

Morning Prayer

Tuesday, November 23



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. Alleluia.

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!

Antiphon

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

Psalm 121 *Levavi oculos*

¹I lift up my eyes to the hills; *
from where is my help to come?
²My help comes from the Lord, *
the maker of heaven and earth.
³He will not let your foot be moved *
and he who watches over you will not fall asleep.
⁴Behold, he who keeps watch over Israel *
shall neither slumber nor sleep;
⁵The Lord himself watches over you; *
the Lord is your shade at your right hand,
⁶So that the sun shall not strike you by day, *
nor the moon by night.
⁷The Lord shall preserve you from all evil; *
it is he who shall keep you safe.
⁸The Lord shall watch over your going out and
your coming in, *
from this time forth forevermore.

Psalm 122 *Ltatus sum*

¹I was glad when they said to me, *
"Let us go to the house of the Lord."
²Now our feet are standing *
within your gates, O Jerusalem.
³Jerusalem is built as a city *
that is at unity with itself;
⁴To which the tribes go up,
the tribes of the Lord, *
the assembly of Israel,
to praise the Name of the Lord.
⁵For there are the thrones of judgment, *
the thrones of the house of David.
⁶Pray for the peace of Jerusalem: *
"May they prosper who love you."
⁷Peace be within your walls *
and quietness within your towers.
⁸For my brethren and companions' sake, *
I pray for your prosperity.
⁹Because of the house of the Lord our God, *
I will seek to do you good."

Psalm 123 *Ad te levavi oculos meos*

¹To you I lift up my eyes, *

to you enthroned in the heavens.

²As the eyes of servants look to the hand of their masters, *

and the eyes of a maid to the hand of her mistress,

³So our eyes look to the Lord our God, *

until he show us his mercy.

⁴Have mercy upon us, O Lord, have mercy, *

for we have had more than enough of contempt,

⁵Too much of the scorn of the indolent rich, *

and of the derision of the proud.

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

Nahum 1:1-13

¹An oracle concerning Nineveh. The book of the vision of Nahum of Elkosh.

²A jealous and avenging God is the Lord, the Lord is avenging and wrathful; the Lord takes vengeance on his adversaries and rages against his enemies. ³The Lord is slow to anger but great in power, and the Lord will by no means clear the guilty. His way is in whirlwind and storm, and the clouds are the dust of his feet. ⁴He rebukes the sea and makes it dry, and he dries up all the rivers, Bashan and Carmel wither, and the bloom of Lebanon fades. ⁵The mountains quake before him, and the hills melt; the earth heaves before him, the world and all who live in it. ⁶Who can stand before his indignation? Who can endure the heat of his anger? His wrath is poured out like fire, and by him the rocks are broken in pieces. ⁷The Lord is good, a stronghold in a day of trouble; he protects those who take refuge in him, ⁸even in a rushing flood. He will make a full end of his adversaries and will pursue his enemies into darkness.

⁹Why do you plot against the Lord? He will make an end; no adversary will rise up

twice. ¹⁰Like thorns they are entangled, like drunkards they are drunk; they are consumed like dry straw. ¹¹From you one has gone out who plots evil against the Lord, who counsels

wickedness. ¹²Thus says the Lord, "Though they are at full strength and many, they will be cut off and pass away. Though I have afflicted you, I will afflict you no more. ¹³And now I will

break off his yoke from you and snap the bonds that bind you."

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

1 Peter 1:13-25

¹³Therefore prepare your minds for action; discipline yourselves; set all your hope on the grace that Jesus Christ will bring you when he is revealed. ¹⁴Like obedient children, do not be conformed to the desires that you formerly had in ignorance. ¹⁵Instead, as he who called you is holy, be holy yourselves in all your conduct; ¹⁶for it is written, "You shall be holy, for I am holy." ¹⁷If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. ¹⁸You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, ¹⁹but with the precious blood of Christ, like that of a lamb without defect or blemish. ²⁰He was destined before the foundation of the world but was revealed at the end of the ages for your sake. ²¹Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God. ²²Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart. ²³You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God.

²⁴For "All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, ²⁵but the word of the Lord endures forever." That word is the good news that was announced to you.

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

Matthew 19:13-22

¹³Then little children were being brought to him in order that he might lay his hands on them and pray. The disciples spoke sternly to those who brought them; ¹⁴but Jesus said, "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs." ¹⁵And he laid his hands on them and went on his way.

¹⁶Then someone came to him and said, "Teacher, what good deed must I do to have eternal life?" ¹⁷And he said to him, "Why do you ask me about what is good? There is only one who is good. If you wish to enter into life, keep the commandments." ¹⁸He said to him, "Which ones?" And Jesus said, "You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; ¹⁹Honor your father and mother; also, You shall love your neighbor as yourself." ²⁰The young man said to him, "I have kept all these; what do I still lack?" ²¹Jesus said to him, "If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me." ²²When the young man heard this word, he went away grieving, for he had many possessions.

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 and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule, 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

Almighty God, who chose your servant Clement of Rome to recall the church in Corinth to obedience and stability: Grant that your church may be grounded and settled in your truth by the indwelling of the Holy Spirit; reveal to it what is not yet known; fill up what is lacking; confirm what has already been revealed; and keep it blameless in your service; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, forever and ever. *Amen.*

Trinity Cycle of Prayer

Heather Karagias, Mary McGrath

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

Clement is counted as the third bishop of Rome (after the apostles). His predecessors are Linus and Cletus (or Anacletus, or Anencletus), about whom almost nothing is known. They are simply names on a list. Clement is a little more than this, chiefly because he wrote a letter to the Corinthians, which was highly valued by the early church, and has been preserved to the present day. The letter itself does not carry his name but is merely addressed from the congregation at Rome to the congregation at Corinth. However, a letter from Corinth to Rome a few decades later refers to "the letter we received from your bishop Clement, which we still read regularly." Other early writers are unanimous in attributing the letter to Clement. Perhaps because this letter made his name familiar, he has had an early anonymous sermon (commonly called II Clement) attributed to him and is a character in some early religious romances (e.g., the Clementine Recognitions). One story about Clement is that he was put to death by being tied to an anchor and thrown into the sea. Accordingly, he is often depicted with an anchor, and many churches in port towns intended to minister chiefly to mariners are named for him.

The *Epistle of Clement to the Corinthians* (also called I Clement) can be found in collections of [the writings of the Apostolic Fathers](#), such as the Penguin Paperback *Early Christian Writings*, translated by Maxwell Staniforth. The letter is commonly dated around 96 AD, but an earlier date is suggested by John Robinson in his *Redating the New Testament*. The letter is occasioned by the fact that a group of Christians at Corinth had banded together against their leaders and had deposed them from office. Clement writes to tell them that they have behaved badly, and to remind them of the importance of Christian unity and love. He speaks at length of the way in which each kind of official in the church has his own function for the good of the whole. The letter is an important witness to the early Christian understanding of Church government, but an ambiguous witness in that we are never told precisely why the Corinthians had deposed their leaders, and therefore the letter can be read as saying that presbyters ought not to be deposed without reasonable grounds, or as saying that they cannot be deposed on any grounds at all.

The letter refers only to the presbyters of Corinth and makes no reference to the bishop of Corinth. Moreover, there is no mention of a bishop at Rome--the letter is sent as from the Church at Rome collectively, and Clement's name does not appear. From this, some have inferred that the office of bishop had not yet developed at either Rome or Corinth, and that in

both congregations the office of presbyter was the highest office known. A probable alternate explanation, however, is that the troubles in Corinth had arisen when the bishop of that congregation had died, and the congregation had split into factions, none containing both a majority of the presbyters and a majority of the congregation.

The letter makes no apology for intervening in what might be thought an internal affair of the congregation at Corinth. On the contrary, the writer apologizes for the delay in commenting, as if an earlier intervention might have been expected. From this, some have inferred that, even at this early date (96 AD or, some think, earlier), when the Apostle John was perhaps still alive, the authority and jurisdiction of the Roman congregation over every other congregation of the Christian Church was already universally conceded. However, a perfectly reasonable alternative explanation is that the congregation at Corinth, torn by division, had agreed to settle their disputes by inviting another congregation, or the head of another congregation, to act as arbitrator. This would be a reasonable thing to do, and the choice of Rome as that congregation was natural, partly because of the prestige of the city, and the prestige of one of the largest congregations in the Church, and because the Corinth of Clement's day had been built as a Roman colony, with a special dependence directly on the city of Rome (a civil relation that might affect the habits of thought of the Corinthians on matters ecclesiastical as well), but also because Rome was far enough away so that it could be assumed to be impartial and not affected by local personalities.

From Clement's Letter to the Corinthians:

Let the one truly possessed by the love of Christ keep his commandments. Who can express the binding power of divine love? Who can find words for the splendor of its beauty? Beyond all description are the heights to which it lifts us. Love unites us to God; "it cancels innumerable sins," has no limits to its endurance, bears everything patiently. Love is neither servile nor arrogant. It does not provoke schisms or form cliques, but always acts in harmony with others. By it all God's chosen ones have been sanctified; without it, it is impossible to please him. Out of love the Lord took us to himself; because he loved us and it was God's will, our Lord Jesus Christ gave his life's blood for us -- he gave his body for our body, his soul for our soul.

See then, beloved, what a great and wonderful thing love is, and how inexpressible its perfection. Who are worthy to possess it unless God makes them so? To him therefore we must turn, begging of his mercy that there may be found in us a love free from human partiality and beyond reproach. Every generation from Adam's time to ours has passed away; but those who by God's grace were made perfect in love and have a dwelling now among the saints, and when at last the kingdom of Christ appears, they will be revealed. "Take shelter in your rooms for a little while," says Scripture, "until my wrath subsides. Then I will remember the good days and will raise you from your graves."

Happy are we, beloved, if love enables us to live in harmony and in the observance of God's commandments, for then it will also gain for us the remission of our sins. Scripture pronounces "happy those whose transgressions are pardoned, whose sins are forgiven. Happy the one," it says, "to whom the Lord imputes no fault, on whose lips there is no guile." This is the blessing given those whom God has chosen through Jesus Christ our Lord. To him be glory forever and ever.

* * * * *

Let us fix our attention on the blood of Christ and recognize how precious it is to God his Father, since it was shed for our salvation and brought the grace of repentance to all the world.

If we review the various ages of history, we will see that in every generation the Lord has "offered the opportunity of repentance" to any who were willing to turn to him. When Noah preached God's message of repentance, all who listened to him were saved. Jonah told the

Ninevites they were going to be destroyed, but when they repented, their prayers gained God's forgiveness for their sins, and they were saved, even though they were not of God's people.

Under the inspiration of the Holy Spirit, the ministers of God's grace have spoken of repentance; indeed, the Master of the whole universe himself spoke of repentance with an oath: "As I live," says the Lord, "I do not wish the death of the sinner but the sinner's repentance." He added this evidence of his goodness: "House of Israel, repent of your wickedness. Tell my people: If their sins should reach from earth to heaven, if they are brighter than scarlet and blacker than sackcloth, you need only turn to me with your whole heart and say, 'Father,' and I will listen to you as to a holy people."

In other words, God wanted all his beloved ones to have the opportunity to repent and he confirmed this desire by his own almighty will. That is why we should obey his sovereign and glorious will and prayerfully entreat his mercy and kindness. We should be suppliant before him and turn to his compassion, rejecting empty works and quarreling and jealousy which only lead to death.

We should be humble in mind, putting aside all arrogance, pride, and foolish anger. Rather, we should act in accordance with the Scriptures, as the Holy Spirit says: "The wise must not glory in wisdom nor the strong in strength nor the rich in riches. Rather, let the one who glories glory in the Lord, by seeking him and doing what is right and just." Recall especially what the Lord Jesus said when he taught gentleness and forbearance. "Be merciful," he said, "so that you may have mercy shown to you. Forgive, so that you may be forgiven. As you treat others, so you will be treated. As you give, so you will receive. As you judge, so you will be judged. As you are kind to others, so you will be treated kindly. The measure of your giving will be the measure of your receiving."

Let these commandments and precepts strengthen us to live in humble obedience to his sacred words. As Scripture asks: "Whom shall I look upon with favor except the humble, peaceful one who trembles at my words?"

Sharing then in the heritage of so many vast and glorious achievements, let us hasten toward the goal of peace, set before us from the beginning. Let us keep our eyes firmly fixed on the Father and Creator of the whole universe and hold fast to his splendid and transcendent gifts of peace and all his blessings.