

Morning Prayer

Friday, July 18



Opening Statement

Leader

The hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. *John 4:23*

Confession of Sin

Leader

Let us confess our sins against God and our neighbor.

Silence may be kept.

Everyone together, all kneeling:

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.

Leader

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 for ever. Amen. Alleluia.

Antiphon

The mercy of the Lord is everlasting: 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 mercy of the Lord is everlasting: Come let us adore him.

Psalm 31

In te, Domine, speravi

¹In you, O Lord, have I taken refuge;
let me never be put to shame: *
deliver me in your righteousness.

²Incline your ear to me; *
make haste to deliver me.

³Be my strong rock, a castle to keep me safe,
for you are my crag and my stronghold; *
for the sake of your Name, lead me and guide me.

⁴Take me out of the net that they have secretly set for me, *
for you are my tower of strength.

⁵Into your hands I commend my spirit, *
for you have redeemed me,
O Lord, O God of truth.

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

Reader

A reading from the first book of the Prophet Samuel 21:1-15

¹David came to Nob to the priest Ahimelech. Ahimelech came trembling to meet David, and said to him, "Why are you alone, and no one with you?" ²David said to the priest Ahimelech, "The king has charged me with a matter, and said to me, 'No one must know anything of the matter about which I send you, and with which I have charged you.' I have made an appointment with the young men for such and such a place." ³Now then, what have you at hand? Give me five loaves of bread, or whatever is here." ⁴The priest answered David, "I have no ordinary bread at hand, only holy bread provided that the young men have kept themselves from women." ⁵David answered the priest, "Indeed women have been kept from us as always when I go on an expedition; the vessels of the young men are holy even when it is a common journey; how much more today will their vessels be holy?" ⁶So the priest gave him the holy bread; for there was no bread there except the bread of the Presence, which is removed from before the Lord, to be replaced by hot bread on the day it is taken away. ⁷Now a certain man of the servants of Saul was there that day, detained before the Lord; his name was Doeg the Edomite, the chief of Saul's shepherds. ⁸David said to Ahimelech, "Is there no spear or sword here with you? I did not bring my sword or my weapons with me, because the king's business required haste." ⁹The priest said, "The sword of Goliath the Philistine, whom you killed in the

valley of Elah, is here wrapped in a cloth behind the ephod; if you will take that, take it, for there is none here except that one." David said, "There is none like it; give it to me."

¹⁰David rose and fled that day from Saul; he went to King Achish of Gath.¹¹The servants of Achish said to him, "Is this not David the king of the land? Did they not sing to one another of him in dances, 'Saul has killed his thousands, and David his ten thousands'?"¹²David took these words to heart and was very much afraid of King Achish of Gath.¹³So he changed his behavior before them; he pretended to be mad when in their presence. He scratched marks on the doors of the gate and let his spittle run down his beard.¹⁴Achish said to his servants, "Look, you see the man is mad; why then have you brought him to me?"¹⁵Do I lack madmen, that you have brought this fellow to play the madman in my presence? Shall this fellow come into my house?" The Word of the Lord.

Everyone

Thanks be to God.

Silence may be kept after the Reading.

Canticle 10 The Second Song of Isaiah *Quaerite Dominum*

Isaiah 55:6-1

Seek the Lord while he wills to be found; *
call upon him when he draws near.
Let the wicked forsake their ways *
and the evil ones their thoughts;
And let them turn to the Lord, and he will have compassion, *
and to our God, for he will richly pardon.
For my thoughts are not your thoughts, *
nor your ways my ways, says the Lord.
For as the heavens are higher than the earth, *
so are my ways higher than your ways,
and my thoughts than your thoughts.
For as rain and snow fall from the heavens *
and return not again, but water the earth,
Bringing forth life and giving growth, *
seed for sowing and bread for eating,
So is my word that goes forth from my mouth; *
it will not return to me empty;
But it will accomplish that which I have purposed, *
and prosper in that for which I sent it.
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 New Testament Lesson

Reader

A reading from the Acts of the Apostles 13:13-25

¹³Then Paul and his companions set sail from Paphos and came to Perga in Pamphylia. John, however, left them and returned to Jerusalem;

¹⁴but they went on from Perga and came to Antioch in Pisidia. And on the sabbath day they went into the synagogue and sat down.¹⁵After the reading of the law and the prophets, the officials of the synagogue sent them a message, saying, "Brothers, if you have any word of exhortation for the people, give it."¹⁶So Paul stood up and with a gesture began to speak: "You Israelites, and others who fear God, listen.¹⁷The God of this people Israel chose our ancestors and made the people great during their stay in the land of Egypt, and with uplifted arm he led

them out of it.¹⁸For about forty years he put up with them in the wilderness.¹⁹After he had destroyed seven nations in the land of Canaan, he gave them their land as an inheritance²⁰for about four hundred fifty years. After that he gave them judges until the time of the prophet Samuel.²¹Then they asked for a king; and God gave them Saul, son of Kish, a man of the tribe of Benjamin, who reigned for forty years.²²When he had removed him, he made David their king. In his testimony about him he said, 'I have found David, son of Jesse, to be a man after my heart, who will carry out all my wishes.'²³Of this man's posterity God has brought to Israel a Savior, Jesus, as he promised;²⁴before his coming John had already proclaimed a baptism of repentance to all the people of Israel.²⁵And as John was finishing his work, he said, 'What do you suppose that I am? I am not he. No, but one is coming after me; I am not worthy to untie the thong of the sandals on his feet.'

The Word of the Lord.

Everyone

Thanks be to God.

Silence may be kept after the Reading.

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, *
for ever and for evermore.

The Gospel

Reader

The Gospel according to Mark 3:7-19a

⁷Jesus departed with his disciples to the sea, and a great multitude from Galilee followed him;⁸hearing all that he was doing, they came to him in great numbers from Judea, Jerusalem, Idumea, beyond the Jordan, and the region around Tyre and Sidon.⁹He told his disciples to have a boat ready for him because of the crowd, so that they would not crush him;¹⁰for he had cured many, so that all who had diseases pressed upon him to touch him.¹¹Whenever the unclean spirits saw him, they fell down before him and shouted, "You are the Son of God!"¹²But he sternly ordered them not to make him known.

¹³He went up the mountain and called to him those whom he wanted, and they came to him.¹⁴And he appointed twelve, whom he also named apostles, to be with him, and to be sent out to proclaim the message,¹⁵and to have authority to cast out demons.¹⁶So he appointed the twelve: Simon (to whom he gave the name Peter);¹⁷James son of Zebedee and John the brother of James (to whom he gave the name Boanerges, that is, Sons of Thunder);¹⁸and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alphaeus, and Thaddaeus, and Simon the Cananaean,¹⁹and Judas Iscariot, who betrayed him.

Then he went home;

The Word of the Lord.

Everyone

Thanks be to God.

Silence may be kept after the Reading.

The Apostles' Creed

All stand

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

The Lord 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.*

The 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.

A Collect for Fridays

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord. *Amen.*

A Collect for Mission

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name. *Amen.*

Collect of Commemoration

Eternal God, we give you thanks for the witness of Bartolomé de las Casas, whose deep love for your people caused him to refuse absolution to those who would not free their Indian slaves. Help us, inspired by his example, to work and pray for the freeing of all enslaved people of our world, for the sake of Jesus Christ our Redeemer; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Trinity Cycle of Prayer

Eric and Dori Jones

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

Bartolomé de las Casas was born in Seville, Spain, in 1474. In 1502 he went to Cuba, and for his military services there was given an Encomienda, an estate that included the services of the Indians living on it.

In about 1513 he was ordained priest (probably the first ordination in the Americas), and in 1514 he renounced all claim on his Indian serfs.

During the following seven years he made several voyages to Spain to find support for a series of new towns in which Spaniard and Indian would live together in peace and equality. In 1523 he became a Dominican friar and disappeared for a time from public controversy.

In 1540 he returned to Spain and was a force behind the passage in 1542 of laws prohibiting Indian slavery and safeguarding the rights of the Indians.

He was made Bishop of Chiapas in Guatemala, and returned to the Americas in 1544 to implement the new laws, but he met considerable resistance, and in 1547 he returned to Spain, where he devoted the rest of his life to speaking and writing on behalf of the Indians.

He is chiefly remembered for his [*Brief Report On the Destruction of the Indies*](#) (or *Tears of the Indians*), a fervid and perhaps exaggerated account of the atrocities of the Spanish conquerors against the Indians.

The book was widely read and widely translated, and the English version was used to stir up English feeling against the Spanish as a cruel race whom England ought to beware of, and whose colonies in the Americas would be better off in English hands.

Las Casas is widely admired as an early pioneer of social justice, and widely denounced as an irresponsible pamphleteer and spreader of slanders.

He died in Madrid on 17 July (or perhaps 31 July) 1566, and is remembered as a national hero in Cuba and Nicaragua. An extract from *Tears of the Indians* follows.

Now Christ wanted his gospel to be preached with enticements, Gentleness, and all meekness, and pagans to be led to the truth not by armed forces but by holy examples, Christian conduct, and the word of God, so that no opportunity would be offered for blaspheming the sacred name or hating the true religion because of the conduct of the preachers.

For this is nothing else than making the coming and passion of Christ useless, as long as the truth of the gospel is hated before it is either understood or heard, or as long as innumerable human beings are slaughtered in a war waged on the pretext of preaching the gospel and spreading religion.

With Las Casas we may remember Bartolomeo de Olmedo, priest and friar of Mercy, who was chaplain of Cortez's expedition to Mexico City, and who appears in the records of that expedition as a moderating force, denouncing atrocities and conquest, talking Cortez out of forcibly destroying idol temples, telling him instead to set the Indians an example of Christian love, and wait for them to destroy the idols by their own decision. (Some readers will remember him from Samuel Shellabarger's historical novel, *Captain From Castille*.)

According to the Britannica article on pre-Columbian American cultures, the clergy accompanying the Spanish conquistadors were consistently more disposed than the commanders to respect the native civilizations and undertake to preserve their records, and whatever aspects of native culture were not clearly inconsistent with Christianity.

From the beginning, the missionary priests in Spanish America showed concern for the welfare of the Indians. On Christmas Day in 1511, in Hispaniola, the Dominican Antonio de Montesinos preached, saying, "By what right or justice do you keep the Indians in such horrible servitude? Are they not men? Have they not rational souls? Are you not bound to love them as you love yourselves?"

The government policy was to establish towns for the Indians, and these were normally built in connection with mission posts. The Indians seem to have taken to the mission civilization with enthusiasm. In particular, they were great lovers of music, and found plainchant much to their taste. The first Bishop of Mexico, Juan de Zumarraga, said, "I find that more are converted by music than by any other method."

They were also impressed by the asceticism of the friars. A prominent idea in the native religions had been that holiness was associated with bearing pain in the service of the gods, and when they met missionaries like the Franciscan Antonio de Roa, who went barefoot and slept on boards, wore only a coarse sackcloth robe, ate no meat or wine, and scourged himself every time he saw a crucifix, they concluded that he must be a man of God, and listened eagerly to his preaching.

It seems clear that the Indians for the most part regarded the missionaries as their benefactors, and gave them a loyalty which was not simply fear of the secular authority that backed them up. This is shown when the secular authority did not back them. In 1769, when the Spanish Crown adopted an anti-Jesuit policy, the Jesuits were deported from Mexico.

Mobs of angry Indians attempted to break into the barracks where they were held, and a large military escort was necessary to conduct the Jesuits to Vera Cruz and the waiting ships. Again, in 1799, in Pueblo, a large Indian crowd attacked a jail in which a priest had been imprisoned. For about three centuries, from the early 1500's to the early 1800's, the people of Mexico were obedient to the Spanish Crown because their clergy were. But when the Crown broke with the clergy in the early 1800's, the priests began to preach independence, and the people followed their lead, and Mexico and the rest of Spanish America became independent.

A great many converts were brought in by the Cloak of Guadalupe. An Indian Christian reported that the Virgin Mary had appeared to him and sent him to see the bishop; and as a sign that the appearance was genuine, she filled his cloak with roses although it was winter, and printed on the cloak a picture of herself, portrayed in the Indian style of art, as a woman treading a serpent, and with some details that made no particular sense to a European.

Many Indians came to see the cloak (which is still on display in the Basilica of Our Lady of Guadalupe in Mexico City), and were converted by the sight. It seems that some of the details are significant in terms of American Indian culture, and were understood by the Indians to mean that Christianity is the fulfilment of their prophecies and expectations.

Many persons today think of the Indians of Mexico as a free and happy people who were conquered and enslaved by the Spanish. It must be remembered that before the coming of the Europeans, the Aztecs with their capital at what is now Mexico City had conquered the surrounding tribes for hundreds of miles in all directions, and required of them every year a tribute of young men and women to be sacrificed in the temples at Mexico City.

The subjugated tribes did not like this, and gladly assisted Cortes in his campaign against the Aztecs. Even when he suffered temporary defeats, the loyalty of his Indian auxiliaries never wavered, and his rule, once he had established himself, was considered far less harsh than that of the Aztecs had been. The Britannica article on Cortes speaks of "his acceptance by the Indians and his popularity as a relatively benign ruler."

When the European conquest of the Americas is being deplored, the accompanying high death rate among the natives is often mentioned. It ought to be remembered that most of these deaths were due to smallpox. The disease was brought to the Americas by one sick sailor, and triggered a series of major epidemics.

The Indians had no previous exposure to it and almost no resistance to it, and most cases were fatal. Moreover, the Indians habitually treated their sick by baths, and the water was used by many bathers. One bather with an open sore was enough to infect all who shared the same bath. Whenever two populations long separated come into significant contact, each of them is at risk from diseases against which they are defenseless.

The smallpox epidemic would have run about the same course if the ships of Columbus had been loaded with social workers and Peace Corps volunteers. One can denounce the Europeans for the smallpox epidemic only by being prepared to say that there ought never to be contact between two populations that have previously been isolated from each other.