

Morning Prayer

Thursday, February 15



Opening Statement

Jesus said, If anyone would come after me, let him deny himself and take up his cross and follow me. *Mark 8:34*

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.*

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 is full of compassion and mercy:
Come let us adore him.

Psalm 37 Part I *Noli aemulari*

¹ Do not fret yourself because of evildoers; *
do not be jealous of those who do wrong.
² For they shall soon wither like the grass, *
and like the green grass fade away.
³ Put your trust in the Lord and do good; *
dwell in the land and feed on its riches.
⁴ Take delight in the Lord, *
and he shall give you your heart's desire.
⁵ Commit your way to the Lord and put your trust in him, *
and he will bring it to pass.
⁶ He will make your righteousness as clear as the light *
and your just dealing as the noonday.
⁷ Be still before the Lord *
and wait patiently for him.
⁸ Do not fret yourself over the one who prospers, *
the one who succeeds in evil schemes.
⁹ Refrain from anger, leave rage alone; *
do not fret yourself; it leads only to evil.
¹⁰ For evildoers shall be cut off, *
but those who wait upon the Lord shall possess the land.
¹¹ In a little while the wicked shall be no more; *
you shall search out their place, but they will not be there.
¹² But the lowly shall possess the land; *
they will delight in abundance of peace.
¹³ The wicked plot against the righteous *
and gnash at them with their teeth.
¹⁴ The Lord laughs at the wicked, *
because he sees that their day will come.
¹⁵ The wicked draw their sword and bend their bow
to strike down the poor and needy, *
to slaughter those who are upright in their ways.
¹⁶ Their sword shall go through their own heart, *
and their bow shall be broken.
¹⁷ The little that the righteous has *
is better than great riches of the wicked.
¹⁸ For the power of the wicked shall be broken, *
but the Lord upholds the righteous.

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 Prophet Habakkuk 3:1-10(11-15)16-18

¹A prayer of the prophet Habakkuk according to Shigionoth. ²O Lord, I have heard of your renown, and I stand in awe, O Lord, of your work. In our own time revive it; in our own time make it known; in wrath may you remember mercy.

³God came from Teman, the Holy One from Mount Paran. Selah His glory covered the heavens, and the earth was full of his praise. ⁴The brightness was like the sun; rays came forth from his hand, where his power lay hidden. ⁵Before him went pestilence, and plague followed close behind. ⁶He stopped and shook the earth; he looked and made the nations tremble. The eternal mountains were shattered; along his ancient pathways the everlasting hills sank low. ⁷I saw the tents of Cushan under affliction; the tent-curtains of the land of Midian trembled. ⁸Was your wrath against the rivers, O Lord? Or your anger against the rivers, or your rage against the sea, when you drove your horses, your chariots to victory? ⁹You brandished your naked bow, sated were the arrows at your command. Selah You split the earth with rivers. ¹⁰The mountains saw you and writhed; a torrent of water swept by; the deep gave forth its voice. The sun raised high its hands; ¹¹the moon stood still in its exalted place, at the light of your arrows speeding by, at the gleam of your flashing spear. ¹²In fury you trod the earth; in anger you trampled nations. ¹³You came forth to save your people, to save your anointed. You crushed the head of the wicked house, laying it bare from foundation to roof. Selah ¹⁴You pierced with his own arrows the head of his warriors, who came like a whirlwind to scatter us, gloating as if ready to devour the poor who were in hiding. ¹⁵You trampled the sea with your horses, churning the mighty waters.

¹⁶I hear, and I tremble within, my lips quiver at the sound. Rottenness enters into my bones, and my steps tremble beneath me. I wait quietly for the day of calamity to come upon the people who attack us. ¹⁷Though the fig tree does not blossom, and no fruit is on the vines; though the produce of the olive fails, and the fields yield no food; though the flock is cut off from the fold and there is no herd in the stalls, ¹⁸yet I will rejoice in the Lord; I will exult in the God of my salvation.

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 the letter to the Philippians 3:12-21

¹²Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. ¹³Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, ¹⁴I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

¹⁵Let those of us then who are mature be of the same mind; and if you think differently about anything, this too God will reveal to you. ¹⁶Only let us hold fast to what we have attained.

¹⁷Brothers and sisters, join in imitating me, and observe those who live according to the example you have in us. ¹⁸For many live as enemies of the cross of Christ; I have often told you of them, and now I tell you even with tears. ¹⁹Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on earthly things. ²⁰But our citizenship is in heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ. ²¹He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself.

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 Gospel

A reading from the Gospel according to John 17:1-8

¹After Jesus had spoken these words, he looked up to heaven and said, "Father, the hour has come; glorify your Son so that the Son may glorify you, ²since you have given him authority over all people, to give eternal life to all whom you have given him. ³And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. ⁴I glorified you on earth by finishing the work that you gave me to do. ⁵So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

⁶"I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. ⁷Now they know that everything you have given me is from you; ⁸for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent 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

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, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, forever and ever. *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.*

Collect of Commemoration

Lord God, you inspired your servants John and Charles Wesley with burning zeal for the sanctification of souls and endowed them with eloquence in speech and song: Kindle such fervor in your Church, we entreat you, that those whose faith has cooled may be warmed, and those who have not known Christ may turn to him and be saved; who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

Trinity Cycle of Prayer

Phyllis Koch

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. *Amen. Romans 15:13*

The Commemoration

(Charles Wesley died 29 March 1788. John Wesley died 2 March 1791. Because Chad is remembered on 2 March, the Wesleys are remembered on 3 March.)

John WesleyThe Wesley brothers, John born in 1703 and Charles in 1707, were leaders of the evangelical revival in the Church of England in the eighteenth century. They both attended Oxford University, and there they gathered a few friends with whom they undertook a strict adherence to the worship and discipline of the Book of Common Prayer, from which strict observance they received the nickname, "Methodists." Having been ordained, they went to the American colony of Georgia in 1735, John as a missionary and Charles as secretary to Governor Oglethorpe. They found the experience disheartening and returned home in a few years. There, three days apart, they underwent a conversion experience. John, present with a group of Moravians who were reading Martin Luther's Preface to the Epistle to the Romans, received a strong emotional awareness of the love of Christ displayed in freely forgiving his sins and granting him eternal life.

Following this experience, John and Charles, with others, set about to stir up in others a like awareness of and response to the saving love of God. Of the two, John was the more powerful preacher, and averaged 8000 miles of travel a year, mostly on horseback. At the time of his death, he was probably the best known and best loved man in England.

(Albert C. Outler, *John Wesley's Sermons: An Introduction*, p 79f) Wesley's biblical world was, however, no enclave. *Sola Scriptura* was never a displacement of, or substitute for, classical learning; and this was natural enough in view of the fact that he had mastered the baseline curriculum of his Oxford education and had come to cherish the classical tradition as the font of Western civilization. In the sermons (and elsewhere, too) Wesley's favourite classical source was Horace; there are twenty-seven quotations from him in the sermons alone, some repeated in different contexts. One senses that he read Virgil with more personal pleasure, but he quotes from him only twenty-one times. Ovid follows with ten, Cicero with nine, Juvenal with seven. Thirteen others are quoted at least once: Aristophanes, Hadrian, Homer, Lucan, Lucretius, Persius, Pindar, Sophocles, Suetonius, Symmachus, Terence, Velleius Paterculus.

This display was more than mere ornamentation; (My comment: this would have violated Wesley's doctrine of 'plain preaching'.) within these borrowings we find the germs of some of Wesley's most distinctive general ideas (e.g. his participation theme, his mind-body dualism, and his ideas about psycho-physical parallelism). These are major sources for his ideas about human nature, human volition, and the human passions. Out of this heritage had come his predilection for form over raw feelings, his concept of conscience as a universal moral sense. Plato had bolstered his convictions about the ontological primacy of good over evil. The whole of the Greco-Roman tradition had stressed coherence as a criterion of rationality. Besides, these ancient authors were shrewd critics of human folly; thus, Wesley found in them

discerning witnesses to the flaws in contemporary proposals about 'natural' theology and ethics. It was in this sense that his long dialogue with the ancients was a genuine preparation evangelical; one might even suppose that he might still commend it as such.

Charles Wesley But, although Wesley found it natural to approach the Gospel with habits of thought formed by a classical education, he was quick to recognize the value of other approaches. The early Methodist meetings were often led by lay preachers with very limited education. On one occasion, such a preacher took as his text Luke 19:21, "Lord, I feared thee, because thou art an austere man." Not knowing the word "austere," he thought that the text spoke of "an oyster man." He spoke about the work of those who retrieve oysters from the seabed. The diver plunges down from the surface, cut off from his natural environment, into bone-chilling water. He gropes in the dark, cutting his hands on the sharp edges of the shells. Now he has the oyster, and kicks back up to the surface, up to the warmth and light and air, clutching in his torn and bleeding hands the object of his search. So, Christ descended from the glory of heaven into the squalor of earth, into sinful human society, in order to retrieve humans and bring them back up with Him to the glory of heaven, His torn and bleeding hands a sign of the value He has placed on the object of His quest. Twelve men were converted that evening. Afterwards, someone complained to Wesley about the inappropriateness of allowing preachers who were too ignorant to know the meaning of the texts they were preaching on. Wesley, simply said, "Never mind, the Lord got a dozen oysters tonight." Charles was the better hymn-writer of the two. He wrote over 6000 hymns, including about 600 for the Sacrament of the Lord's Supper. Some of the better known are the following (links go to YouTube videos):

[A charge to keep I have](#)

[And can it be that I should gain](#)

[Author of life divine](#)

[Christ the Lord is risen today](#)

[Christ, whose glory fills the skies](#)

[Come, Holy Ghost, our hearts inspire](#)

[Come, O Thou Traveller unknown](#)

[Come, thou long expected Jesus](#)

[Forth in Thy name, O Lord, I go](#)

[Gentle Jesus, meek and mild](#)

[Hail the day that sees Him rise](#)

[Hark, the herald angels sing](#)

[Jesus, Lover of my soul](#)

[Let saints on earth in concert sing](#)

[Lo, He comes with clouds descending](#)

[Love Divine, all loves excelling](#)

[O Jesus, full of truth and grace](#)

[O Love Divine, how sweet Thou art!](#)

[O Thou who camest from above](#)

[Oh for a heart to praise my God](#)

[Oh for a thousand tongues to sing](#)

[Our Lord is risen from the dead](#)

[Rejoice! the Lord is King](#)

[Soldiers of Christ, arise!](#)

[Ye servants of God, your Master proclaim](#)

Here are two of his hymns printed out at length:

Oh for a thousand tongues to sing
my great Redeemer's praise,

the glories of my God and King,
the triumphs of his grace!
My gracious Master and my God,
assist me to proclaim,
to spread through all the earth abroad
the honors of thy name.

Jesus! the name that charms our fears,
that bids our sorrows cease;
'tis music in the sinner's ears,
'tis life, and health, and peace.

He breaks the power of canceled sin,
he sets the prisoner free;
his blood can make the foulest clean;
his blood availed for me.

He speaks, and listening to his voice,
new life the dead receive;
the mournful, broken hearts rejoice,
the humble poor believe.

In Christ, your head, you then shall know,
shall feel your sins forgiven,
anticipate your heaven below,
and own that love in heaven.

[Note that in the second line of this next hymn, the word "interest" is used in the older sense of "benefit" or "advantage." (Thus, in some contest, an uninterested person is one who is bored by the proceedings, but a disinterested person is one who has nothing to gain or lose personally by the outcome. We want a referee or judge to be disinterested, but not to be uninterested. The word "interested" is ambiguous, being the opposite of both.) Instead of "an interest in" in the second line, an editor seeking to modernize the language of this hymn might write "my healing from" or "redemption from" or "salvation from" or "a cleansing from" or the like.]

And can it be that I should gain
an interest in the Savior's blood?
Died He for me, who caused His pain--
for me, who Him to death pursued?
Amazing love! how can it be
that Thou, my God, shouldst die for me?
'Tis mystery all! Th' Immortal dies:
Who can explore His strange design?
In vain the first-born seraph tries
to sound the depths of love divine.
'Tis mercy all! let earth adore,
let angel minds inquire no more.
He left His Father's throne above,--
so free, so infinite His grace--
emptied Himself of all but love,
and bled for Adam's helpless race:
'Tis mercy all, immense and free;
for, O my God, it found out me!
Long my imprisoned spirit lay
Fast bound in sin and nature's night;

Thine eye diffused a quickening ray,--
I woke, the dungeon flamed with light;
my chains fell off, my heart was free,
I rose, went forth, and followed Thee.
No condemnation now I dread;
Jesus, and all in Him, is mine!
Alive in Him, my living Head,
and clothed in righteousness divine,
Bold I approach the eternal throne,
and claim the crown, through Christ my own.

It was the intention of the Wesley's and their colleagues that their "Methodist Societies" should be a group within the existing structure of the Anglican Church, but after their deaths the Societies in America, and to a lesser extent in England, developed a separate status.