

Morning Prayer

Monday, October 11



Opening Sentence

I was glad when they said to me, "Let us go to the house of the Lord." *Psalm 122:1*

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.

The Earth is the Lord's for he made it:

Come let us adore him.

Jubilate

Be joyful in the Lord, all you lands;
serve the Lord with gladness
and come before his presence with a song.

Know this: the Lord himself is God;
he himself has made us, and we are his;
we are his people and the sheep of his pasture.

Enter his gates with thanksgiving;
go into his courts with praise;
give thanks to him and call upon his Name.

For the Lord is good;
his mercy is everlasting;
and his faithfulness endures from age to age.

Antiphon

The Earth is the Lord's for he made it:
Come let us adore him.

Psalm 1 *Beatus vir qui non abiit*

¹ Happy are they who have not walked in the counsel of
the wicked, *

nor lingered in the way of sinners,
nor sat in the seats of the scornful!

² Their delight is in the law of the Lord, *
and they meditate on his law day and night.

³ They are like trees planted by streams of water,
bearing fruit in due season, with leaves that do not wither; *
everything they do shall prosper.

⁴ It is not so with the wicked; *
they are like chaff which the wind blows away.

⁵ Therefore the wicked shall not stand upright when
judgment comes, *

nor the sinner in the council of the righteous.

⁶ For the Lord knows the way of the righteous, *
but the way of the wicked is doomed.

Psalm 2 *Quare fremuerunt gentes?*

¹ Why are the nations in an uproar? *

Why do the peoples mutter empty threats?

² Why do the kings of the earth rise up in revolt,
and the princes plot together, *
against the Lord and against his Anointed?

³ "Let us break their yoke," they say; *
"let us cast off their bonds from us."

⁴ He whose throne is in heaven is laughing; *
the Lord has them in derision.

⁵ Then he speaks to them in his wrath, *
and his rage fills them with terror.

⁶ "I myself have set my king *
upon my holy hill of Zion."

⁷ Let me announce the decree of the Lord: *
he said to me, "You are my Son;
this day have I begotten you.

⁸ Ask of me, and I will give you the nations for
your inheritance *
and the ends of the earth for your possession.

⁹ You shall crush them with an iron rod *
and shatter them like a piece of pottery."

¹⁰ And now, you kings, be wise; *
be warned, you rulers of the earth.

¹¹ Submit to the Lord with fear, *
and with trembling bow before him;

¹² Lest he be angry and you perish; *

for his wrath is quickly kindled.

¹³ Happy are they all *
who take refuge in him!

Psalm 3 *Domine, quid multiplicati*

¹ Lord, how many adversaries I have! *
how many there are who rise up against me!
² How many there are who say of me, *
"There is no help for him in his God."
³ But you, O Lord, are a shield about me; *
you are my glory, the one who lifts up my head.

⁴ I call aloud upon the Lord, *
and he answers me from his holy hill;
⁵ I lie down and go to sleep; *
I wake again, because the Lord sustains me.

⁶ I do not fear the multitudes of people *
who set themselves against me all around.
⁷ Rise up, O Lord; set me free, O my God; *
surely, you will strike all my enemies across the face,
you will break the teeth of the wicked.

⁸ Deliverance belongs to the Lord. *
Your blessing be upon your people!

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

Jeremiah 36:11-26

¹When Micaiah son of Gemariah son of Shaphan heard all the words of the Lord from the scroll, ²he went down to the king's house, into the secretary's chamber; and all the officials were sitting there: Elishama the secretary, Delaiah son of Shemaiah, Elnathan son of Achbor, Gemariah son of Shaphan, Zedekiah son of Hananiah, and all the officials. ³And Micaiah told them all the words that he had heard, when Baruch read the scroll in the hearing of the people. ⁴Then all the officials sent Jehudi son of Nethaniah son of Shelemiah son of Cushi to say to Baruch, "Bring the scroll that you read in the hearing of the people and come." So, Baruch son of Neriah took the scroll in his hand and came to them. ⁵And they said to him, "Sit down and read it to us." So, Baruch read it to them. ⁶When they heard all the words, they turned to one another in alarm, and said to Baruch, "We certainly must report all these words to the king." ⁷Then they questioned Baruch, "tell us now, how did you write all these words? Was it at his dictation?" ⁸Baruch answered them, "He dictated all these words to me, and I wrote them with ink on the scroll." ⁹Then the officials said to Baruch, "Go and hide, you and Jeremiah, and let no one know where you are."

¹⁰Leaving the scroll in the chamber of Elishama the secretary, they went to the court of the king; and they reported all the words to the king. ¹¹Then the king sent Jehudi to get the scroll, and he took it from the chamber of Elishama the secretary; and Jehudi read it to the king and all the officials who stood beside the king. ¹²Now the king was sitting in his winter apartment

(it was the ninth month), and there was a fire burning in the brazier before him. ²³As Jehudi read three or four columns, the king would cut them off with a penknife and throw them into the fire in the brazier, until the entire scroll was consumed in the fire that was in the brazier. ²⁴Yet neither the king, nor any of his servants who heard all these words, was alarmed, nor did they tear their garments. ²⁵Even when Elnathan and Delaiah and Gemariah urged the king not to burn the scroll, he would not listen to them. ²⁶And the king commanded Jerahmeel the king's son and Seraiah son of Azriel and Shelemiah son of Abdeel to arrest the secretary Baruch and the prophet Jeremiah. But the Lord hid them.

The Word of the Lord.

Thanks be to God.

Canticle 9

The First Song of Isaiah

Ecce, Deus

Isaiah 12:2-6

Surely, it is God who saves me; *

I will trust in him and not be afraid.

For the Lord is my stronghold and my sure defense, *
and he will be my Savior.

Therefore you shall draw water with rejoicing *
from the springs of salvation.

And on that day you shall say, *

Give thanks to the Lord and call upon his Name;

Make his deeds known among the peoples; *

see that they remember that his Name is exalted.

Sing the praises of the Lord, for he has done great things, *
and this is known in all the world.

Cry aloud, inhabitants of Zion, ring out your joy, *

for the great one in the midst of you is the Holy One of Israel.

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.*

The New Testament Lesson

1 Corinthians 13:(1-3)4-13

¹³If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. ²And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, to remove mountains, but do not have love, I am nothing. ³If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

⁴Love is patient; love is kind; love is not envious or boastful or arrogant ⁵or rude. It does not insist on its own way; it is not irritable or resentful; ⁶it does not rejoice in wrongdoing but rejoices in the truth. ⁷It bears all things, believes all things, hopes all things, endures all things.

⁸Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. ⁹For we know only in part, and we prophesy only in part; ¹⁰but when the complete comes, the partial will come to an end. ¹¹When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. ¹²For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. ¹³And now faith, hope, and love abide, these three; and the greatest of these is love.

The Word of the Lord.

Thanks be to God.

Canticle 19

The Song of the Redeemed

Magna et mirabilia

Revelation 15:3-4

O ruler of the universe, Lord God,
great deeds are they that you have done, *
surpassing human understanding.
Your ways are ways of righteousness and truth, *
O King of all the ages.
Who can fail to do you homage, Lord,
and sing the praises of your Name? *
for you only are the holy One.
All nations will draw near and fall down before you, *
because your just and holy works have been revealed.
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.*

The Gospel

Matthew 10:5-15

⁵These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, ⁶but go rather to the lost sheep of the house of Israel. ⁷As you go, proclaim the good news, 'The kingdom of heaven has come near.' ⁸Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. ⁹Take no gold, or silver, or copper in your belts, ¹⁰no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. ¹¹Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. ¹²As you enter the house, greet it. ¹³If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. ¹⁴If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. ¹⁵Truly I tell you; it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.

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

Save your people, Lord, and bless your inheritance;
Govern and uphold them, now and always.
Day by day we bless you;
We praise your Name forever.
Lord, keep us from all sin today;
Have mercy on us, Lord, have mercy.
Lord, show us your love and mercy;
For we put our trust in you.
In you, Lord, is our hope;
And we shall never hope in vain.

Collect of the Day

Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

For Mission

O God, you have made of one blood all the peoples of the earth and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you; bring the nations into your fold; pour out your Spirit upon all flesh and hasten the coming of your kingdom; through Jesus Christ our Lord. *Amen.*

Collect of Commemoration

O God, who has made of one blood all the peoples of the earth, and sent your Son to preach peace to those who are far off and to those who are near: Grant that we, following the

example of your servant Philip, may bring your Word to those who seek you for the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, now and forever. *Amen.*

Trinity Cycle of Prayer

Nancy Feindt

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.

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. *Amen. Romans 15:13*

The Commemoration

In the sixth chapter of Acts, we read that the Apostles commissioned seven men in the congregation at Jerusalem to supervise the church's ministry to the needs of its widows and other poor. (This is generally considered to be the beginning of the office of Deacon in the Church, although the Scriptures do not use this term in referring to the original seven men.) Two of these have gained lasting fame. One was Stephen, who became the Church's first martyr. The other was Philip, whose story we find in Acts 8:5-40; 21:8-9. After the death of Stephen, there was a general persecution of the Church at Jerusalem, and many Christians fled to escape it. Philip fled to Samaria, where he preached the Gospel to the Samaritans, a group who had split off from the Jewish people about six centuries earlier, had intermarried with other peoples, and were considered outsiders by most Jews. They received the message with eagerness, and soon Peter and John came to Samaria to bless the new converts. After this, Philip was sent by God to walk along the road from Jerusalem southwest to Gaza, where he met a eunuch (a term meaning literally a castrated man, but also used to mean simply an official of a royal court) of the Queen of Ethiopia (probably meaning Nubia -- what we now call the Sudan), returning home after worshipping in Jerusalem. The man was reading from Isaiah 53 ("He was wounded for our transgressions"), and Philip told him about Jesus, and persuaded him that the words were a prophecy of the saving work of Jesus. The man was baptized, and went on his way rejoicing, while Philip went north to Caesarea, the major seaport of Israel, and its secular capital.

When Paul (accompanied by Luke) was going up to Jerusalem for the last time, he paused at Caesarea and spent several days with Philip. (This may be the source of some of the information Luke used in writing the early chapters of Acts.) We are told that Philip had four daughters who prophesied. (This is relevant to discussions of the role of women in the Church.)

Was Philip the Deacon the same person as Philip the Apostle (see 1 May)?

No, they were different. There were Twelve Apostles, and they said, "Our work is to preach the Gospel, not to administer the budget. Choose seven men to administer the budget."

Obviously, they meant seven men other than themselves.

Moreover, when Philip went to Samaria, and preached and made converts, he baptized them, but none of them received the Holy Spirit. It was not until Peter and John came from Jerusalem and laid hands on them that they received the Spirit. Surely this means that Philip was not an Apostle--not one of the Twelve.

Yes, they were the same person.

We have ancient testimony identifying them. Papias of Hierapolis, a second-century writer who had spoken with some of the apostles, speaks of the Philip of Acts 21 as one of the Apostles. Polycrates, a second-century bishop of Ephesus, says that Philip, "one of the Twelve", was buried at Hierapolis along with two aged virgin daughters of his, and that a third daughter, a prophetess, was buried at Ephesus. It seems unlikely that two Philips would both have unmarried daughters of whom at least one was known as a prophetess.

If eleven of the Twelve Apostles refused the work of administering the church's welfare program, but one, for special reasons, accepted it, it is not clear that Luke would have felt bound to point this out. The Jerusalem community may have thought it desirable to have one man serve both as one of the Twelve and one of the Seven, so as to provide a link, a liason, between the two groups. Philip, who specifically named in John's account of the feeding of the Five Thousand (John 6:5), is likely to have had special abilities in organizing the feeding of the hungry, and related matters. Moreover, the Seven were originally appointed because the Greek-speaking Jews complained that their widows were being neglected. Philip had a Greek name ("lover of horses"), which at least suggests some kind of Hellenistic element in his background. Even more to the point, we note that earlier, when a group of Greek-speaking Jews wanted a chance to speak with Jesus, they went first to Philip (Jn 12:20f).

Clearly Philip was a good choice for dealing with Hellenists.

As for the objection that Philip's Samaritan converts receive the laying on of hands, not from Philip, but from Peter and John, it must be noted that Peter and John were there specifically as representatives of the Apostles gathered at Jerusalem. It may very well be that Philip wanted to make sure that the receiving of a group of Samaritans into the Church, a gesture certain to stir up violent emotions in some Christians, had the official support of the College of Apostles.