

Morning Prayer

Wednesday, November 22



Opening Statement

Send out your light and your truth, that they may lead me, and bring me to your holy hill and to your dwelling. *Psalm 43:3*

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.

The 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 101 *Misericordiam et iudicium*

¹I will sing of mercy and justice; *
to you, O Lord, will I sing praises.
²I will strive to follow a blameless course;
oh, when will you come to me? *
I will walk with sincerity of heart within my house.
³I will set no worthless thing before my eyes; *
I hate the doers of evil deeds;
they shall not remain with me.
⁴A crooked heart shall be far from me; *
I will not know evil.
⁵Those who in secret slander their neighbors I will destroy; *
those who have a haughty look and a proud
heart I cannot abide.
⁶My eyes are upon the faithful in the land, that they may
dwell with me, *
and only those who lead a blameless life shall
be my servants.
⁷Those who act deceitfully shall not dwell in my house, *
and those who tell lies shall not continue in my sight.
⁸I will soon destroy all the wicked in the land, *
that I may root out all evildoers from the city of the Lord.

Psalm 109:1-4(5-19)20-30 *Deua, laudem*

¹Hold not your tongue, O God of my praise; *
for the mouth of the wicked,
the mouth of the deceitful, is opened against me.
²They speak to me with a lying tongue; *
they encompass me with hateful words
and fight against me without a cause.
³Despite my love, they accuse me; *
but as for me, I pray for them.
⁴They repay evil for good, *
and hatred for my love.

²⁰But you, O Lord my God,
oh, deal with me according to your Name; *
for your tender mercy's sake, deliver me.
²¹For I am poor and needy, *
and my heart is wounded within me.
²²I have faded away like a shadow when it lengthens; *
I am shaken off like a locust.
²³My knees are weak through fasting, *
and my flesh is wasted and gaunt.

²⁴I have become a reproach to them; *
they see and shake their heads.
²⁵Help me, O Lord my God; *
save me for your mercy's sake.
²⁶Let them know that this is your hand, *
that you, O Lord, have done it.
²⁷They may curse, but you will bless; *
let those who rise up against me be put to shame,
and your servant will rejoice.
²⁸Let my accusers be clothed with disgrace *
and wrap themselves in their shame as in a cloak.
²⁹I will give great thanks to the Lord with my mouth; *
in the midst of the multitude will I praise him;
³⁰Because he stands at the right hand of the needy, *
to save his life from those who would condemn him.

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

A reading from the First Book of Maccabees 3:42-60

⁴²Now Judas and his brothers saw that misfortunes had increased and that the forces were encamped in their territory. They also learned what the king had commanded to do to the people to cause their final destruction.⁴³But they said to one another, Let us restore the ruins of our people, and fight for our people and the sanctuary. ⁴⁴So the congregation assembled to be ready for battle, and to pray and ask for mercy and compassion.

⁴⁵Jerusalem was uninhabited like a wilderness;
not one of her children went in or out.

The sanctuary was trampled down,
and aliens held the citadel;
it was a lodging place for the Gentiles.

Joy was taken from Jacob;
the flute and the harp ceased to play.

⁴⁶Then they gathered together and went to Mizpah, opposite Jerusalem, because Israel formerly had a place of prayer in Mizpah.⁴⁷They fasted that day, put on sackcloth and sprinkled ashes on their heads, and tore their clothes.⁴⁸And they opened the book of the law to inquire into those matters about which the Gentiles consulted the likenesses of their gods.⁴⁹They also brought the vestments of the priesthood and the first fruits and the tithes, and they stirred up the Nazirites who had completed their days;⁵⁰and they cried aloud to Heaven, saying,
What shall we do with these?

Where shall we take them?

⁵¹Your sanctuary is trampled down and profaned,
and your priests mourn in humiliation.

⁵²Here the Gentiles are assembled against us to destroy us;
you know what they plot against us.

⁵³How will we be able to withstand them,

if you do
not help us?

⁵⁴Then they sounded the trumpets and gave a loud shout.⁵⁵After this Judas appointed leaders of the people, in charge of thousands and hundreds and fifties and tens.⁵⁶Those who were building houses, or were about to be married, or were planting a vineyard, or were fainthearted, he told to go home again, according to the law.⁵⁷Then the army marched out and encamped to the south of Emmaus.

⁵⁸And Judas said, Arm yourselves and be courageous. Be ready early in the morning to fight with these Gentiles who have assembled against us to destroy us and our sanctuary.⁵⁹It is better for us to die in battle than to see the misfortunes of our nation and of the sanctuary.⁶⁰But as his will in heaven may be, so shall he do.

The Word of the Lord.

Thanks be to God.

Canticle 11 The Third Song of Isaiah

Isaiah 60:1-3, 11a, 14c, 18-19

Surge, illuminare

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 New Testament Lesson

A reading from the Revelation to John 21:9-21

⁹Then one of the seven angels who had the seven bowls full of the seven last plagues came and said to me, "Come, I will show you the bride, the wife of the Lamb." ¹⁰And in the spirit he carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. ¹¹It has the glory of God and a radiance like a very rare jewel, like jasper, clear as crystal. ¹²It has a great, high wall with twelve gates, and at the gates twelve angels, and on the gates are inscribed the names of the twelve tribes of the Israelites: ¹³on the east three gates, on the north three gates, on the south three gates, and on the west three gates. ¹⁴And the wall of the city has twelve foundations, and on them are the twelve names of

the twelve apostles of the Lamb. ¹⁵The angel who talked to me had a measuring rod of gold to measure the city and its gates and walls. ¹⁶The city lies foursquare, its length the same as its width; and he measured the city with his rod, fifteen hundred miles; its length and width and height are equal. ¹⁷He also measured its wall, one hundred forty-four cubits by human measurement, which the angel was using. ¹⁸The wall is built of jasper, while the city is pure gold, clear as glass. ¹⁹The foundations of the wall of the city are adorned with every jewel; the first was jasper, the second sapphire, the third agate, the fourth emerald, ²⁰the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. ²¹And the twelve gates are twelve pearls, each of the gates is a single pearl, and the street of the city is pure gold, transparent as glass.

The Word of the Lord.

Thanks be to God.

Canticle 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 Gospel

The Gospel according to Matthew 17:22-27

²²As they were gathering in Galilee, Jesus said to them, "The Son of Man is going to be betrayed into human hands, ²³and they will kill him, and on the third day he will be raised." And they were greatly distressed.

²⁴When they reached Capernaum, the collectors of the temple tax came to Peter and said, "Does your teacher not pay the temple tax?" ²⁵He said, "Yes, he does." And when he came home, Jesus spoke of it first, asking, "What do you think, Simon? From whom do kings of the earth take toll

or tribute? From their children or from others?" ²⁶When Peter said, "From others," Jesus said to him, "Then the children are free. ²⁷However, so that we do not give offense to them, go to the sea and cast a hook; take the first fish that comes up; and when you open its mouth, you will find a coin; take that and give it to them for you and me."

The Word of the Lord.

Thanks be to God.

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

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

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, forever and ever. *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 of searing truth and surpassing beauty, we give you thanks for Clive Staples Lewis whose sanctified imagination lights fires of faith in young and old alike; Surprise us also with your joy and draw us into that new and abundant life which is ours in Christ Jesus, who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

Trinity Cycle of Prayer

Kevin Burkitt

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

Clive Staples Lewis ("Jack" Lewis to his friends) was a tutor and lecturer at Oxford University, and later Professor of Medieval and Renaissance English Literature at Cambridge University. In the judgment of many, he is the most popular and most effective explainer and defender of the Christian faith writing in English in this century. He tried to make a point of avoiding disputes on matters where Christians disagree, and defending those beliefs which they hold in common. His work was valued by many Christians of widely differing backgrounds: Anglican, Baptist, Methodist, Pentecostal, Presbyterian, Roman Catholic, etc.

BOOKS BY C S LEWIS (CLIVE STAPLES LEWIS)

The Irish-English writer C S Lewis (1898-1963) has written many books and essays on the Christian faith, some defending it, some meditating on it. A partial list follows.

1) **MERE CHRISTIANITY**. This originated as a series of fifteen-minute radio talks addressed to a very general audience, undertaking to give a general account of Christian belief. It begins with a discussion of some reasons for believing that God exists, and why it matters that He does, and then continues with an account of the redeeming work of God in Christ. It includes a discussion of Christian moral standards, and Trinitarian theology. Throughout, the author undertakes to confine himself to the common Christian core of belief, and to steer clear of disagreements between denominations -- hence the word **MERE** in the title.

2) **MIRACLES**. The author defines a miracle as "an interference with Nature by a supernatural power," and proceeds to examine the question of whether we have grounds for believing that there exists something that can properly be called supernatural (this involves definitions of Nature other than just "everything that exists"), whether there are grounds for supposing that that something could not or would not interfere with the workings of Nature, and what sort of view of reality is involved in the Christian assertion of the Miracle of the Incarnation (God took human nature upon Himself in the Person of Jesus of Nazareth). A cogent discussion and analysis of fundamental questions.

3) **THE PROBLEM OF PAIN**. Undertakes to answer the question, "If God is good and God is omnipotent, then why is there pain and evil in the world?" or, as otherwise put, "If God loves me, why can't I get my locker open?"

4) **THE GREAT DIVORCE**. A dream (owing some ideas to Dante) in which the author visits Heaven and Hell. The question is not what they are like physically, but rather what it means to be in Hell or in Heaven.

5) **THE ABOLITION OF MAN**. Not explicitly Christian. Three lectures defending the concept of Natural Law (a moral standard known in principle to all human societies).

6) **THE SCREWTAPE LETTERS**. A series of letters from Screwtape, an experienced devil, to his nephew Wormwood, a junior tempter on his first assignment. The letters deal with the psychology of temptation and will make most readers laugh -- and wince. (NOTE: Some copies have at the end an essay, "Screwtape Proposes a Toast". This was written years later on a totally different subject. By all means read them both, but not as a single work, or in rapid succession.)

7) **REFLECTIONS ON THE PSALMS**. Problems or questions that occurred to Lewis while praying or studying the Psalms, and his thoughts thereon.

8) **A PREFACE TO PARADISE LOST**. A series of lectures on epic poetry and in particular on Milton's Paradise Lost. Lewis delivered these in his professional capacity as a specialist in Mediaeval and Renaissance English Literature, but they will be of interest to Christians as well as to English students, for Lewis maintains that one cannot understand or appreciate the poem without understanding (not necessarily accepting) the beliefs that the poem presupposes.

9) **THE WORLD'S LAST NIGHT AND OTHER ESSAYS**. Includes **THE EFFICACY OF PRAYER**. Does it make sense to believe that prayer can change things? **ON OBSTINACY IN BELIEF**. Does it ever

make sense to believe something "in the teeth of the evidence"? THE WORLD'S LAST NIGHT. How ought the doctrine of Christ's Second Coming to affect our lives and thoughts? AND OTHER ESSAYS. Many collections of Lewis's essays have appeared since his death, and there is an annoying lack of uniformity, so that the same essay may appear in two different books, or in one but not another collection with the same title.

10) THE WEIGHT OF GLORY AND OTHER ADDRESSES. Includes THE WEIGHT OF GLORY. On the promises concerning Heaven. TRANSPOSITION. (The title essay of the earlier editions.) On the indwelling of the higher in the lower. THE INNER RING. On the urge to "belong" as a temptation. AND OTHER ADDRESSES.

11) THE SPACE TRILOGY. Three science-fiction or fantasy novels on Christian themes. OUT OF THE SILENT PLANET, PERELANDRA, THAT HIDEOUS STRENGTH

12) THE NARNIA CHRONICLES. Seven books for children, fantasies or fairy tales that introduce indirectly many Christian topics. A reader might not notice the Christian implications (and I would suggest not pointing them out to a first-time reader), but an adult faced with a serious, intellectual, adult question may sometimes recall a passage as very much to the point. (I have.) Calling them books of stories may suggest an arbitrary collection of independent tales. In fact each book is a single story, and the series is a unity and should probably be read in the order of writing (although this makes the sixth a flashback, and some would favor reading it first.) THE LION, THE WITCH, AND THE WARDROBE; PRINCE CASPIAN; THE VOYAGE OF THE DAWN TREADER; THE SILVER CHAIR; THE HORSE AND HIS BOY; THE MAGICIAN'S NEPHEW; THE LAST BATTLE

13) LETTERS TO MALCOLM, CHIEFLY ON PRAYER. The title explains.

14) TILL WE HAVE FACES. Novel retelling the story of Eros and Psyche from the viewpoint of one of the sisters. One list member wrote that she disliked Lewis's work (I suspect for political reasons). I got her to read this, and she loved it. She said: "I had no idea Lewis could write this sort of book!"

15) ENGLISH LITERATURE IN THE SIXTEENTH CENTURY EXCLUDING DRAMA, later named POETRY AND PROSE IN THE SIXTEENTH CENTURY. A standard reference work. Much of the material is of interest chiefly to the specialist, but someone already familiar with the doctrines on which Christians are in general agreed and wanting to understand the differences that gave rise to the Protestant Reformation will find much helpful material. I particularly recommend pages 32-44, 162-165, 177-180, 181-192, 438-463.

16) THE PILGRIM'S REGRESS. An account in the style of John Bunyan of how a young man, nominally reared as a Christian, abandoned his beliefs and fared forth in search of something better, and eventually arrived at a destination in one sense identical with, but in another sense very different from, his starting point. The intellectual alternatives he considers are affected by the fact that he is (a) an Englishman, living in the 1920's, and (b) a scholar largely devoted to literature and philosophy. Today's reader may therefore find some of the references irrelevant or simply baffling, but I predict that there will be a residue that hits home. [*Out of print but probably available used.*]

17) THE FOUR LOVES. An analysis of different kinds of love, and different uses of the word "love," taking as its starting point four Greek words for kinds of love.

18) THE ALLEGORY OF LOVE first made Lewis's reputation in his profession as a literature professor. It deals with the development of allegorical love poetry in Western Europe from Ovid to Spenser. Parts of it are of interest only to the specialist, but I do not think this is true of the book as a whole. Reading it significantly changed my views on the workings of the subconscious. [*Out of print but probably available used.*]

19) GOD IN THE DOCK is a collection published after Lewis's death of various essays, brief memos, letters to the editor, etc. that he had written. [*Out of print but probably available used.*]

20) AN EXPERIMENT IN CRITICISM deals with Art, particularly literature. Many critics have first distinguished good books from bad books, and then defined Bad Taste as a taste for Bad Books. Lewis asks what will happen if we reverse the process by distinguishing two kinds of pleasures to be gotten from books (or music, or painting) and then distinguishing books on the basis of the kind of pleasure that they offer, or the way in which they invite the reader to approach them. [*Out of print but probably available used.*]

21) THE DISCARDED IMAGE is an account of the view of the cosmos that was standard in medieval times, with a discussion of its effect on literature and on the imagination.

22) STUDIES IN WORDS takes several English words (and often their counterparts in Latin or Greek) and discusses changes in their meaning from century to century, and the patterns of human thought underlying the changes.

***) AND MANY MORE!!

written by James Kiefer

[Note: Not mentioned are two autobiographical books: *A Grief Observed* and *Surprised by Joy*. Also, several of his major works: *Mere Christianity*, *The Screwtape Letters*, *The Great Divorce*, *The Problem of Pain*, *Miracles*, *A Grief Observed*, and *The Abolition of Man* are available as a single boxed set.

Much of *A Grief Observed* appears in the excellent movie *Shadowlands*.

Additionally, four of the *Chronicles of Narnia* series are available on DVD in a BBC production, and the more recent productions of *The Lion, the Witch, and the Wardrobe* (2005), *Prince Caspian* (2008) and *Voyage of the Dawn Treader* (2010) are also available on DVD.]