

## Morning Prayer

Wednesday, August 20



### Opening Statement

*Leader*

Send out your light and your truth, that they may lead me, and bring me to your holy hill and to your dwelling. *Psalm 43:3*

### 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 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 119: 145-176**

*Qoph Clamavi in toto corde meo*

<sup>145</sup> I call with my whole heart; \*  
answer me, O Lord, that I may keep your statutes.

<sup>146</sup> I call to you;  
oh, that you would save me! \*  
I will keep your decrees.

<sup>147</sup> Early in the morning I cry out to you, \*  
for in your word is my trust.

<sup>148</sup> My eyes are open in the night watches, \*  
that I may meditate upon your promise.

<sup>149</sup> Hear my voice, O Lord, according to your loving-kindness; \*  
according to your judgments, give me life.

<sup>150</sup> They draw near who in malice persecute me; \*  
they are very far from your law.

<sup>151</sup> You, O Lord, are near at hand, \*  
and all your commandments are true.

<sup>152</sup> Long have I known from your decrees \*  
that you have established them for ever.

*Resh Vide humilitatem*

<sup>153</sup> Behold my affliction and deliver me, \*  
for I do not forget your law.

<sup>154</sup> Plead my cause and redeem me; \*  
according to your promise, give me life.

<sup>155</sup> Deliverance is far from the wicked, \*  
for they do not study your statutes.

<sup>156</sup> Great is your compassion, O Lord; \*  
preserve my life, according to your judgments.

<sup>157</sup> There are many who persecute and oppress me, \*  
yet I have not swerved from your decrees.

<sup>158</sup> I look with loathing at the faithless, \*  
for they have not kept your word.

<sup>159</sup> See how I love your commandments! \*  
O Lord, in your mercy, preserve me.

<sup>160</sup> The heart of your word is truth; \*  
all your righteous judgments endure for evermore.

*Shin Principes persecuti sunt*

<sup>161</sup> Rulers have persecuted me without a cause, \*  
but my heart stands in awe of your word.

<sup>162</sup> I am as glad because of your promise \*  
as one who finds great spoils.

<sup>163</sup> As for lies, I hate and abhor them, \*  
but your law is my love.

<sup>164</sup> Seven times a day do I praise you, \*  
because of your righteous judgments.

<sup>165</sup> Great peace have they who love your law; \*  
for them there is no stumbling block.

<sup>166</sup> I have hoped for your salvation, O Lord, \*  
and have fulfilled your commandments.

<sup>167</sup> I have kept your decrees \*  
and I have loved them deeply.

<sup>168</sup> I have kept your commandments and decrees, \*  
for all my ways are before you.

*Taw Appropinquet deprecatio*

<sup>169</sup> Let my cry come before you, O Lord; \*  
give me understanding, according to your word.

<sup>170</sup> Let my supplication come before you; \*  
deliver me, according to your promise.

<sup>171</sup> My lips shall pour forth your praise, \*  
when you teach me your statutes.

<sup>172</sup> My tongue shall sing of your promise, \*  
for all your commandments are righteous.

<sup>173</sup> Let your hand be ready to help me, \*  
for I have chosen your commandments.

<sup>174</sup> I long for your salvation, O Lord, \*  
and your law is my delight.

<sup>175</sup> Let me live, and I will praise you, \*  
and let your judgments help me.

<sup>176</sup> I have gone astray like a sheep that is lost; \*  
search for your servant,  
for I do not forget your commandments.

### **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 18:19-33*

<sup>19</sup>Then Ahimaaz son of Zadok said, "Let me run, and carry tidings to the king that the Lord has delivered him from the power of his enemies." <sup>20</sup>Joab said to him, "You are not to carry tidings

today; you may carry tidings another day, but today you shall not do so, because the king's son is dead." <sup>21</sup>Then Joab said to a Cushite, "Go, tell the king what you have seen." The Cushite bowed before Joab, and ran. <sup>22</sup>Then Ahimaaz son of Zadok said again to Joab, "Come what may, let me also run after the Cushite." And Joab said, "Why will you run, my son, seeing that you have no reward for the tidings?" <sup>23</sup>"Come what may," he said, "I will run." So he said to him, "Run." Then Ahimaaz ran by the way of the Plain, and outran the Cushite. <sup>24</sup>Now David was sitting between the two gates. The sentinel went up to the roof of the gate by the wall, and when he looked up, he saw a man running alone. <sup>25</sup>The sentinel shouted and told the king. The king said, "If he is alone, there are tidings in his mouth." He kept coming, and drew near. <sup>26</sup>Then the sentinel saw another man running; and the sentinel called to the gatekeeper and said, "See, another man running alone!" The king said, "He also is bringing tidings." <sup>27</sup>The sentinel said, "I think the running of the first one is like the running of Ahimaaz son of Zadok." The king said, "He is a good man, and comes with good tidings." <sup>28</sup>Then Ahimaaz cried out to the king, "All is well!" He prostrated himself before the king with his face to the ground, and said, "Blessed be the Lord your God, who has delivered up the men who raised their hand against my lord the king." <sup>29</sup>The king said, "Is it well with the young man Absalom?" Ahimaaz answered, "When Joab sent your servant, I saw a great tumult, but I do not know what it was." <sup>30</sup>The king said, "Turn aside, and stand here." So he turned aside, and stood still. <sup>31</sup>Then the Cushite came; and the Cushite said, "Good tidings for my lord the king! For the Lord has vindicated you this day, delivering you from the power of all who rose up against you." <sup>32</sup>The king said to the Cushite, "Is it well with the young man Absalom?" The Cushite answered, "May the enemies of my lord the king, and all who rise up to do you harm, be like that young man." <sup>33</sup>The king was deeply moved, and went up to the chamber over the gate, and wept; and as he went, he said, "O my son Absalom, my son, my son Absalom! Would I had died instead of you, O Absalom, my son, my son!"

The Word of the Lord.

*Everyone*

Thanks be to God.

*Silence may be kept after the reading.*

### **Canticle 11** The Third Song of Isaiah

*Isaiah 60:1-3, 11a, 14c, 18-19*

*Surge, illuminare*

Arise, shine, for your light has come, \*  
 and the glory of the Lord has dawned upon you.  
 For behold, darkness covers the land; \*  
 deep gloom enshrouds the peoples.  
 But over you the Lord will rise, \*  
 and his glory will appear upon you.  
 Nations will stream to your light, \*  
 and kings to the brightness of your dawning.  
 Your gates will always be open; \*  
 by day or night they will never be shut.  
 They will call you, The City of the Lord, \*  
 The Zion of the Holy One of Israel.  
 Violence will no more be heard in your land, \*  
 ruin or destruction within your borders.  
 You will call your walls, Salvation, \*  
 and all your portals, Praise.

The sun will no more be your light by day; \*  
by night you will not need the brightness of the moon.  
The Lord will be your everlasting light, \*  
and your God will be your glory.  
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 23:23-35*

<sup>23</sup>Then he summoned two of the centurions and said, "Get ready to leave by nine o'clock tonight for Caesarea with two hundred soldiers, seventy horsemen, and two hundred spearmen. <sup>24</sup>Also provide mounts for Paul to ride, and take him safely to Felix the governor." <sup>25</sup>He wrote a letter to this effect: <sup>26</sup>"Claudius Lysias to his Excellency the governor Felix, greetings. <sup>27</sup>This man was seized by the Jews and was about to be killed by them, but when I had learned that he was a Roman citizen, I came with the guard and rescued him. <sup>28</sup>Since I wanted to know the charge for which they accused him, I had him brought to their council. <sup>29</sup>I found that he was accused concerning questions of their law, but was charged with nothing deserving death or imprisonment. <sup>30</sup>When I was informed that there would be a plot against the man, I sent him to you at once, ordering his accusers also to state before you what they have against him." <sup>31</sup>So the soldiers, according to their instructions, took Paul and brought him during the night to Antipatris. <sup>32</sup>The next day they let the horsemen go on with him, while they returned to the barracks. <sup>33</sup>When they came to Caesarea and delivered the letter to the governor, they presented Paul also before him. <sup>34</sup>On reading the letter, he asked what province he belonged to, and when he learned that he was from Cilicia, <sup>35</sup>he said, "I will give you a hearing when your accusers arrive." Then he ordered that he be kept under guard in Herod's headquarters.

The Word of the Lord.

*Everyone*

Thanks be to God.

*Silence may be kept after the reading.*

### **Canticle 16** The Song of Zechariah

*Benedictus Dominus Deus*

*Luke 1:68-79*

Blessed be the Lord, the God of Israel; \*  
he has come to his people and set them free.  
He has raised up for us a mighty savior, \*  
born of the house of his servant David.  
Through his holy prophets he promised of old,  
that he would save us from our enemies, \*  
from the hands of all who hate us.  
He promised to show mercy to our fathers \*  
and to remember his holy covenant.  
This was the oath he swore to our father Abraham, \*  
to set us free from the hands of our enemies,  
Free to worship him without fear, \*  
holy and righteous in his sight  
all the days of our life.  
You, my child, shall be called the prophet of the Most High, \*

for you will go before the Lord to prepare his way,  
To give his people knowledge of salvation \*  
by the forgiveness of their sins.  
In the tender compassion of our God \*  
the dawn from on high shall break upon us,  
To shine on those who dwell in darkness and the  
shadow of death, \*  
and to guide our feet into the way of peace.  
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 12:13-27*

<sup>13</sup>Then they sent to him some Pharisees and some Herodians to trap him in what he said. <sup>14</sup>And they came and said to him, "Teacher, we know that you are sincere, and show deference to no one; for you do not regard people with partiality, but teach the way of God in accordance with truth. Is it lawful to pay taxes to the emperor, or not? <sup>15</sup>Should we pay them, or should we not?" But knowing their hypocrisy, he said to them, "Why are you putting me to the test? Bring me a denarius and let me see it." <sup>16</sup>And they brought one. Then he said to them, "Whose head is this, and whose title?" They answered, "The emperor's." <sup>17</sup>Jesus said to them, "Give to the emperor the things that are the emperor's, and to God the things that are God's." And they were utterly amazed at him.

<sup>18</sup>Some Sadducees, who say there is no resurrection, came to him and asked him a question, saying, <sup>19</sup>"Teacher, Moses wrote for us that 'if a man's brother dies, leaving a wife but no child, the man shall marry the widow and raise up children for his brother.' <sup>20</sup>There were seven brothers; the first married and, when he died, left no children; <sup>21</sup>and the second married her and died, leaving no children; and the third likewise; <sup>22</sup>none of the seven left children. Last of all the woman herself died. <sup>23</sup>In the resurrection whose wife will she be? For the seven had married her."

<sup>24</sup>Jesus said to them, "Is not this the reason you are wrong, that you know neither the scriptures nor the power of God? <sup>25</sup>For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. <sup>26</sup>And as for the dead being raised, have you not read in the book of Moses, in the story about the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? <sup>27</sup>He is God not of the dead, but of the living; you are quite wrong."

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.*

### **The Collect of the Day**

*Leader*

Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

### **For Mission**

O God and Father of all, whom the whole heavens adore: Let the whole earth also worship you, all nations obey you, all tongues confess and bless you, and men and women everywhere love you and serve you in peace; through Jesus Christ our Lord. *Amen.*

### **Collect of Commemoration**

O God, by whose grace your servant Bernard of Clairvaux, kindled with the flame of your love, became a burning and a shining light in your church: Grant that we also may be aflame with the spirit of love and discipline and walk before you as children of light; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

### **Trinity Cycle of Prayer**

*Frances McLaughlin and Glenn Anecchino*

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*

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*

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### **The Commemoration**

Bernard, third son of a Burgundian nobleman, was born in 1090. His brothers were trained as soldiers, but Bernard from youth was destined for scholarship.

One Christmas Eve as a child he had a dream about the infant Christ in the manger; and the memory of it, and consequent devotion to the mystery of the Word made flesh, remained with him throughout his life.

Bernard had good prospects of success as a secular scholar, but he began to believe that he was called to the monastic life, and after a period of prayer for guidance, he decided at age 22 to enter the monastery of Citeaux (Latin Cistercium, appearing on modern maps as Corcelles-les-Citeaux), an offshoot of the Benedictines which had adopted a much stricter rule than theirs, and became the founding house of the Cistercian (Trappist) order. (Actually, the Trappists are a reformed (i.e. stricter) offshoot of the Cistercians, who are a stricter offshoot of the Benedictines.)



Bernard persuaded four of his brothers, one uncle, and 26 other men to join him. They were the first novices that Cîteaux had had for several years. After three years, the abbot ordered Bernard to take twelve monks and found a new house at La Ferté.

The first year was one of great hardship. They had no stores and lived chiefly on roots and barley bread. Bernard imposed such severe discipline that his monks became discouraged, but he realized his error and became more lenient.

The reputation of the monastery, known as Clairvaux (48:09 N 4:47 E), spread across Europe. Many new monks joined it, and many persons wrote letters or came in person to seek spiritual advice. By the time of his death, 60 new monasteries of the Cistercian order were established under his direction.

For four years after 1130, Bernard was deeply involved with a disputed papal election, championing the claims of Innocent II against his rival Anacletus II. He travelled throughout France, Germany, and Italy mustering support for his candidate (and, it should be added, preaching sermons denouncing injustices done to Jews), and returned from one of these journeys with Peter Bernard of Paganelli as a postulant for the monastery.

(Peter Bernard of Paganelli--the future Pope Eugenius III--spent the next year stoking the monastery fires. Years later, Bernard wrote a major treatise of advice to Eugenius on the spiritual temptations of spiritual power.)

But the papal election was not the only dispute in which Bernard became involved. He was highly critical of Peter Abelard, one of the most brilliant theologians of the day. Bernard believed that Abelard was too rationalistic in his approach, and failed to allow sufficiently for the element of mystery in the faith.

When Abelard rejected some of the ways of stating Christian doctrines to which Bernard was accustomed, Bernard concluded, perhaps too hastily, that this was equivalent to rejecting the doctrine itself.

A conference was scheduled at Sens, where Abelard's views were to be examined, but soon after it began Abelard decided that he was not about to get a fair hearing, announced that he was appealing to Rome, and left. He set out for Rome and got as far as Cluny, where he stopped. Peter the Venerable, the abbot, was a friend of both Abelard and Bernard, and managed to reconcile them before they died.

One of Bernard's most influential acts, for better or worse, was his preaching of the Second Crusade.

The First Crusade had given the Christian forces control of a few areas in Palestine, including the city of Edessa. When Moslem forces captured Edessa (now called Urfa and located in eastern Turkey) in 1144, King Louis VII of France (not to be confused with St. Louis IX, also a Crusader, but more than a century later) was eager to launch a crusade to retake Edessa and prevent a Moslem recapture of Jerusalem.

King Louis VII asked Bernard for help, and Bernard refused. He then asked the Pope to order Bernard to preach a Crusade. The pope gave the order, and Bernard preached, with spectacular results. Whole villages were emptied of able-bodied males as Bernard preached and his listeners vowed on the spot to head for Palestine and defend the Sacred Shrines with their lives.

The preaching of the Crusade had an ugly side-effect. In the Rhineland, a monk named Raoul wandered about telling crowds that if they were going to fight for the faith, the logical first step was to kill the Jews who were near at hand. There were anti-Jewish riots in Mainz (in the Rhineland) where the archbishop sheltered the Jews, or many of them, in his palace, and sent an urgent message to Bernard to come before both he and they were killed.

Bernard came. He called Raoul arrogant and without authority, a preacher of mad and heretical doctrines, a liar and a murderer. Then he got nasty. Raoul sneaked off the scene, and the riots were over. From that day to this, Bernard has been remembered among Rhineland

Jews and their descendants as an outstanding example of a "righteous Gentile," and many of them (e.g. Bernard Baruch) bear his name.

As for the Crusade, things went wrong from the start. The various rulers leading the movement were distrustful of one another and not disposed to work together. Of the soldiers who set out (contemporary estimates vary from 100,000 to 1,500,000), most died of disease and starvation before reaching their goal, and most of the remainder were killed or captured soon after their arrival.

The impact on Bernard was devastating, and so was the impact on Europe. In 1153, Bernard journeyed to reconcile the warring provinces Metz and Lorraine. He persuaded them to peace and to an agreement drawn up under his mediation, and then, in failing health, returned home to die.

If Bernard in controversy was fierce and not always fair, it was partly because he was a man of intense feeling and dedication, quick to respond to any real or supposed threat to what he held sacred.

It is his devotional writings, not his polemical ones, that are still read today. Among the hymns attributed to him are the Latin originals of

O Sacred Head, sore wounded,  
Jesus, the very thought of Thee,  
O Jesus, joy of loving hearts,  
Wide open are Thy hands, and  
O Jesus, King most wonderful

Bernard's sermons on the Song of Songs, treated as an allegory of the love of Christ, are his best-known long work.