

## Morning Prayer

Monday, October 6



### Opening Statement

*Leader*

I was glad when they said to me, "Let us go to the house of the Lord." *Psalms 122:1*

### 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

Worship the Lord in the beauty of holiness::  
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.  
Worship the Lord in the beauty of holiness:  
Come let us adore him.

## **Psalm 106** Part I *Confitemini Domino*

<sup>1</sup> Hallelujah!

Give thanks to the Lord, for he is good, \*  
for his mercy endures for ever.

<sup>2</sup> Who can declare the mighty acts of the Lord \*  
or show forth all his praise?

<sup>3</sup> Happy are those who act with justice \*  
and always do what is right!

<sup>4</sup> Remember me, O Lord, with the favor you have  
for your people, \*  
and visit me with your saving help;

<sup>5</sup> That I may see the prosperity of your elect  
and be glad with the gladness of your people, \*  
that I may glory with your inheritance.

<sup>6</sup> We have sinned as our forebears did; \*  
we have done wrong and dealt wickedly.

<sup>7</sup> In Egypt they did not consider your marvelous works,  
nor remember the abundance of your love; \*  
they defied the Most High at the Red Sea.

<sup>8</sup> But he saved them for his Name's sake, \*  
to make his power known.

<sup>9</sup> He rebuked the Red Sea, and it dried up, \*  
and he led them through the deep as through a desert.

<sup>10</sup> He saved them from the hand of those who hated them \*  
and redeemed them from the hand of the enemy.

<sup>11</sup> The waters covered their oppressors; \*  
not one of them was left.

<sup>12</sup> Then they believed his words \*  
and sang him songs of praise.

<sup>13</sup> But they soon forgot his deeds \*  
and did not wait for his counsel.

<sup>14</sup> A craving seized them in the wilderness, \*  
and they put God to the test in the desert.

<sup>15</sup> He gave them what they asked, \*

but sent leanness into their soul.

<sup>16</sup> They envied Moses in the camp, \*

and Aaron, the holy one of the Lord.

<sup>17</sup> The earth opened and swallowed Dathan \*

and covered the company of Abiram.

<sup>18</sup> Fire blazed up against their company, \*

and flames devoured the wicked.

### **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 book of 2 Kings 21:1-18*

<sup>1</sup>Manasseh was twelve years old when he began to reign; he reigned fifty-five years in Jerusalem. His mother's name was Hephzibah. <sup>2</sup>He did what was evil in the sight of the Lord, following the abominable practices of the nations that the Lord drove out before the people of Israel. <sup>3</sup>For he rebuilt the high places that his father Hezekiah had destroyed; he erected altars for Baal, made a sacred pole, as King Ahab of Israel had done, worshiped all the host of heaven, and served them. <sup>4</sup>He built altars in the house of the Lord, of which the Lord had said, "In Jerusalem I will put my name." <sup>5</sup>He built altars for all the host of heaven in the two courts of the house of the Lord. <sup>6</sup>He made his son pass through fire; he practiced soothsaying and augury, and dealt with mediums and with wizards. He did much evil in the sight of the Lord, provoking him to anger. <sup>7</sup>The carved image of Asherah that he had made he set in the house of which the Lord said to David and to his son Solomon, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name forever; <sup>8</sup>I will not cause the feet of Israel to wander any more out of the land that I gave to their ancestors, if only they will be careful to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them." <sup>9</sup>But they did not listen; Manasseh misled them to do more evil than the nations had done that the Lord destroyed before the people of Israel.

<sup>10</sup>The Lord said by his servants the prophets, <sup>11</sup>"Because King Manasseh of Judah has committed these abominations, has done things more wicked than all that the Amorites did, who were before him, and has caused Judah also to sin with his idols; <sup>12</sup>therefore thus says the Lord, the God of Israel, I am bringing upon Jerusalem and Judah such evil that the ears of everyone who hears of it will tingle. <sup>13</sup>I will stretch over Jerusalem the measuring line for Samaria, and the plummet for the house of Ahab; I will wipe Jerusalem as one wipes a dish, wiping it and turning it upside down. <sup>14</sup>I will cast off the remnant of my heritage, and give them into the hand of their enemies; they shall become a prey and a spoil to all their enemies, <sup>15</sup>because they have done what is evil in my sight and have provoked me to anger, since the day their ancestors came out of Egypt, even to this day." <sup>16</sup>Moreover Manasseh shed very much innocent blood, until he had filled Jerusalem from one end to another, besides the sin that he caused Judah to sin so that they did what was evil in the sight of the Lord. <sup>17</sup>Now the rest of the acts of Manasseh, all that he did, and the sin that he committed, are they not written in the Book of the Annals of the Kings of Judah? <sup>18</sup>Manasseh slept with his ancestors, and was buried in the garden of his house, in the garden of Uzza. His son Amon succeeded him. The Word of the Lord.

*Everyone*

Thanks be to God.

*Silence may be kept after the Reading.*

## **Canticle 9** The First Song of Isaiah

*Ecce, Deus*

*Isaiah 12:2-6*

Surely, it is God who saves me; \*  
I will trust in him and not be afraid.  
For the Lord is my stronghold and my sure defense, \*  
and he will be my Savior.  
Therefore you shall draw water with rejoicing \*  
from the springs of salvation.  
And on that day you shall say, \*  
Give thanks to the Lord and call upon his Name;  
Make his deeds known among the peoples; \*  
see that they remember that his Name is exalted.  
Sing the praises of the Lord, for he has done great things, \*  
and this is known in all the world.  
Cry aloud, inhabitants of Zion, ring out your joy, \*  
for the great one in the midst of you is the Holy One of Israel.  
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 first letter to the Corinthians 10:14-11:1*

<sup>14</sup>Therefore, my dear friends, flee from the worship of idols.

<sup>15</sup>I speak as to sensible people; judge for yourselves what I say. <sup>16</sup>The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? <sup>17</sup>Because there is one bread, we who are many are one body, for we all partake of the one bread. <sup>18</sup>Consider the people of Israel; are not those who eat the sacrifices partners in the altar? <sup>19</sup>What do I imply then? That food sacrificed to idols is anything, or that an idol is anything? <sup>20</sup>No, I imply that what pagans sacrifice, they sacrifice to demons and not to God. I do not want you to be partners with demons. <sup>21</sup>You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. <sup>22</sup>Or are we provoking the Lord to jealousy? Are we stronger than he?

<sup>23</sup>"All things are lawful," but not all things are beneficial. "All things are lawful," but not all things build up. <sup>24</sup>Do not seek your own advantage, but that of the other. <sup>25</sup>Eat whatever is sold in the meat market without raising any question on the ground of conscience, <sup>26</sup>for "the earth and its fullness are the Lord's." <sup>27</sup>If an unbeliever invites you to a meal and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience. <sup>28</sup>But if someone says to you, "This has been offered in sacrifice," then do not eat it, out of consideration for the one who informed you, and for the sake of conscience— <sup>29</sup>I mean the other's conscience, not your own. For why should my liberty be subject to the judgment of someone else's conscience? <sup>30</sup>If I partake with thankfulness, why should I be denounced because of that for which I give thanks? <sup>31</sup>So, whether you eat or drink, or whatever you do, do everything for the glory of God. <sup>32</sup>Give no offense to Jews or to Greeks or to the church of God, <sup>33</sup>just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, so that they may be saved.

<sup>1</sup>Be imitators of me, as I am of Christ.

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 Matthew 8:28-34*

<sup>28</sup>When he came to the other side, to the country of the Gadarenes, two demoniacs coming out of the tombs met him. They were so fierce that no one could pass that way. <sup>29</sup>Suddenly they shouted, "What have you to do with us, Son of God? Have you come here to torment us before the time?" <sup>30</sup>Now a large herd of swine was feeding at some distance from them. <sup>31</sup>The demons begged him, "If you cast us out, send us into the herd of swine." <sup>32</sup>And he said to them, "Go!" So they came out and entered the swine; and suddenly, the whole herd rushed down the steep bank into the sea and perished in the water. <sup>33</sup>The swineherds ran off, and ongoing into the town, they told the whole story about what had happened to the demoniacs. <sup>34</sup>Then the whole town came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood.

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.*

### **Collect of the Day**

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

### **For Mission**

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you; bring the nations into your fold; pour out your Spirit upon all flesh, and hasten the coming of your kingdom; through Jesus Christ our Lord. *Amen.*

### **Collect of Commemoration**

Reveal to us your saving word, O God, that like your servant William Tyndale we might hear its call to repentance and new life. Plant in our hearts that same consuming passion to bring the scriptures to all people in their native tongue, and the strength to endure amidst all obstacles; 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**

*Gail Poverman-Kave*

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.*

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*

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### **The Commemoration**

**William Tyndale** was born about 1495 at Slymbridge near the Welsh border. He received his degrees from Magdalen College, Oxford, and also studied at Cambridge. He was ordained to the priesthood in 1521, and soon began to speak of his desire, which eventually became his life's obsession, to translate the Scriptures into English.

It is reported that, in the course of a dispute with a prominent clergyman who disparaged this proposal, he said, "If God spare my life, ere many years I will cause a boy that driveth the plow to know more of the Scriptures than thou dost."

The remainder of his life was devoted to keeping that vow, or boast. Finding that the King, Henry VIII, was firmly set against any English version of the Scriptures, he fled to Germany (visiting Martin Luther in 1525), and there travelled from city to city, in exile, poverty, persecution, and constant danger.

Tyndale understood the commonly received doctrine—the popular theology—of his time to imply that men earn their salvation by good behavior and by penance. He wrote eloquently in favor of the view that salvation is a gift of God, freely bestowed, and not a response to any good act on the part of the receiver.

His views are expressed in numerous pamphlets, and in the introductions to and commentaries on various books of the Bible that accompanied his translations. He completed his translation of the New Testament in 1525, and it was printed at Worms and smuggled into England. Of 18,000 copies, only two survive. In 1534, he produced a revised version, and began work on the Old Testament. In the next two years he completed and published the Pentateuch and Jonah, and translated the books from Joshua through Second Chronicles, but then he was captured (betrayed by one he had befriended), tried for heresy, and put to death. He was burned at the stake, but, as was often done, the officer strangled him before lighting the fire. His last words were, "Lord, open the King of England's eyes."

[Miles Coverdale](#) continued Tyndale's work by translating those portions of the Bible (including the Apocrypha) which Tyndale had not lived to translate himself, and publishing the complete work.

In 1537, the "Matthew Bible" (essentially the Tyndale-Coverdale Bible under another man's name to spare the government embarrassment) was published in England with the Royal Permission. Six copies were set up for public reading in Old St Paul's Church, and throughout the daylight hours the church was crowded with those who had come to hear it.

One man would stand at the lectern and read until his voice gave out, and then he would stand down and another would take his place.

All English translations of the Bible from that time to the present century are essentially revisions of the Tyndale-Coverdale work.

The best summary I know of Tyndale's writings on grace is found in C S Lewis's [English Literature in the Sixteenth Century, Excluding Drama](#), Oxford UP, 1954, at the Internet Archive.), pp 187-191. Also, an audio version is available from [Audible.com](#).

[Note: this book has been reissued as *Poetry and Prose in the Sixteenth Century*.] I will go out on a limb and say that any Christian who reads English and is interested in the theological questions of the Reformation ought to read large portions of this work.