

Morning Prayer

Thursday, September 21



Opening Statement

Their sound has gone out into all lands, and their message to the ends of the world. *Psalm 19:4*

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.

Antiphon

The Lord is glorious in his saints:

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.
The Lord is glorious in his saints:
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.

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 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 calls 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.

Canticle 8 The Song of Moses

Cantemus Domino

Exodus 15:1-6, 11-13, 17-18

I will sing to the Lord, for he is lofty and uplifted; *

the horse and its rider has he hurled into the sea.

The Lord is my strength and my refuge; *

the Lord has become my Savior.

This is my God and I will praise him, *
the God of my people and I will exalt him.
The Lord is a mighty warrior; *
Yahweh is his Name.
The chariots of Pharaoh and his army has he hurled into the sea; *
the finest of those who bear armor have been
drowned in the Red Sea.
The fathomless deep has overwhelmed them; *
they sank into the depths like a stone.
Your right hand, O Lord, is glorious in might; *
your right hand, O Lord, has overthrown the enemy.
Who can be compared with you, O Lord, among the gods? *
who is like you, glorious in holiness,
awesome in renown, and worker of wonders?
You stretched forth your right hand; *
the earth swallowed them up.
With your constant love you led the people you redeemed; *
with your might you brought them in safety to
your holy dwelling.
You will bring them in and plant them *
on the mount of your possession,
The resting-place you have made for yourself, O Lord, *
the sanctuary, O Lord, that your hand has established.
The Lord shall reign *
forever and forever.
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

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.

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 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 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.*

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: 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

Diane Surmonte and James Moseman

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.

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.