

Morning Prayer

Thursday, August 14



Opening Statement

Leader

The Lord is in his holy temple; let all the earth keep silence before him. *Habakkuk 2:20*

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 Spirit of the Lord renews the face of the Earth:
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!
Glory be 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 Spirit of the Lord renews the face of the Earth:
Come let us adore him.

Psalm 105 Part I *Confitemini Domino*

¹ Give thanks to the Lord and call upon his Name; *
make known his deeds among the peoples.
² Sing to him, sing praises to him, *
and speak of all his marvelous works.
³ Glory in his holy Name; *
let the hearts of those who seek the Lord rejoice.
⁴ Search for the Lord and his strength; *
continually seek his face.
⁵ Remember the marvels he has done, *
his wonders and the judgments of his mouth,
⁶ O offspring of Abraham his servant, *
O children of Jacob his chosen.
⁷ He is the Lord our God; *
his judgments prevail in all the world.
⁸ He has always been mindful of his covenant, *
the promise he made for a thousand generations:
⁹ The covenant he made with Abraham, *
the oath that he swore to Isaac,
¹⁰ Which he established as a statute for Jacob, *
an everlasting covenant for Israel,
¹¹ Saying, "To you will I give the land of Canaan *
to be your allotted inheritance."
¹² When they were few in number, *
of little account, and sojourners in the land,
¹³ Wandering from nation to nation *
and from one kingdom to another,

¹⁴ He let no one oppress them *
and rebuked kings for their sake,
¹⁵ Saying, "Do not touch my anointed *
and do my prophets no harm."
¹⁶ Then he called for a famine in the land *
and destroyed the supply of bread.
¹⁷ He sent a man before them, *
Joseph, who was sold as a slave.
¹⁸ They bruised his feet in fetters; *
his neck they put in an iron collar.
¹⁹ Until his prediction came to pass, *
the word of the Lord tested him.
²⁰ The king sent and released him; *
the ruler of the peoples set him free.
²¹ He set him as a master over his household, *
as a ruler over all his possessions,
²² To instruct his princes according to his will *

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 15:1-18

¹After this Absalom got himself a chariot and horses, and fifty men to run ahead of him. ²Absalom used to rise early and stand beside the road into the gate; and when anyone brought a suit before the king for judgment, Absalom would call out and say, "From what city are you?" When the person said, "Your servant is of such and such a tribe in Israel," ³Absalom would say, "See, your claims are good and right; but there is no one deputed by the king to hear you." ⁴Absalom said moreover, "If only I were judge in the land! Then all who had a suit or cause might come to me, and I would give them justice." ⁵Whenever people came near to do obeisance to him, he would put out his hand and take hold of them, and kiss them. ⁶Thus Absalom did to every Israelite who came to the king for judgment; so Absalom stole the hearts of the people of Israel.
⁷At the end of four years Absalom said to the king, "Please let me go to Hebron and pay the vow that I have made to the Lord. ⁸For your servant made a vow while I lived at Geshur in Aram: If the Lord will indeed bring me back to Jerusalem, then I will worship the Lord in Hebron." ⁹The king said to him, "Go in peace." So he got up, and went to Hebron. ¹⁰But Absalom sent secret messengers throughout all the tribes of Israel, saying, "As soon as you hear the sound of the trumpet, then shout: Absalom has become king at Hebron!" ¹¹Two hundred men from Jerusalem went with Absalom; they were invited guests, and they went in their innocence, knowing nothing of the matter. ¹²While Absalom was offering the sacrifices, he sent for Ahithophel the Gilonite, David's counselor, from his city Giloh. The conspiracy grew in strength, and the people with Absalom kept increasing.
¹³A messenger came to David, saying, "The hearts of the Israelites have gone after Absalom." ¹⁴Then David said to all his officials who were with him at Jerusalem, "Get up! Let us

flee, or there will be no escape for us from Absalom. Hurry, or he will soon overtake us, and bring disaster down upon us, and attack the city with the edge of the sword.” ¹⁵The king’s officials said to the king, “Your servants are ready to do whatever our lord the king decides.” ¹⁶So the king left, followed by all his household, except ten concubines whom he left behind to look after the house. ¹⁷The king left, followed by all the people; and they stopped at the last house. ¹⁸All his officials passed by him; and all the Cherethites, and all the Pelethites, and all the six hundred Gittites who had followed him from Gath, passed on before the king. The Word of the Lord.

Everyone

Thanks be to God.

Silence may be kept after the reading.

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 *

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 New Testament Lesson

Reader

A reading from the Acts of the Apostles 21:27-36

²⁷When the seven days were almost completed, the Jews from Asia, who had seen him in the temple, stirred up the whole crowd. They seized him, ²⁸shouting, "Fellow Israelites, help! This is the man who is teaching everyone everywhere against our people, our law, and this place; more than that, he has actually brought Greeks into the temple and has defiled this holy place." ²⁹For they had previously seen Trophimus the Ephesian with him in the city, and they supposed that Paul had brought him into the temple. ³⁰Then all the city was aroused, and the people rushed together. They seized Paul and dragged him out of the temple, and immediately the doors were shut. ³¹While they were trying to kill him, word came to the tribune of the cohort that all Jerusalem was in an uproar. ³²Immediately he took soldiers and centurions and ran down to them. When they saw the tribune and the soldiers, they stopped beating Paul. ³³Then the tribune came, arrested him, and ordered him to be bound with two chains; he inquired who he was and what he had done. ³⁴Some in the crowd shouted one thing, some another; and as he could not learn the facts because of the uproar, he ordered him to be brought into the barracks. ³⁵When Paul came to the steps, the violence of the mob was so great that he had to be carried by the soldiers. ³⁶The crowd that followed kept shouting, "Away with him!"

The Word of the Lord.

Everyone

Thanks be to God.

Silence may be kept after the reading.

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 for ever. *Amen.*

The Gospel

Reader

A reading from the Gospel according to Mark 10:32-45

³²They were on the road, going up to Jerusalem, and Jesus was walking ahead of them; they were amazed, and those who followed were afraid. He took the twelve aside again and began to tell them what was to happen to him, ³³saying, "See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles; ³⁴they will mock him, and spit upon him, and flog him, and kill him; and after three days he will rise again."

³⁵James and John, the sons of Zebedee, came forward to him and said to him, "Teacher, we want you to do for us whatever we ask of you." ³⁶And he said to them, "What is it you want me to do for you?" ³⁷And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." ³⁸But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?" ³⁹They replied, "We are able." Then Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; ⁴⁰but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." ⁴¹When the ten heard this, they began to be angry with James and John. ⁴²So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. ⁴³But it is not so among you; but whoever wishes to become great among you must be your servant, ⁴⁴and whoever wishes to be first among you must be slave of all. ⁴⁵For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

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

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.

The Collect of the Day

Leader

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever 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

O God of justice and compassion, you put down the proud and the mighty from their place, and lift up the poor and afflicted: We give you thanks for your faithful witness Jonathan Myrick Daniels, who, in the midst of injustice and violence, risked and gave his life for another; and we pray that we, following his example, may make no peace with oppression; through Jesus Christ the just one: who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Trinity Cycle of Prayer

Mark McDonald

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

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

Jonathan Myrick Daniels was born in Keene, New Hampshire in 1939, one of two offspring of a Congregationalist physician.

When in high school, he had a bad fall which put him in the hospital for about a month. It was a time of reflection. Soon after, he joined the Episcopal Church and also began to take his studies seriously, and to consider the possibility of entering the priesthood.

After high school, he enrolled at Virginia Military Institute (VMI) in Lexington, Virginia, where at first he seemed a misfit, but managed to stick it out, and was elected Valedictorian of his graduating class. During his sophomore year at VMI, however, he began to experience uncertainties about his religious faith and his vocation to the priesthood that continued for several years, and were probably influenced by the death of his father and the prolonged illness of his younger sister Emily.

In the fall of 1961 he entered Harvard University in Cambridge, Massachusetts, near Boston, to study English literature, and in the spring of 1962, while attending Easter services at the Church of the Advent in Boston, he underwent a conversion experience and renewal of grace. Soon after, he made a definite decision to study for the priesthood, and after a year of work to repair the family finances, he enrolled at Episcopal Theological Seminary in Cambridge, Massachusetts, in the fall of 1963, expecting to graduate in the spring of 1966.

In March 1965 Dr. Martin Luther King, Jr, asked students and others to join him in Selma, Alabama, for a march to the state capital in Montgomery demonstrating support for his civil rights program. News of the request reached the campus of ETS on Monday 8 March (my sources are a bit confused on the chronology of that week, but I think this is correct), and during Evening Prayer at the chapel, Jon Daniels decided that he ought to go. Later he wrote: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." I had come to Evening Prayer as usual that evening, and as usual I was singing the Magnificat with the special love and reverence I have always felt for Mary's glad song. "He hath showed strength with his arm." As the lovely hymn of the God-bearer continued, I found myself peculiarly alert, suddenly

straining toward the decisive, luminous, Spirit-filled "moment" that would, in retrospect, remind me of others--particularly one at Easter three years ago. Then it came. "He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the hungry with good things." I knew then that I must go to Selma. The Virgin's song was to grow more and more dear in the weeks ahead.

He and others left on Thursday for Selma, intending to stay only that weekend; but he and a friend missed the bus back, and began to reflect on how an in-and-out visit like theirs looked to those living in Selma, and decided that they must stay longer. They went home to request permission to spend the rest of the term in Selma, studying on their own and returning to take their examinations. In Selma, many proposed marches were blocked by rows of policemen. Jon describes one such meeting (ellipses not marked).

After a week-long, rain-soaked vigil, we still stood face to face with the Selma police. I stood, for a change, in the front rank, ankle-deep in an enormous puddle. To my immediate right were high school students, for the most part, and further to the right were a swarm of clergymen. My end of the line surged forward at one point, led by a militant Episcopal priest whose temper (as usual) was at combustion-point. Thus I found myself only inches from a young policeman. The air crackled with tension and open hostility. Emma Jean, a sophomore in the Negro high school, called my name from behind. I reached back for her hand to bring her up to the front rank, but she did not see. Again she asked me to come back. My determination had become infectiously savage, and I insisted that she come forward--I would not retreat! Again I reached for her hand and pulled her forward. The young policeman spoke: "You're dragging her through the puddle. You ought to be ashamed for treating a girl like that." Flushing--I had forgotten the puddle--I snarled something at him about whose-fault-it-really-was, that managed to be both defensive and self-righteous. We matched baleful glances and then both looked away. And then came a moment of shattering internal quiet, in which I felt shame, indeed, and a kind of reluctant love for the young policeman. I apologized to Emma Jean. And then it occurred to me to apologize to *him* and to thank him. Though he looked away in contempt--I was not altogether sure I blamed him--I had received a blessing I would not forget. Before long the kids were singing, "I love ---." One of my friends asked [the young policeman] for his name. His name was Charlie. When we sang for him, he blushed and then smiled in a truly sacramental mixture of embarrassment and pleasure and shyness. Soon the young policeman looked relaxed, we all lit cigarettes (in a couple of instances, from a common match, and small groups of kids and policemen clustered to joke or talk cautiously about the situation. It was thus a shock later to look across the rank at the clergymen and their opposites, who glared across a still unbroken "Wall" in what appeared to be silent hatred. Had I been freely arranging the order for Evening Prayer that night, I think I might have followed the General Confession directly with the General Thanksgiving--or perhaps the Te Deum.

Jon devoted many of his Sundays in Selma to bringing small groups of Negroes, mostly high school students, to church with him in an effort to integrate the local Episcopal church. They were seated but scowled at. Many parishioners openly resented their presence, and put their pastor squarely in the middle. (He was integrationist enough to risk his job by accommodating Jon's group as far as he did, but not integrationist enough to satisfy Jon.)

In May, Jon went back to ETS to take examinations and complete other requirements, and in July he returned to Alabama, where he helped to produce a listing of local, state, and federal agencies and other resources legally available to persons in need of assistance. On Friday 13 August Jon and others went to the town of Fort Deposit to join in picketing three local businesses. On Saturday they were arrested and held in the county jail in Hayneville for six days until they were bailed out. (They had agreed that none would accept bail until there was bail money for all.) After their release on Friday 20 August, four of them undertook to enter a local shop, and were met at the door by a man with a shotgun who told them to leave or be

shot. After a brief confrontation, he aimed the gun at a young girl in the party, and Jon pushed her out of the way and took the blast of the shotgun himself. (Whether he stepped between her and the shotgun is not clear.) He was killed instantly. Not long before his death he wrote: I lost fear in the black belt when I began to know in my bones and sinews that I had been truly baptized into the Lord's death and Resurrection, that in the only sense that really matters I am already dead, and my life is hid with Christ in God. I began to lose self-righteousness when I discovered the extent to which my behavior was motivated by worldly desires and by the self-seeking messianism of Yankee deliverance! The point is simply, of course, that one's motives are usually mixed, and one had better know it. As Judy and I said the daily offices day by day, we became more and more aware of the living reality of the invisible "communion of saints"--of the beloved community in Cambridge who were saying the offices too, of the ones gathered around a near-distant throne in heaven--who blend with theirs our faltering songs of prayer and praise. With them, with black men and white men, with all of life, in Him Whose Name is above all the names that the races and nations shout, whose Name is Itself the Song Which fulfils and "ends" all songs, we are indelibly, unspeakably ONE.

(NOTE: Much of Alabama has brick-red clayey soil. The region where the soil is black loam is called "the black belt." The term has no racial referent, although Yankees often assume that it does.)

(NOTE: Because Bernard of Clairvaux is remembered on 20 August, Jonathan Daniels is remembered on the day of his arrest, 14 August.)

SOURCE: *The Jon Daniels Story*, ed. William J Schneider (Morehouse, 1992 ; ISBN: 0819215864 - out of print but should be available used) (orig. publ. 1967)