

Morning Prayer

Wednesday, October 8



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.

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 Lords, for he made it
Come let us adore him.

Psalm 119:145-176

Qoph Clamavi in toto corde meo

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

¹⁴⁶I call to you;
oh, that you would save me! *
I will keep your decrees.

¹⁴⁷Early in the morning I cry out to you, *
for in your word is my trust.

¹⁴⁸My eyes are open in the night watches, *
that I may meditate upon your promise.

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

¹⁵⁰They draw near who in malice persecute me; *
they are very far from your law.

¹⁵¹You, O Lord, are near at hand, *
and all your commandments are true.

¹⁵²Long have I known from your decrees *
that you have established them for ever.

Resh Vide humilitatem

¹⁵³Behold my affliction and deliver me, *
for I do not forget your law.

¹⁵⁴Plead my cause and redeem me; *
according to your promise, give me life.

¹⁵⁵Deliverance is far from the wicked, *
for they do not study your statutes.

¹⁵⁶Great is your compassion, O Lord; *
preserve my life, according to your judgments.

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

¹⁵⁸I look with loathing at the faithless, *
for they have not kept your word.

¹⁵⁹See how I love your commandments! *
O Lord, in your mercy, preserve me.

¹⁶⁰The heart of your word is truth; *
all your righteous judgments endure for evermore.

Shin Principes persecuti sunt

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

¹⁶²I am as glad because of your promise *
as one who finds great spoils.

¹⁶³As for lies, I hate and abhor them, *
but your law is my love.

¹⁶⁴Seven times a day do I praise you, *
because of your righteous judgments.

¹⁶⁵Great peace have they who love your law; *
for them there is no stumbling block.

¹⁶⁶I have hoped for your salvation, O Lord, *
and have fulfilled your commandments.

¹⁶⁷I have kept your decrees *
and I have loved them deeply.

¹⁶⁸I have kept your commandments and decrees, *
for all my ways are before you.

Taw Appropinquet deprecatio

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

¹⁷⁰Let my supplication come before you; *
deliver me, according to your promise.

¹⁷¹My lips shall pour forth your praise, *
when you teach me your statutes.

¹⁷²My tongue shall sing of your promise, *
for all your commandments are righteous.

¹⁷³Let your hand be ready to help me, *
for I have chosen your commandments.

¹⁷⁴I long for your salvation, O Lord, *
and your law is my delight.

¹⁷⁵Let me live, and I will praise you, *
and let your judgments help me.

¹⁷⁶I 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 book of 2 Kings 22:14-23:3

¹⁴So the priest Hilkiah, Ahikam, Achbor, Shaphan, and Asaiah went to the prophetess Huldah the wife of Shallum son of Tikvah, son of Harhas, keeper of the wardrobe; she resided in Jerusalem in the Second Quarter, where they consulted her. ¹⁵She declared to them, "Thus says the Lord, the God of Israel: Tell the man who sent you to me, ¹⁶Thus says the Lord, I will indeed bring disaster on this place and on its inhabitants—all the words of the book that the king of Judah has read. ¹⁷Because they have abandoned me and have made offerings to other gods, so that they have provoked me to anger with all the work of their hands, therefore my wrath will be kindled against this place, and it will not be quenched. ¹⁸But as to the king of Judah, who sent you to inquire of the Lord, thus shall you say to him, Thus says the Lord, the God of Israel: Regarding the words that you have heard, ¹⁹because your heart was penitent, and you humbled yourself before the Lord, when you heard how I spoke against this place, and against its inhabitants, that they should become a desolation and a curse, and because you have torn your clothes and wept before me, I also have heard you, says the Lord. ²⁰Therefore, I will gather you to your ancestors, and you shall be gathered to your grave in peace; your eyes shall not see all the disaster that I will bring on this place." They took the message back to the king. ¹Then the king directed that all the elders of Judah and Jerusalem should be gathered to him. ²The king went up to the house of the Lord, and with him went all the people of Judah, all the inhabitants of Jerusalem, the priests, the prophets, and all the people, both small and great; he read in their hearing all the words of the book of the covenant that had been found in the house of the Lord. ³The king stood by the pillar and made a covenant before the Lord, to follow the Lord, keeping his commandments, his decrees, and his statutes, with all his heart and all his soul, to perform the words of this covenant that were written in this book. All the people joined in the covenant.

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 first letter to the Corinthians 11:23-34

²³For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, ²⁴and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." ²⁵In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." ²⁶For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. ²⁷Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. ²⁸Examine yourselves, and only then eat of the bread and drink of the cup. ²⁹For all who eat and drink without discerning the body, eat and drink judgment against themselves. ³⁰For this reason many of you are weak and ill, and some have died. ³¹But if we judged ourselves, we would not be judged. ³²But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world. ³³So then, my brothers and sisters, when you come together to eat, wait for one another. ³⁴If you are hungry, eat at home, so that when you come together, it will not be for your condemnation. About the other things I will give instructions when I come.

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 Matthew 9:9-17

⁹As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, "Follow me." And he got up and followed him. ¹⁰And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. ¹¹When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" ¹²But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick. ¹³Go and learn what this means, 'I desire mercy, not sacrifice.' For I have come to call not the righteous but sinners."

¹⁴Then the disciples of John came to him, saying, "Why do we and the Pharisees fast often, but your disciples do not fast?" ¹⁵And Jesus said to them, "The wedding guests cannot mourn as long as the bridegroom is with them, can they? The days will come when the bridegroom is taken away from them, and then they will fast. ¹⁶No one sews a piece of unshrunk cloth on an old cloak, for the patch pulls away from the cloak, and a worse tear is made. ¹⁷Neither is new wine put into old wineskins; otherwise, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved."

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 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

Blessed God, whose Son Jesus came as servant to all: We thank you for William Bliss and Richard Ely, whose dedication to the commonweal through economic justice led them to be

bold reformers of the world and the Church; and we pray that we, with them, may find our true happiness through self-sacrifice in service of your reign, where all the hungry are fed and the downtrodden are raised up through Jesus Christ our Liberator; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Trinity Cycle of Prayer

Frederick Raffetto

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 Commemorations

William Dwight Porter Bliss (20 August 1856-8 October 1926) was a U.S. Christian Socialist. Bliss was son of U.S. missionaries in Turkey and was born in Constantinople. He was educated at Phillips Academy, Andover and the Hartford Theological Seminary in Hartford, Connecticut. He acted as pastor following his graduation in 1882. He first served Congregationalist communities and then Episcopalian churches.

In the 1880s, Bliss became interested in Christian Socialism. This movement sought to apply the teachings of Christ to modern social difficulties, caused, they believed, by industrialization and urbanization.

In 1889, Bliss organized the first Christian Socialist Society in the USA. He was also the editor of *The Dawn*, its magazine. He lectured extensively on labor and social reform. He edited and compiled many publications, including the [*Encyclopædia of Social Reform*](#) in 1897.

In 1887 Bliss, running on the Labor Party ticket, attempted to become the Lieutenant-Governor of Massachusetts but lost the election. He served as an investigator for the Bureau of Labor.

In World War I, he did educational work among French and Belgian soldiers interned in Switzerland. After the War, he returned to the United States and preached in New York City until his death in that city.

from Wikipedia

Richard Theodore Ely (April 13, 1854-October, 1943) was an American economist and leader of the Progressive Movement who called for more government intervention in order to reform the injustices of capitalism, especially regarding factory conditions, compulsory education, child labor and labor unions.

He opposed the individualism he found troubling in capitalism, calling for an evolution to a higher stage of social conscience. He helped inspire and lead the Social Gospel movement. Ely was born in Ripley, New York. He was the eldest of three children of Ezra Sterling and Harriet Gardner (Mason) Ely. His parents were Presbyterian but he never had a religious conversion experience and became an Episcopalian in college.

Ely received his undergraduate degree from Columbia, later receiving his doctorate in economics from the University of Heidelberg, where he studied under Karl Knies.

He was a product of the German historical school with an emphasis on evolution to new forms, and never accepted the marginalist revolution that was transforming economic theory in Britain and the United States. He held the professorship of economics at Johns Hopkins University from 1881 to 1892, and later professor of economics at the University of Wisconsin-Madison.

In 1894, an unsuccessful attempt was made to depose him from his chair at Wisconsin for teaching socialistic doctrines: an effort met by the state Board of Regents with a ringing proclamation of the necessity for freely "sifting and winnowing" among claims of truth.

Ely was in fact opposed to socialism. "I condemn alike," he declared, "that individualism that would allow the state no room for industrial activity, and that socialism which would absorb in the state the functions of the individual." He argued that socialism was not needed, and "the alternative of socialism is our complex socio-economic order, which is based, in the main, upon private property." He warned that the proper "balance between private and public enterprise" is "menaced by socialism, on the one hand, and by plutocracy, on the other."

Ely was strongly influenced by [Herbert Spencer](#) and strongly favored competition over monopoly or state ownership, with regulation to "secure its benefits" and "mitigate its evils." What was needed was "to raise its moral and ethical level."

Ely did support labor unions and opposed child labor, as did many leaders of the Progressive Movement, including such conservatives as Mark Hanna.

He was close to the Social Gospel movement, emphasizing that the Gospel of Christ was social, not merely individualistic; he worked hard to get churches to realize their responsibility to reform capitalism so that workers got fair treatment. Ely strongly influenced his friend [Walter Rauschenbusch](#), a leading spokesman for the Social Gospel.

Professor Ely took an active part in the formation of the American Economic Association, serving as its secretary from 1885 to 1892 and its president from 1899 to 1901.

He also edited *Macmillan's Citizen's Library of Economics, Politics, and Sociology*. Throughout his teaching career he was a frequent contributor to periodical literature, both scientific and popular. He died in Old Lyme, Connecticut.

Among his writings:

[French and German Socialism](#) (1883)

[Labor Movement in America](#) (1886)

[Taxation in American States and Cities](#) (1888)

[Introduction to Political Economy](#) (1889)

[Outlines of Economics](#) (1893)

[The Labor Movement in America](#) (1883)

[Problems of To-day](#) (1888)

[Social Aspects of Christianity](#) (1889)

[Socialism and Social Reform](#) (1894)

[The Strength and Weakness of Socialism](#) (1899)

[Monopolies and Trusts](#) (1900; new edition, 1912)

[The Coming City](#) (1902)

[Studies in the Evolution of Industrial Society](#) (1903; new edition, 1913)

[Property and Contract in their Relation to the Distribution of Wealth](#) (1914)

from Wikipedia

Prayer

Blessed God, whose Son Jesus came as servant to all: We thank you for William Bliss and Richard Ely, whose dedication to the commonweal through economic justice led them to be bold reformers of the world and the Church; and we pray that we, with them, may find our true happiness through self-sacrifice in service of your reign, where all the hungry are fed and the downtrodden are raised up through Jesus Christ our Liberator; who with you and the Holy Spirit lives and reigns, one God, now and for ever. Amen.

The Commemorations

William Dwight Porter Bliss (20 August 1856-8 October 1926) was a U.S. Christian Socialist. Bliss was son of U.S. missionaries in Turkey and was born in Constantinople. He was educated at Phillips Academy, Andover and the Hartford Theological Seminary in Hartford, Connecticut. He acted as pastor following his graduation in 1882. He first served Congregationalist communities and then Episcopalian churches.

In the 1880s, Bliss became interested in Christian Socialism. This movement sought to apply the teachings of Christ to modern social difficulties, caused, they believed, by industrialization and urbanization.

In 1889, Bliss organized the first Christian Socialist Society in the USA. He was also the editor of *The Dawn*, its magazine. He lectured extensively on labor and social reform. He edited and compiled many publications, including the [*Encyclopædia of Social Reform*](#) in 1897.

In 1887 Bliss, running on the Labor Party ticket, attempted to become the Lieutenant-Governor of Massachusetts but lost the election. He served as an investigator for the Bureau of Labor.

In World War I, he did educational work among French and Belgian soldiers interned in Switzerland. After the War, he returned to the United States and preached in New York City until his death in that city.

from Wikipedia

Richard Theodore Ely (April 13, 1854-October, 1943) was an American economist and leader of the Progressive Movement who called for more government intervention in order to reform the injustices of capitalism, especially regarding factory conditions, compulsory education, child labor and labor unions.

He opposed the individualism he found troubling in capitalism, calling for an evolution to a higher stage of social conscience. He helped inspire and lead the Social Gospel movement. Ely was born in Ripley, New York. He was the eldest of three children of Ezra Sterling and Harriet Gardner (Mason) Ely. His parents were Presbyterian, but he never had a religious conversion experience and became an Episcopalian in college.

Ely received his undergraduate degree from Columbia, later receiving his doctorate in economics from the University of Heidelberg, where he studied under Karl Knies.

He was a product of the German historical school with an emphasis on evolution to new forms, and never accepted the marginalist revolution that was transforming economic theory in Britain and the United States. He held the professorship of economics at Johns Hopkins University from 1881 to 1892, and later professor of economics at the University of Wisconsin-Madison.

In 1894, an unsuccessful attempt was made to depose him from his chair at Wisconsin for teaching socialistic doctrines: an effort met by the state Board of Regents with a ringing proclamation of the necessity for freely "sifting and winnowing" among claims of truth.

Ely was in fact opposed to socialism. "I condemn alike," he declared, "that individualism that would allow the state no room for industrial activity, and that socialism which would absorb in the state the functions of the individual." He argued that socialism was not needed, and "the alternative of socialism is our complex socio-economic order, which is based, in the main, upon

private property." He warned that the proper "balance between private and public enterprise" is "menaced by socialism, on the one hand, and by plutocracy, on the other."

Ely was strongly influenced by [Herbert Spencer](#) and strongly favored competition over monopoly or state ownership, with regulation to "secure its benefits" and "mitigate its evils." What was needed was "to raise its moral and ethical level."

Ely did support labor unions and opposed child labor, as did many leaders of the Progressive Movement, including such conservatives as Mark Hanna.

He was close to the Social Gospel movement, emphasizing that the Gospel of Christ was social, not merely individualistic; he worked hard to get churches to realize their responsibility to reform capitalism so that workers got fair treatment. Ely strongly influenced his friend [Walter Rauschenbusch](#), a leading spokesman for the Social Gospel.

Professor Ely took an active part in the formation of the American Economic Association, serving as its secretary from 1885 to 1892 and its president from 1899 to 1901.

He also edited *Macmillan's Citizen's Library of Economics, Politics, and Sociology*. Throughout his teaching career he was a frequent contributor to periodical literature, both scientific and popular. He died in Old Lyme, Connecticut.

Among his writings:

[*French and German Socialism*](#) (1883)

[*Labor Movement in America*](#) (1886)

[*Taxation in American States and Cities*](#) (1888)

[*Introduction to Political Economy*](#) (1889)

[*Outlines of Economics*](#) (1893)

[*The Labor Movement in America*](#) (1883)

[*Problems of To-day*](#) (1888)

[*Social Aspects of Christianity*](#) (1889)

[*Socialism and Social Reform*](#) (1894)

[*The Strength and Weakness of Socialism*](#) (1899)

[*Monopolies and Trusts*](#) (1900; new edition, 1912)

[*The Coming City*](#) (1902)

[*Studies in the Evolution of Industrial Society*](#) (1903; new edition, 1913)

[*Property and Contract in their Relation to the Distribution of Wealth*](#) (1914)