

Morning Prayer

Tuesday, February 13



Opening Statement

The glory of the Lord shall be revealed, and all flesh shall see it together. *Isaiah 40:5*

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 has shown forth his glory:

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!
The Lord has shown forth his glory:
Come let us adore him.

Psalm 26 *Judica me, Domine*

¹ Give judgment for me, O Lord,
for I have lived with integrity; *
I have trusted in the Lord and have not faltered.
² Test me, O Lord, and try me; *
examine my heart and my mind.
³ For your love is before my eyes; *
I have walked faithfully with you.
⁴ I have not sat with the worthless, *
nor do I consort with the deceitful.
⁵ I have hated the company of evildoers; *
I will not sit down with the wicked.
⁶ I will wash my hands in innocence, O Lord, *
that I may go in procession round your altar,
⁷ Singing aloud a song of thanksgiving *
and recounting all your wonderful deeds.
⁸ Lord, I love the house in which you dwell *
and the place where your glory abides.
⁹ Do not sweep me away with sinners, *
nor my life with those who thirst for blood,
¹⁰ Whose hands are full of evil plots, *
and their right hand full of bribes.
¹¹ As for me, I will live with integrity; *
redeem me, O Lord, and have pity on me.
¹² My foot stands on level ground; *
in the full assembly I will bless the Lord.

Psalm 28 *Ad te, Domine*

¹ O Lord, I call to you;
my Rock, do not be deaf to my cry; *
lest, if you do not hear me,
I become like those who go down to the Pit.
² Hear the voice of my prayer when I cry out to you, *
when I lift up my hands to your holy of holies.
³ Do not snatch me away with the wicked or with the
evildoers, *
who speak peaceably with their neighbors,
while strife is in their hearts.
⁴ Repay them according to their deeds, *
and according to the wickedness of their actions.
⁵ According to the work of their hands repay them, *
and give them their just deserts.

⁶ They have no understanding of the Lord's doings,
nor of the works of his hands; *
therefore he will break them down and not
build them up.

⁷ Blessed is the Lord! *

for he has heard the voice of my prayer.

⁸ The Lord is my strength and my shield; *
my heart trusts in him, and I have been helped;

⁹ Therefore my heart dances for joy, *
and in my song will I praise him.

¹⁰ The Lord is the strength of his people, *
a safe refuge for his anointed.

¹¹ Save your people and bless your inheritance; *
shepherd them and carry them forever.

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 Book of Proverbs 30:1-4,24-33

¹The words of Agur son of Jakeh. An oracle.

Thus says the man: I am weary, O God,
I am weary, O God. How can I prevail?

²Surely I am too stupid to be human;
I do not have human understanding.

³I have not learned wisdom,
nor have I knowledge of the holy ones.

⁴Who has ascended to heaven and come down?
Who has gathered the wind in the hollow of the hand?

Who has wrapped up the waters in a garment?

Who has established all the ends of the earth?

What is the person's name?

And what is the name of the person's child?

Surely you know! ²⁴Four things on earth are small,
yet they are exceedingly wise:

²⁵the ants are a people without strength,
yet they provide their food in the summer;

²⁶the badgers are a people without power,
yet they make their homes in the rocks;

²⁷the locusts have no king,
yet all of them march in rank;

²⁸the lizard can be grasped in the hand,
yet it is found in kings' palaces. ²⁹Three things are stately in their stride;
four are stately in their gait:

³⁰the lion, which is mightiest among wild animals
and does not turn back before any;

³¹the strutting rooster, the he-goat,
and a king striding before his people. ³²If you have been foolish, exalting yourself,
or if you have been devising evil,
put your hand on your mouth.

³³For as pressing milk produces curds,
and pressing the nose produces blood,
so pressing anger produces strife.

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

A reading from the Letter to the Philippians 3:1-11

¹Finally, my brothers and sisters, rejoice in the Lord. To write the same things to you is not troublesome to me, and for you it is a safeguard. ²Beware of the dogs, beware of the evil workers, beware of those who mutilate the flesh! ³For it is we who are the circumcision, who worship in the Spirit of God and boast in Christ Jesus and have no confidence in the flesh ⁴even though I, too, have reason for confidence in the flesh. If anyone else has reason to be confident in the flesh, I have more: ⁵circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; ⁶as to zeal, a persecutor of the church; as to righteousness under the law, blameless. ⁷Yet whatever gains I had; these I have come to regard as loss because of Christ. ⁸More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ. ⁹and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. ¹⁰I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, ¹¹if somehow, I may attain the resurrection from the dead.

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

A reading from the Gospel according to John 18:28-38

²⁸Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. ²⁹So Pilate went out to them and said, "What accusation do you bring against this man?" ³⁰They answered, "If this man were not a criminal, we would not have handed him over to you." ³¹Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." ³²(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) ³³Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" ³⁴Jesus answered, "Do you ask this on your own, or did others tell you about me?" ³⁵Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" ³⁶Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." ³⁷Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." ³⁸Pilate asked him, "What is truth?" After he had said this, he went out to the Jews again and told them, "I find no case against him.

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

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

O God, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, 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

Set us free, heavenly Father, from every bond of prejudice and fear: that, honoring the steadfast courage of your servant Absalom Jones, we may show forth in our lives the reconciling love and true freedom of the children of God, which you have given us in our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

Trinity Cycle of Prayer

Barbara Kane

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

In 1786 the membership of St. George's Methodist Episcopal Church in Philadelphia included both blacks and whites. However, the white members met that year and decided that thereafter black members should sit only in the balcony.

Two black Sunday worshippers, Absalom Jones (1746-1818) and Richard Allen (1760-1831), whose enthusiasm for the Methodist Church had brought many blacks into the congregation, learned of the decision only when, on the following Sunday, ushers tapped them on the shoulder during the opening prayers, and demanded that they move to the balcony without waiting for the end of the prayer. They walked out, followed by the other black members. Absalom Jones conferred with William White, Episcopal Bishop of Philadelphia, who agreed to accept the group as an Episcopal parish. Jones would serve as lay reader, and, after a period of study, would be ordained and serve as rector.

Allen wanted the group to remain Methodist, and in 1793 he left to form a Methodist congregation. In 1816 he left the Methodists to form a new denomination, the African Methodist Episcopal Church (AME).

Jones (ordained deacon and priest in 1795 and 1802) and Allen (ordained deacon and elder in 1799 and 1816) were the first two black Americans to receive formal ordination in any denomination. (So, I am told by my Episcopal source. On the other hand, a Baptist correspondent tells me of the earlier ordination of a black American to the Baptist ministry. Perhaps my first source either did not know of this or did not consider the Baptist ordination to be "formal." This is not a question of snobbery. Some congregations simply ask someone who they think is a good speaker to be their preacher for a year, and there is no ceremony beyond the vote and his saying, "I accept.")

The African Methodist Episcopal Church Zion (AME Zion) formed in New York in about 1796 for similar reasons. The two groups were well organized before they heard of each other. The Christian Methodist Episcopal Church, also historically black, was an offshoot in 1870 of the Methodist Episcopal Church, South. (The Methodists split into North and South before the War of 1861-1865 and have since re-united.) v

These three black groups, and the United Methodist Church, and some other denominations of Methodist origin, are committed in principle to eventual union, but bureaucracies move slowly. Meanwhile, the groups are united in doctrine, and members of each are free to worship and to receive the Sacraments with members of the others.

written by James Kiefer

Also, a biography as proposed to the 2022 Episcopal General Convention (and edited for clarity):

Absalom Jones was born enslaved to Abraham Wynkoop, a wealthy Anglican planter in 1746 in Delaware.

Absalom was working in the fields when Abraham recognized that he was an intelligent child and ordered that he be trained to work in the house.

Absalom eagerly accepted instruction in reading. He also saved money he was given and bought books (among them a primer, a spelling book, and a bible).

Abraham Wynkoop died in 1753, and by 1755 his younger son Benjamin had inherited the plantation. When Absalom was 16, Benjamin Wynkoop sold the plantation and Absalom's mother, sister, and five brothers.

Benjamin Wynkoop took Absalom to Philadelphia, where he opened a store and joined St. Peter's Church. In Philadelphia, Benjamin Wynkoop permitted Absalom to attend a night school for black people operated by Quakers following the tradition established by abolitionist teacher Anthony Benezet.

At 20, with the permission of their masters, Absalom married Mary Thomas, who was enslaved to Sarah King, who also worshipped at St. Peter's. The Rev. Jacob Duche performed the wedding at Christ Church.

Absalom and his father-in-law, John Thomas, used their savings and sought donations and loans primarily from prominent Quakers, in order to purchase Mary's freedom. Absalom and Mary worked very hard to repay this money.

Absalom and Mary also saved enough money to purchase property and to buy Absalom's freedom. However, although he repeatedly asked Benjamin Wynkoop to allow him to buy his freedom, Wynkoop refused.

Absalom persisted because as long as he was enslaved, Wynkoop could take his property and his money. Finally, in 1784, Benjamin Wynkoop freed Absalom by granting him a manumission. Absalom continued to work in Wynkoop's store as a paid employee.

Absalom left St. Peter's Church and began worshipping at St. George's Methodist Episcopal Church.

He met Richard Allen, who was preaching at St. George's, and the two became lifelong friends.

Together, in 1787, they founded the Free African Society, a mutual aid benevolent organization that was the first of its kind organized by and for black people. Members of the Society paid monthly dues for the benefit of those in need.

At St. George's, Absalom and Richard served as lay ministers for the black membership. The active evangelism of Jones and Allen significantly increased black membership at St. George's. The black members worked hard to raise money to build an upstairs gallery intended to enlarge the church. Then the church leadership decided to segregate the black worshippers into the gallery without notifying them. During a Sunday morning service, a dispute arose over the seats black members had been instructed to take in the gallery. The ushers attempted to physically remove the black members by first accosting Absalom Jones. Most of the black members present walked out of St. George's.

Prior to the incident at St. George's, the Free African Society had initiated religious services. Some of these services were presided over by The Rev. Joseph Pilmore, an assistant at St. Paul's Episcopal Church.

The Society established communication with similar black groups in other cities. In 1792 the Society began to build the African Church of Philadelphia.

The church membership took a denominational vote and decided to affiliate with the Episcopal Church.

Richard Allen withdrew from the effort as he favored affiliation with the Methodist Church. Absalom Jones was asked to provide pastoral leadership, and after prayer and reflection, he accepted the call.

The African Church was dedicated on July 17, 1794. The Rev. Dr. Samuel Magaw, rector St. Paul's Church, preached the dedicatory address. Dr. Magaw was assisted at the service by The Rev. James Abercrombie, assistant minister at Christ Church.

Soon thereafter, the congregation applied for membership in the Episcopal Diocese of Pennsylvania on the following conditions: 1) that they would be received as an organized body; 2) that they would have control over their local affairs; 3) that Absalom Jones would be licensed as lay reader, and, if qualified, be ordained as a minister.

In October 1794, the congregation was admitted as the African Episcopal Church of St. Thomas. The church was incorporated under the laws of the Commonwealth of Pennsylvania in 1796. Bishop William White ordained Jones as deacon in 1795 and as priest on September 21, 1802. Jones was an earnest preacher. He denounced slavery and warned the oppressors to "clean their hands of slaves." To him, God was the Father, who always acted on "behalf of the oppressed and distressed."

But it was his constant visiting and mild manner that made him beloved by his congregation and by the community.

St. Thomas Church grew to over 500 members during its first year.

The congregants formed a day school and were active in moral uplift, self-empowerment, and anti-slavery activities.

Known as "the Black Bishop of the Episcopal Church," Jones was an example of persistent faith in God and in the Church as God's instrument.

Jones died on this day in 1818.