain us as you did your servants Elizabeth, Amelia, Sojourner, and Harriet. Give us vision and courage to stand against oppression and injustice and all that works against the glorious liberty to which you call all your children; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, forever and ever. *Amen.*

Trinity Cycle of Prayer

Russell Bennett

Let us pray now for our own needs and those of others.

A Prayer of St. Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. *Amen.*

Benediction

Let us bless the Lord.

Thanks be to God.

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus forever and ever. *Amen. Ephesians 3:20, 21*

The Commemoration

Sojourner Truth (26 November 1883)

Sojourner Truth, originally known as Isabella, was born a slave in [New York](#) in about 1798. In 1826 she escaped with the aid of [Quaker Abolitionists](#), and became a street-corner evangelist and the founder of a shelter for homeless women. When she was travelling, and someone asked her name, she said "Sojourner," meaning that she was a citizen of heaven, and a wanderer on earth. She then gave her surname as "Truth," on the grounds that God was her Father, and His name was Truth. She spoke at numerous church gatherings, both black and white, quoting the Bible extensively from memory, and speaking against slavery and for an improved legal status for women. The speech for which she is best known is called, "[Ain't I a Woman?](#)" It was delivered in response to a male speaker who had been arguing that the refusal of votes for women was grounded in a wish to shelter women from the harsh realities of political life. She replied, with great effect, that she was a woman, and that society had not sheltered her. She became known as "the Miriam of the Latter Exodus."

Harriet Ross Tubman (10 March 1913)

Harriet Ross was born in 1820 in [Maryland](#). She was deeply impressed by the Bible narrative of God's deliverance of the Israelites out of slavery in Egypt, and it became the basis of her belief that it was God's will to deliver slaves in America out of their bondage, and that it was her duty to help accomplish this. In 1844, she escaped to [Canada](#), but returned to help others escape. Working with other [Abolitionists](#), chiefly white Quakers, she made at least nineteen excursions into Maryland in the 1850's, leading more than 300 slaves to freedom. During the [War of 1861-5](#), she joined the Northern Army as a cook and a nurse and a spy, and on one occasion led a raid that freed over 750 slaves. After the war, she worked to shelter orphans and elderly poor persons, and to advance the status of women and blacks. She became known as "the Moses of her People."

Elizabeth Cady Stanton (26 October 1902)

Mrs. Stanton was born in 1815 and reared in the [Presbyterian Church](#). She found the Calvinist [doctrine of predestination](#) dismaying, and rebelled against it. She denounced the clergy of her day for not upholding women's rights, but as she travelled giving speeches on the subject, she found no lack of pulpits available to her. She undertook to write what she called a Women's Bible. It never got beyond a series of notes on selected Biblical passages. For example, she quotes the passage in Genesis where we are told that Noah's Ark had only one window, and remarks that if a woman had been consulted, the Ark would have been better designed.

Reading Mrs. Stanton's life and works, I have an uncomfortable feeling that she was interested in "religion" only as a potential ally or opponent in her campaign for women's political equality. I once spent some time in a congregation where the preacher never mentioned God or Christ except when they could be quoted in support of the preacher's political agenda. It was not a good experience. For me, reading about Mrs Stanton moves me, not to say, "Lord, give me the grace to follow you, as you did to Mrs. Stanton," but rather, "Lord do I do that? Do I think of you as there to carry out my agenda? If so, then help me to recognize it and to stop it." Meanwhile, if we think that the abolition of slavery and the recognition of women's right to own property are in accordance with justice, and are accordingly good things, then we can thank God for accomplishing good through Mrs Stanton and others. "It is enough to be sure of the deed. Our courteous Lord will deign to redeem the motive." ([Julian of Norwich](#))

Amelia Jenks Bloomer (30 December 1894)

Amelia Jenks was born in [New York in 1818](#), reared as a [Presbyterian](#), and as a young woman became an activist for the anti-slavery, anti-alcohol, and [women's votes movements](#). One of

her concerns has made her name a part of the language. In her day, women's fashions encouraged tightly laced waists, involving severe health problems. (The fashions were denounced in 1728 by [William Law](#) (9 April).) The fashion also called for skirts trailing the ground, an arrangement that made it difficult to keep the skirts reasonably clean, especially since the streets were full of horses. Mrs. Bloomer designed a [women's costume](#) featuring what are known as Turkish pants, or harem pants (remember the television show I Dream of Jeannie), loose baggy trousers gathered into tight bands at the ankles and waist. Over these she wore a mid-calf-length skirt. It seems a thoroughly modest garb, but it excited indignation and ridicule. (At least well into the 1940's, women's underpants, and women's baggy outer pants worn for athletics, were known as "bloomers.")

Mrs. Bloomer and her husband eventually settled in [Council Bluffs, Iowa](#), where she worked to promote churches, schools, libraries, and progressive and reform movements. On one occasion she said:

"The same Power that brought the slave out of bondage will, in His own good time and way, bring about the emancipation of women, and make her the equal in power and dominion that she was in the beginning."