

Morning Prayer

Thursday, May 1



Opening Statement

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

Confession of Sin

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.*
Alleluia.

The Invitatory

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 for ever. Amen. Alleluia.*

Antiphon

Alleluia. The Lord is glorious in his saints:
Come let us adore him. Alleluia.

Christ our Passover *w nostrum*

1 Corinthians 5:7-8; Romans 6:9-11; 1 Corinthians 15:20-22
Alleluia.

Christ our Passover has been sacrificed for us; *
therefore let us keep the feast,
Not with the old leaven, the leaven of malice and evil, *
but with the unleavened bread of sincerity and truth. Alleluia.
Christ being raised from the dead will never die again; *
death no longer has dominion over him.

The death that he died, he died to sin, once for all; *
but the life he lives, he lives to God.
So also consider yourselves dead to sin, *
and alive to God in Jesus Christ our Lord. Alleluia.
Christ has been raised from the dead, *
the first fruits of those who have fallen asleep.
For since by a man came death, *
by a man has come also the resurrection of the dead.
For as in Adam all die, *
so also in Christ shall all be made alive. Alleluia.
Alleluia. The Lord is glorious in his saints:
Come let us adore him. Alleluia.

Psalm 119:137-160

Sadhe *Justus es, Domine*

¹³⁷ You are righteous, O Lord, *
and upright are your judgments.
¹³⁸ You have issued your decrees *
with justice and in perfect faithfulness.
¹³⁹ My indignation has consumed me, *
because my enemies forget your words.
¹⁴⁰ Your word has been tested to the uttermost, *
and your servant holds it dear.
¹⁴¹ I am small and of little account, *
yet I do not forget your commandments.
¹⁴² Your justice is an everlasting justice *
and your law is the truth.
¹⁴³ Trouble and distress have come upon me, *
yet your commandments are my delight.
¹⁴⁴ The righteousness of your decrees is everlasting; *
grant me understanding, that I may live.

Qoph *Clamavi in toto corde meo*

¹⁴⁵ I call with my whole heart; *
answer me, O Lord, that I may keep your statutes.
¹⁴⁶ I call to you; oh, that you would save me! *
I will keep your decrees.
¹⁴⁷ Early in the morning I cry out to you, *
for in your word is my trust.
¹⁴⁸ My eyes are open in the night watches, *
that I may meditate upon your promise.
¹⁴⁹ Hear my voice, O Lord,
according to your loving-kindness; *
according to your judgments, give me life.
¹⁵⁰ They draw near who in malice persecute me; *
they are very far from your law.
¹⁵¹ You, O Lord, are near at hand, *
and all your commandments are true.
¹⁵² Long have I known from your decrees *
that you have established them for ever.

Resh *Vide humilitatem*

¹⁵³ Behold my affliction and deliver me, *
for I do not forget your law.
¹⁵⁴ Plead my cause and redeem me; *
according to your promise, give me life.
¹⁵⁵ Deliverance is far from the wicked, *
for they do not study your statutes.
¹⁵⁶ Great is your compassion, O Lord; *
preserve my life, according to your judgments.
¹⁵⁷ There are many who persecute and oppress me, *
yet I have not swerved from your decrees.
¹⁵⁸ I look with loathing at the faithless, *
for they have not kept your word.
¹⁵⁹ See how I love your commandments! *
O Lord, in your mercy, preserve me.
¹⁶⁰ The heart of your word is truth; *
all your righteous judgments endure for evermore.

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 Job 23:1-12

¹Then Job answered: ²Today also my complaint is bitter; his hand is heavy despite my groaning. ³Oh, that I knew where I might find him, that I might come even to his dwelling! ⁴I would lay my case before him, and fill my mouth with arguments. ⁵I would learn what he would answer me, and understand what he would say to me. ⁶Would he contend with me in the greatness of his power? No; but he would give heed to me. ⁷There an upright person could reason with him, and I should be acquitted forever by my judge.
⁸ If I go forward, he is not there; or backward, I cannot perceive him; ⁹on the left he hides, and I cannot behold him; I turn to the right, but I cannot see him. ¹⁰But he knows the way that I take; when he has tested me, I shall come out like gold. ¹¹My foot has held fast to his steps; I have kept his way and have not turned aside. ¹²I have not departed from the commandment of his lips; I have treasured in my bosom the words of his mouth.
The Word of the Lord.
Thanks be to God.

Psalm 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 *
for ever and for ever.
Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. *Amen.*

The Gospel

A reading from the Gospel according to John 1:43-51

⁴³The next day Jesus decided to go to Galilee. He found Philip and said to him, Follow me. ⁴⁴Now Philip was from Bethsaida, the city of Andrew and Peter. ⁴⁵Philip found Nathanael and said to him, We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth. ⁴⁶Nathanael said to him, Can anything good come out of Nazareth? Philip said to him, Come and see. ⁴⁷When Jesus saw Nathanael coming toward him, he said of him, Here is truly an Israelite in whom there is no deceit! ⁴⁸Nathanael asked him, Where did you get to know me? Jesus answered, I saw you under the fig tree before Philip called you. ⁴⁹Nathanael replied, Rabbi, you are the Son of God! You are the King of Israel! ⁵⁰Jesus answered, Do you believe because I told you that I saw you under the fig tree? You will see greater things than these. ⁵¹And he said to him, Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.
The Word of the Lord.
Thanks be to God.

Psalm 20 Glory to God *Gloria in excelsis*

Glory to God in the highest,
and peace to his people on Earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world;

have mercy on us;
you are seated at the right hand of the Father;
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.
Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. *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

God be with you.
And also with you.
Let us pray.

The Lord's Prayer

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on Earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,

and the glory are yours,
now and for 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 for ever.

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 Philip and Saint James

Almighty God, who gave to your apostles Philip and James grace and strength to bear witness to the truth: Grant that we, being mindful of their victory of faith, may glorify in life and death the Name of our Lord Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

A Collect 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

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. Alleluia. Alleluia.

Thanks be to God. Alleluia. Alleluia.

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 for ever and ever.
Amen. Ephesians 3:20, 21

The Commemoration

Today we commemorate two of the Twelve Apostles.

The New Testament mentions at least two persons named James, probably at least three, and perhaps as many as eight. This is as good a place as any to sort them out.

(1) JAMES THE GREATER: James the son of Zebedee, called James the Greater or James Major or James the Elder, was one of the Twelve Apostles, and also, along with his brother John and with Peter, belonged to what seems to have been an inner circle of Three. He was killed by order of King Herod, as reported in Acts 12:2. (See M 4:21; 10:2; 17:1; P 1:19,29; 3:17; 5:37; 9:2; 10:35,41; 13:3; 14:33; L 5:10; 6:14; 8:51; 9:28,54; A 11:13; 12:2)

St. James Minor, from a 1708 Book of Common Prayer(2) JAMES THE LESS: James the son of Alphaeus (Alpheus) appears on lists of the Twelve Apostles (usually in the ninth place), but is never mentioned otherwise. He is called James the Less, or James Minor, or James the Younger. (See M 10:3; P 3:18; L 6:15; A 1:13)

(3) JAMES THE JUST: James called "the brother of the Lord" appears in Acts 12:17 and thereafter (A 15:13; 21:18; 1C 15:17; Ga 1:19; 2:9,12) as the leader of the Jerusalem congregation. He is counted by later Church historians as the first bishop of Jerusalem, with Simeon (described as also a kinsman, something like a great-nephew of Joseph) as the second. According to the Jewish historian Josephus, James was put to death by order of the high priest during an interval between Roman governors, over the protests of the Pharisees, who thought him an upright man. He is known as James the Just or James of Jerusalem or James Protepiscopus (first bishop).

(4) JAMES THE WRITER: One of the New Testament Epistles is written by a James. (See Jas 1:1)

(5) JAMES THE SON OF CLEOPAS: John (19:25) lists the women standing by the cross of Jesus as "his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene." If this list mentions only three women, then Mary the wife of Clopas is presumably a sister-in-law to the Virgin Mary.

The Synoptists give lists of women apparently at a distance.

Matthew (27:55f) lists as "looking on from afar" some Galilean women "among whom were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee."

Mark (15:40f) lists "Mary Magdalene and Mary the mother of James the Younger and of Joses, and Salome... and also many other women."

Luke (24:10) lists "Mary Magdalene and Joanna and Mary the mother of James and the other women with them."

By "mother of James..." do the Synoptists denote the mother of Jesus? It seems odd that they would omit to mention her if she were there, but odder yet that they would identify her as the mother of James and Joseph (Joses), but not as the mother of Jesus. Besides, we note that Matthew and Mark are speaking of women who stood at a distance, while the Virgin was close enough to hear her Son speak. I therefore assume that Mary the mother of James etc is not the same as the Virgin Mary, and is either not mentioned by John at all or is identical with his "Mary the wife of Clopas," who is probably the sister-in-law of the Virgin Mary. Conclusion: James the son of Clopas was perhaps the nephew of either Mary or Joseph, and so would have been known as the first cousin of Jesus.

(6) JAMES THE NAZARENE: The residents of Nazareth speak of brothers of Jesus, including one named James (M 4:55 = P 6:3).

(7) JAMES THE KINSMAN OF JUDE THE APOSTLE: When Luke lists the Apostles (L 6:16; A 1:13), he has, in places 9 thru 11, "James the son of Alphaeus, Simon the Zealot, and Judas of James." [This is not Judas Iscariot.] Now, "Judas of James" would ordinarily mean "Judas son of

James," and so the RSV translates it. However, the KJV renders it as "Judas the brother of James," and some suppose him to be the brother of James the son of Alphaeus, so that we have no fewer than three pairs of brothers among the disciples: Peter and Andrew, sons of Jonas; James and John, sons of Zebedee; James and Jude, sons of Alphaeus. This seems unlikely, since (a) if Luke had intended us to understand that the two were brothers, he would have written them together instead of separating them by Simon the Zealot (but note P 3:16-18); and (b) if he had meant us to understand "brother of" rather than the more usual "son of", he would have said "brother."

(8) JAMES THE BROTHER OF JUDE THE WRITER: The author of the Epistle of Jude calls himself the brother of James. Presumably this James would be someone well-known to his readers, otherwise why bother to mention him?

Is any of these the same person as one or more of the others?

It is natural to suppose that James the Just (3) and James the Nazarene (6), being both called brothers of Jesus, must be the same person. However, the Hebrew word for "brother" is used more elastically than its English equivalent, often referring (for example) to cousins or even more distant relatives (see Leviticus 10:1-4, where Moses speaks to Mishael and Elphaz about their brothers, meaning the sons of their cousin). If early Christians for whom Aramaic was the primary language, and Greek secondary, retained this usage when they spoke Greek, then there is room for doubt on the point. Perhaps one of them was a cousin of Jesus rather than a brother. Perhaps both were cousins, in which case they could be the same person but need not have been.

The sons of Cleopas would have been nephews of either Joseph or Mary, and therefore may have been the "brothers" mentioned elsewhere. Thus James the son of Cleopas (5) may be identical with James the Just (3) or James the Nazarene (6) or both.

It is tempting to identify James the son of Alphaeus (2) with James the son of Cleopas (5) by supposing that "Cleopas" and "Alphaeus" are two different attempts to reproduce the same Semitic name (probably beginning with an Ayin) in Greek, but linguists mostly think this very doubtful. James son of Cleopas is called James the Less (Minor, Younger) in Mark 15:40, and James Son of Alphaeus is also called James the Less in popular usage, partly because the two are assumed to be the same, and partly because of the need to distinguish the two Apostles both named James.

The Epistle of James is addressed to Jewish readers, and James the Just (3) seems to have been particularly concerned with the Jewish Christian community. It is accordingly plausible, and customary, to identify James the Just (3) with James the Writer (4).

Many writers identify James the Less (2) with James the Just (3). A difficulty with that identification is that we are told that the brothers of Jesus did not believe in him (J 7:5), which would mean that they could not have been numbered among the Twelve. (It is commonly supposed that James (3) came to believe only after the Resurrection (1C 15:7).) On the other hand, John does not name the unbelieving brothers, and they may not have included James.

It is tempting to suppose that a pair of brothers named James and Jude are the same as another pair of brothers named James and Jude, if there is no obvious objection to identifying them. (This is not necessarily a valid inference, since the selection of names can be influenced by fashion. I have no difficulty, for example, in thinking of six families I know with brothers named David and Michael.) Accordingly, it has been customary to identify the two Apostles "James the son of Alphaeus" and "Judas (the brother) of James" with the two brothers mentioned in the Nazareth account, and also with the Jude who wrote the Epistle and his brother James, taken to be the same James who wrote the Epistle of James. On our list, this identifies James the Less (2), James the Nazarene (6), James the Kinsman of Jude the Apostle (7), and James the Brother of Jude the Writer (8), and probably James the Son of Cleopas (5). However, it should be noted

that the most natural understanding of "Judas of James" is "Judas son of James," and that there is therefore no reason to suppose that James the son of Alphaeus has a brother named Jude. Currently, most Western Christians commemorate:

- (1) James the Greater on 25 July,
- (2) James the Less on 1 May, and
- (3) James the Just on 25 October.

They identify the others with (3) or ignore them. It will be generally conceded concerning (5), (6), (7), and (8) that if they are not the same as one of the others then there is no reason to remember them, so that the most one could reasonably do is add a fourth date for James the Writer. However, it is standard (and, I think, reasonable) to identify (4) with (3), and that leaves three commemorations, which is the current standard in the West, and also (I think) in the East. (Formerly the West identified (2) and (3).)

Thus, of James the Less, the son of Alphaeus (2), whom we commemorate today, we know very little from the New Testament, except that his name appears on lists of the Twelve.

Why is the name "James" so popular among Jews in New Testament times? Because it is the name of the ancestor of the people of Israel. The English name "James" is a variant of the name "Jacob." We tend to think of them as two separate, unrelated names. But the distinction between them is post-Biblical and not found in Hebrew or Greek. In Hebrew, the name is Ya'akov. In Greek, it is Iakwbos (W=Omega), with accent on the second syllable from the end. In Latin, it developed two forms, Jacobus and Jacomus, both accented on the first syllable. From the former, we have the English Jacob and the Spanish Diego and Iago. From the latter, we have the English James, the Scottish Hamish, the Spanish Jaime, and so on. But in many languages, there is only one name, given to the Old Testament Jacob and the New Testament James alike. Even in English, our present distinction has not always been observed. In Shakespeare's play *MEASURE FOR MEASURE* (III,ii,204), a child's age is given as "a year and a quarter old, come Philip and Jacob," meaning, "a year and a quarter old on the first of next May, the feast of Philip and James."

St. Philip, from a 1708 Book of Common Prayer Philip the Apostle is frequently confused with Philip the Deacon, whom we read of in the Book of Acts (A 6:7; 8:5-40; 21:8f), and who is commemorated on 6 June. For arguments that they are in fact the same, see that BIO.

Philip the Apostle appears in the Synoptic Gospels and in Acts only as a name on the list of the Twelve, but he appears in several incidents in the Gospel according to John. He was called early in the ministry of Our Lord (J 1:44), and promptly brought his friend Nathanael to Jesus as well. When some Greeks (or Greek-speaking Jews) wished to speak with Jesus, they began by approaching Philip (J 12:20ff).

At the Last Supper (J 14:8f), he said to Jesus, "Lord, show us the Father, and we shall be satisfied." To this Jesus answered, "He who has seen me has seen the Father."

Before feeding the Five Thousand (J 6:5), Jesus turned to Philip and asked him, "Where can we buy bread to feed these people?" Philip answered, "It would take more than a year's wages to buy each of them a mouthful."

Some scholars have thought it significant that Jesus asked Philip rather than one of the others. Luke (9:10) tells us that the Feeding of the Five Thousand took place near Bethsaida, and John (1:44) tells us that Philip is from Bethsaida. If they were in Philip's home neighborhood, he would be a natural one to ask for directions. (Peter and Andrew were also from Bethsaida, but seem to have moved to Capernaum.) It seems that John named Philip here for one of three reasons:

- (1) He was making up the details, and he said to himself: "I will name Philip here, and hope that my readers have read Luke and will remember that this is all happening near Bethsaida, and I will point out at the beginning of my work that Philip is from Bethsaida, and I will hope that the readers are clever enough to put this together and see that Philip is a logical person to

ask. But I won't mention Bethsaida in this episode, since that would make it too obvious what I am doing."

(2) He chose one of the disciples at random, and by good luck made an appropriate choice.

(3) He was an eyewitness, or for some other reason well informed, and mentioned Philip by name because that was whom Jesus asked.

This is one reason (not the only one) for regarding the Gospel of John as the testimony of an eyewitness. For an elaboration, . . . [look for essays with those names on this Web Page.](#)

But I digress. That is the limit of what we hear of Philip and James in the New Testament, nor do other sources help much. One story says that Philip preached in Phrygia and died in Hierapolis, and that his remains were brought to Rome and buried in the Basilica of the Twelve Apostles (an ancient inscription shows that this church was formerly dedicated to Philip and James).