

Morning Prayer

Wednesday, September 21



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.*

Invitatory and Psalter

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.

Antiphon

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

Psalm 119:97-120

Mem Quomodo dilexi!

⁹⁷Oh, how I love your law! *
all the day long it is in my mind.
⁹⁸Your commandment has made me wiser than my enemies, *
and it is always with me.
⁹⁹I have more understanding than all my teachers, *
for your decrees are my study.
¹⁰⁰I am wiser than the elders, *
because I observe your commandments.
¹⁰¹I restrain my feet from every evil way, *
that I may keep your word.
¹⁰²I do not shrink from your judgments, *
because you yourself have taught me.
¹⁰³How sweet are your words to my taste! *
they are sweeter than honey to my mouth.
¹⁰⁴Through your commandments I gain understanding; *
therefore I hate every lying way.

Nun Lucerna pedibus meis

¹⁰⁵Your word is a lantern to my feet *
and a light upon my path.
¹⁰⁶I have sworn and am determined *
to keep your righteous judgments.
¹⁰⁷I am deeply troubled; *
preserve my life, O Lord, according to your word.
¹⁰⁸Accept, O Lord, the willing tribute of my lips, *
and teach me your judgments.
¹⁰⁹My life is always in my hand, *
yet I do not forget your law.
¹¹⁰The wicked have set a trap for me, *
but I have not strayed from your commandments.
¹¹¹Your decrees are my inheritance forever; *
truly, they are the joy of my heart.
¹¹²I have applied my heart to fulfill your statutes *
forever and to the end.

Samekh Iniquos odio habui

¹¹³I hate those who have a divided heart, *
but your law do I love.
¹¹⁴You are my refuge and shield; *
my hope is in your word.
¹¹⁵Away from me, you wicked! *
I will keep the commandments of my God.

¹¹⁶Sustain me according to your promise, that I may live, *
and let me not be disappointed in my hope.
¹¹⁷Hold me up, and I shall be safe, *
and my delight shall be ever in your statutes.
¹¹⁸You spurn all who stray from your statutes; *
their deceitfulness is in vain.
¹¹⁹In your sight all the wicked of the earth are but dross; *
therefore I love your decrees.
¹²⁰My flesh trembles with dread of you; *
I am afraid of your judgments.
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 First Lesson

A reading from Isaiah 8:11-20

¹¹For the Lord spoke thus to me while his hand was strong upon me and warned me not to walk in the way of this people, saying: ¹²Do not call conspiracy all that this people call conspiracy, and do not fear what it fears, or be in dread. ¹³But the Lord of hosts, him you shall regard as holy; let him be your fear and let him be your dread. ¹⁴He will become a sanctuary, a stone one strikes against; for both houses of Israel, he will become a rock one stumbles over—a trap and a snare for the inhabitants of Jerusalem. ¹⁵And many among them shall stumble; they shall fall and be broken; they shall be snared and taken.

¹⁶Bind up the testimony, seal the teaching among my disciples. ¹⁷I will wait for the Lord, who is hiding his face from the house of Jacob, and I will hope in him. ¹⁸See, I and the children whom the Lord has given me are signs and portents in Israel from the Lord of hosts, who dwells on Mount Zion. ¹⁹Now if people say to you, "Consult the ghosts and the familiar spirits that chirp and mutter; should not a people consult their gods, the dead-on behalf of the living, ²⁰for teaching and for instruction?" Surely, those who speak like this will have no dawn!

The Word of the Lord.

Thanks be to God.

Psalm 11 The Third Song of Isaiah *Surge, illuminare*
Isaiah 60:1-3, 11a, 14c, 18-19

Arise, shine, for your light has come, *
and the glory of the Lord has dawned upon you.
For behold, darkness covers the land; *
deep gloom enshrouds the peoples.
But over you the Lord will rise, *
and his glory will appear upon you.
Nations Will stream to your light, *
and kings to the brightness of your dawning.
Your gates will always be open; *
by day or night they will never be shut.
They will call you, The City of the Lord, *
The Zion of the Holy One of Israel.
Violence will no more be heard in your land, *
ruin or destruction within your borders.
You will call your walls, Salvation, *

and all your portals, Praise.
The sun will no more be your light by day; *
by night you will not need the brightness of the moon.
The Lord will be your everlasting light, *
and your God will be your glory.
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 Second Lesson

A reading from Romans 10:1-15

¹Brothers and sisters, my heart's desire and prayer to God for them is that they may be saved. ²I can testify that they have a zeal for God, but it is not enlightened. ³For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they have not submitted to God's righteousness. ⁴For Christ is the end of the law so that there may be righteousness for everyone who believes. ⁵Moses writes concerning the righteousness that comes from the law, that "the person who does these things will live by them." ⁶But the righteousness that comes from faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) ⁷or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). ⁸But what does it say? "The word is near you, on your lips and in your heart" (that is, the word of faith that we proclaim); ⁹because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. ¹⁰For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. ¹¹The scripture says, "No one who believes in him will be put to shame."

¹²For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. ¹³For, "Everyone who calls on the name of the Lord shall be saved." ¹⁴But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? ¹⁵And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

The Word of the Lord.

Thanks be to God.

Psalm 16 The Song of Zechariah *Benedictus Dominus Deus*

Luke 1:68-79

Blessed be the Lord, the God of Israel; *
he has come to his people and set them free.
He has raised up for us a mighty savior, *
born of the house of his servant David.
Through his holy prophets he promised of old,
that he would save us from our enemies, *
from the hands of all who hate us.
He promised to show mercy to our fathers *
and to remember his holy covenant.
This was the oath he swore to our father Abraham, *
to set us free from the hands of our enemies,
Free to worship him without fear, *
holy and righteous in his sight
all the days of our life.
You, my child, shall be called the prophet of the Most High, *

for you will go before the Lord to prepare his way,
To give his people knowledge of salvation *
by the forgiveness of their sins.
In the tender compassion of our God *
the dawn from on high shall break upon us,
To shine on those who dwell in darkness and the
shadow of death, *
and to guide our feet into the way of peace.
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 Apostles' 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 Prayers

The Lord be with you.
And also with you.
Let us pray.

The Lord's Prayer

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,

and the power, and the glory,
forever and ever. *Amen.*

The 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: Saint Matthew

We thank you, heavenly Father, for the witness of your apostle and evangelist Matthew to the Gospel of your Son our Savior; and we pray that, after his example, we may with ready wills and hearts obey the calling of our Lord to follow him; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

For Mission

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. *Amen.*

Trinity Cycle of Prayer

Nancy McCarthy

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.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit,
be with us all evermore. *Amen. 2 Corinthians 13:14*

The Commemoration

One day Jesus was walking and saw a tax collector named Matthew sitting at a tax-collection post, and said to him, "Follow me." And Matthew stood up and followed Him and became one of His twelve apostles. (See Matthew 9:9-13 = Mark 2:13-17 = Luke 5:27-32)

Tax collectors in those days were social outcasts.

Devout Jews avoided them because they were usually dishonest (the job carried no salary, and they were expected to make their profits by cheating the people from whom they collected taxes).

Patriotic and nationalistic Jews hated them because they were agents of the Roman government, the conquerors, and hated them with a double hatred if (like Matthew) they were Jews, because they had gone over to the enemy, had betrayed their own people for money.

Thus, throughout the Gospels, we find tax collectors (publicans) mentioned as a standard type of sinful and despised outcast.

Matthew brought many of his former associates to meet Jesus, and social outcasts in general were shown that the love of Jesus extended even to them.

(Jesus numbered among his disciples' persons of widely different backgrounds. They included not only Matthew, a former agent of the Roman government, but Simon the Zealot -- not to be confused with Simon Peter). Josephus tells us that the Zealots were fanatical nationalists, determined to drive out the Romans by guerrilla tactics, ambushes, assassinations, terrorist methods, or whatever worked. Their motto was, "No king but Messiah, no tax but the Temple, no friend but the Zealot." It is not clear that Simon was, or had been, a member of the group that Josephus describes, but it seems clear that he would have regarded himself as at the opposite end of the political spectrum from Matthew.)

The name "Matthew" means "gift of the LORD." Mark and Luke, in the story of his calling, name him "Levi." Perhaps this was his original name, and he received a new name from Jesus when he became a disciple. (It has also been suggested that he was simply a member of the tribe of Levi.)

Of Matthew's life after Pentecost the Scriptures tell us nothing. Later accounts of his life vary, some reporting that he was martyred, others that he died a natural death. The Christian community since early times has commemorated him as a martyr.

Whether the Apostle Matthew is also the Evangelist Matthew--that is, whether the Apostle Matthew wrote the Gospel that bears his name--is disputed. The Gospel itself does not say who wrote it, but the designation "according to Matthew" is very old.

In favor of his authorship, it may be noted that (1) while Mark and Luke give the fourth pair of Apostles as "Matthew and Thomas," the Gospel of Matthew gives them as "Thomas and Matthew"; and (2) while Luke 5:29 explicitly states, and Mark 2:15 suggests, that Matthew gave a banquet for Jesus, Matthew 9:10 in describing the same banquet does not indicate who the host was. Both of these variations would be routine touches of modesty if Matthew was the author.

On the other hand, the gospel (1) does not have the manner of an eyewitness, and (2) is thought by many scholars to contain material borrowed from Mark, whereas one would not expect someone who had been an eyewitness to borrow from someone who had not. (Note: The view that Mark is an older Gospel than Matthew is widespread and not long ago many scholars regarded the matter as settled. However, there is respectable opinion holding that Matthew is the earliest Gospel after all. See, for example, the comments in the Matthew volume of *The Anchor Bible*.)

Perhaps the Gospel was written by some early Christian, not an apostle, whose name was Matthew, and about whom nothing else is known. Early Christian readers, hearing the Gospel

ascribed to "Matthew," would naturally associate it with the Apostle of that name, and so the ascribing of the work to the Apostle Matthew becomes common at an early date, by a perfectly natural misunderstanding.

Papias of Hierapolis, writing in the late 1st or early 2nd century, says that Matthew compiled the sayings (Logia) of Jesus in Hebrew. Now the material common to Matthew and Luke, but not to Mark, includes sayings of Jesus but almost no narrative. It has therefore been conjectured that there was once a [document \(usually called Q\)](#), now lost, that is basically a collection of speeches by Jesus, and that Matthew (the evangelist) and Luke, had access to it while Mark did not. It has been suggested that Matthew (the apostle) is the author of this document Q, which may well have been first written in Hebrew (or Aramaic).

The Scripture readings associated with the day bear the themes of Matthew as a Gospel-writer (hence readings that speak of the Scriptures), Matthew as an Apostle, and Matthew as a sinner called by God's grace.