

## Morning Prayer

Friday, August 1



### 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.*

### The Invitatory

*All stand.*

*Leader*

Lord, open our lips.

*Response*

And our mouth shall proclaim your praise.

*Everyone*

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.

### 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 69:1-23; 31-38** *Salvum me fac*

<sup>1</sup> Save me, O God, \*  
for the waters have risen up to my neck.  
<sup>2</sup> I am sinking in deep mire, \*  
and there is no firm ground for my feet.  
<sup>3</sup> I have come into deep waters, \*  
and the torrent washes over me.  
<sup>4</sup> I have grown weary with my crying;  
my throat is inflamed; \*  
my eyes have failed from looking for my God.  
<sup>5</sup> Those who hate me without a cause are more than the hairs  
of my head;  
my lying foes who would destroy me are mighty. \*  
Must I then give back what I never stole?  
<sup>6</sup> O God, you know my foolishness, \*  
and my faults are not hidden from you.  
<sup>7</sup> Let not those who hope in you be put to shame through me,  
Lord GOD of hosts; \*  
let not those who seek you be disgraced because of me,  
O God of Israel.  
<sup>8</sup> Surely, for your sake have I suffered reproach, \*  
and shame has covered my face.  
<sup>9</sup> I have become a stranger to my own kindred, \*  
an alien to my mother's children.  
<sup>10</sup> Zeal for your house has eaten me up; \*  
the scorn of those who scorn you has fallen upon me.  
<sup>11</sup> I humbled myself with fasting, \*  
but that was turned to my reproach.  
<sup>12</sup> I put on sack-cloth also, \*  
and became a byword among them.  
<sup>13</sup> Those who sit at the gate murmur against me, \*  
and the drunkards make songs about me.  
<sup>14</sup> But as for me, this is my prayer to you, \*  
at the time you have set, O Lord:

15 "In your great mercy, O God, \*  
answer me with your unfailing help.  
16 Save me from the mire; do not let me sink; \*  
let me be rescued from those who hate me  
and out of the deep waters.  
17 Let not the torrent of waters wash over me,  
neither let the deep swallow me up; \*  
do not let the Pit shut its mouth upon me.  
18 Answer me, O Lord, for your love is kind; \*  
in your great compassion, turn to me."  
19 "Hide not your face from your servant; \*  
be swift and answer me, for I am in distress.  
20 Draw near to me and redeem me; \*  
because of my enemies deliver me.  
21 You know my reproach, my shame, and my dishonor; \*  
my adversaries are all in your sight."  
22 Reproach has broken my heart, and it cannot be healed; \*  
I looked for sympathy, but there was none,  
for comforters, but I could find no one.  
23 They gave me gall to eat, \*  
and when I was thirsty, they gave me vinegar to drink.

31 As for me, I am afflicted and in pain; \*  
your help, O God, will lift me up on high.  
32 I will praise the Name of God in song; \*  
I will proclaim his greatness with thanksgiving.  
33 This will please the Lord more than an offering of oxen, \*  
more than bullocks with horns and hoofs.  
34 The afflicted shall see and be glad; \*  
you who seek God, your heart shall live.  
35 For the Lord listens to the needy, \*  
and his prisoners he does not despise.  
36 Let the heavens and the earth praise him, \*  
the seas and all that moves in them;  
37 For God will save Zion and rebuild the cities of Judah; \*  
they shall live there and have it in possession.  
38 The children of his servants will inherit it, \*  
and those who love his Name will dwell therein.

### **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 second book of the Prophet Samuel 5:1-12*

<sup>1</sup>Then all the tribes of Israel came to David at Hebron, and said, "Look, we are your bone and flesh. <sup>2</sup>For some time, while Saul was king over us, it was you who led out Israel and brought it in. The Lord said to you: It is you who shall be shepherd of my people Israel, you who shall be ruler over Israel." <sup>3</sup>So all the elders of Israel came to the king at Hebron; and King David made a covenant with them at Hebron before the Lord, and they anointed David king over Israel. <sup>4</sup>David was thirty years old when he began to reign, and he reigned forty years. <sup>5</sup>At Hebron he reigned over Judah seven years and six months; and at Jerusalem he reigned over all Israel and Judah thirty-three years.

<sup>6</sup>The king and his men marched to Jerusalem against the Jebusites, the inhabitants of the land, who said to David, "You will not come in here, even the blind and the lame will turn you back" thinking, "David cannot come in here." <sup>7</sup>Nevertheless David took the stronghold of Zion, which is now the city of David. <sup>8</sup>David had said on that day, "Whoever would strike down the Jebusites, let him get up the water shaft to attack the lame and the blind, those whom David hates." Therefore it is said, "The blind and the lame shall not come into the house." <sup>9</sup>David occupied the stronghold, and named it the city of David. David built the city all around from the Millo inwards. <sup>10</sup>And David became greater and greater, for the Lord, the God of hosts, was with him.

<sup>11</sup>King Hiram of Tyre sent messengers to David, along with cedar trees, and carpenters and masons who built David a house. <sup>12</sup>David then perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for the sake of his people Israel.

The Word of the Lord.

### *Everyone*

Thanks be to God.

*Silence may be kept after the Reading.*

## **Canticle 10** The Second Song of Isaiah

*Isaiah 55:6-11*

*Quaerite Dominum*

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 17:1-15*

<sup>1</sup>After Paul and Silas had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. <sup>2</sup>And Paul went in, as was his custom, and on three sabbath days argued with them from the scriptures, <sup>3</sup>explaining and proving that it was necessary for the Messiah to suffer and to rise from the dead, and saying, "This is the Messiah, Jesus whom I am proclaiming to you." <sup>4</sup>Some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the leading women. <sup>5</sup>But the Jews became jealous, and with the help of some ruffians in the marketplaces they formed a mob and set the city in an uproar. While they were searching for Paul and Silas to bring them out to the assembly, they attacked Jason's house. <sup>6</sup>When they could not find them, they dragged Jason and some believers before the city authorities, shouting, "These people who have been turning the world upside down have come here also, <sup>7</sup>and Jason has entertained them as guests. They are all acting contrary to the decrees of the emperor, saying that there is another king named Jesus." <sup>8</sup>The people and the city officials were disturbed when they heard this, <sup>9</sup>and after they had taken bail from Jason and the others, they let them go.

<sup>10</sup>That very night the believers sent Paul and Silas off to Beroea; and when they arrived, they went to the Jewish synagogue. <sup>11</sup>These Jews were more receptive than those in Thessalonica, for they welcomed the message very eagerly and examined the scriptures every day to see whether these things were so. <sup>12</sup>Many of them therefore believed, including not a few Greek women and men of high standing. <sup>13</sup>But when the Jews of Thessalonica learned that the word of God had been proclaimed by Paul in Beroea as well, they came there too, to stir up and incite the crowds. <sup>14</sup>Then the believers immediately sent Paul away to the coast, but Silas and Timothy remained behind. <sup>15</sup>Those who conducted Paul brought him as far as Athens; and after receiving instructions to have Silas and Timothy join him as soon as possible, they left him.

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*

*A reading from the Gospel according to Mark 7:24-37*

<sup>24</sup>From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, <sup>25</sup>but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. <sup>26</sup>Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. <sup>27</sup>He said to her, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs." <sup>28</sup>But she answered him, "Sir, even the dogs under the table eat the children's crumbs." <sup>29</sup>Then he said to her, "For saying that, you may go the demon has left your daughter." <sup>30</sup>So she went home, found the child lying on the bed, and the demon gone.

<sup>31</sup>Then he returned from the region of Tyre and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. <sup>32</sup>They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. <sup>33</sup>He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. <sup>34</sup>Then looking up to heaven, he sighed and said to him, "Ephphatha," that is, "Be opened." <sup>35</sup>And immediately his ears were opened, his tongue was released, and he spoke plainly. <sup>36</sup>Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. <sup>37</sup>They were astounded beyond measure, saying, "He has done everything well; he even makes the deaf to hear and the mute to speak."

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 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.*

**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.*

**For Mission**

Lord Jesus Christ, you stretched out your arms of love on the hardwood 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 Commoration**

Merciful God, whose servant Joseph of Arimathaea with reverence and godly fear prepared the body of our Lord and Savior for burial, and laid it in his own tomb: Grant to us, your faithful people, grace and courage to love and serve Jesus with sincere devotion all the days of our life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

## Trinity Cycle of Prayer

*Annette Lanham*

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

*Leader*

Let us bless the Lord.

*Everyone*

Thanks be to God.

*Leader*

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*

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### The Commemoration

*[Note: the feast day for Joseph of Arimathaea traditionally falls on 31 July, but has been transferred to 1 August to make room for Ignatius of Loyola]*

The Gospels tell us (Matthew 27:57-61; Mark 15:42-47; Luke 23:50-56; John 19:38-42) that after the death of Jesus, Joseph of Arimathaea, wealthy, a member of the Council, asked Pilate for the body of Jesus, and buried it with honor in the tomb he had intended for himself. This is our only information about him from writers of his own century.

Later tradition has embellished this account. (If not interested in folklore, skip to the closing prayer.) It is said that Joseph was a distant relative of the family of Jesus; that he derived his wealth from tin mines in Cornwall, which he visited from time to time; and that Jesus as a teenager accompanied Joseph on one such visit. This is the background of the poem "Jerusalem," by William Blake, which begins:

And did those feet in ancient time  
Walk upon England's mountains green?  
And was the holy Lamb of God  
On England's pleasant pastures seen?  
And did the countenance divine  
Shine forth upon our clouded hills?  
And was Jerusalem builded here  
Among those dark satanic mills?  
Bring me my bow of burning gold!  
Bring me my arrows of desire!  
Bring me my spear! O clouds, unfold!  
Bring me my chariot of fire!  
I will not cease from mental fight,



Nor shall my sword sleep in my hand,  
Till we have built Jerusalem  
In England's green and pleasant land.  
William Blake (1757-1827)

After the Crucifixion, we are told, Joseph returned to Cornwall, bringing the chalice of the Last Supper, known as the Holy Grail. Reaching Glastonbury, he planted his staff, which took root and blossomed into a thorn tree. The Grail was hidden, and part of the great national epic ("the matter of Britain") deals with the unsuccessful quest of the knights of King Arthur to find the Grail. The Thorn Tree remained at Glastonbury, flowering every year on Christmas day, and King Charles I baited the Roman Catholic chaplain of his queen by pointing out that, although Pope Gregory had proclaimed a reform of the calendar, the Glastonbury Thorn ignored the Pope's decree and continued to blossom on Christmas Day according to the Old Calendar. The Thorn was cut down by one of Cromwell's soldiers on the grounds that it was a relic of superstition, and it is said that as it fell, its thorns blinded the axeman in one eye. A tree allegedly grown from a cutting from the original Thorn survives today in Glastonbury (and trees propagated from it stand on the grounds of the Cathedral in Washington, DC, and presumably elsewhere) and leaves from it are sold in all the tourist shops in Glastonbury.

Has the Glastonbury legend any basis at all in history? Two facts and some speculations follow: Tin, an essential ingredient of bronze, was highly valued in ancient times, and Phoenician ships imported tin from Cornwall. It is a pretty safe guess that in the first century the investors who owned shares in the Cornwall tin trade included at least a few Jewish Christians.

Christianity gained a foothold in Britain very early, probably earlier than in Gaul. It may have been brought there by the traffic of the Cornwall tin trade. If so, then the early British Christians would have a tradition that they had been evangelised by a wealthy Jewish Christian. If they had forgotten his name, it would be natural to consult the Scriptures to see what mention was made of early wealthy Jewish converts. Joseph and Barnabas are almost the only ones named, and much of the life of Barnabas is already accounted for by the book of Acts, which makes him an unsatisfactory candidate. Hence, those who do not like to be vague would say, not, "We were evangelised by some wealthy Jewish Christian whose name we have forgotten," but, "We were evangelised by Joseph of Arimathaea."

Why spend time on any of the above? Because the folk-tales of a community are part of the heritage of a community. Someone wishing to understand the United States will be well advised to familiarize himself with the stories of George Washington's cherry tree and Paul Revere's ride, although he ought not to confuse them with history.

written by James Kiefer

For more about Glastonbury and the connection to Joseph of Arimathaea,

see: <https://www.britainexpress.com/Myths/Glastonbury.htm> and <https://theconversation.com/glastonbury-archaeology-is-revealing-new-truths-about-the-origins-of-british-christianity-93805>

*Note also that Paul Revere's ride really did occur, but not exactly as in Longfellow's poem--he never made it to Concord, having been captured by the British after leaving Lexington.*