

Morning Prayer: Rite Two
The Fifth Sunday After Pentecost
5 July 2020

Grace to you and peace from God our Father and the Lord Jesus Christ. *Phil. 1:2.*

I Was glad when they said to me, “Let us go to the house of the Lord.”
Ps. 122:1

The Officiant says to the people

Let us confess our sins against God and our neighbor.

Silence may be kept.

Officiant and People 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.

The Priest alone stands and says

Almighty God have mercy on you, forgive you all your sins
through our Lord Jesus Christ, strengthen you in all
goodness, and by the power of the Holy Spirit keep you in

The Invitatory and Psalter

Christ our Passover *Pascha nostrum*

1 Corinthians 5:7-8; Romans 6:9-11; 1 Corinthians 15:20-22

Alleluia.

Christ our Passover has been sacrificed for us; *
 therefore let us keep the feast,
Not with old leaven, the leaven of malice and evil, *
 but with the unleavened bread of sincerity and truth. Alleluia.

Christ being raised from the dead will never die again; *
 death no longer has dominion over him.
The death that he died, he died to sin, once for all; *
 but the life he lives, he lives to God.
So also consider yourselves dead to sin, *
 and alive to God in Jesus Christ our Lord. Alleluia.

Christ has been raised from the dead, *
 the first fruits of those who have fallen asleep.
For since by a man came death, *
 by a man has come also the resurrection of the dead.
For as in Adam all die, *
 so in Christ shall all be made alive. Alleluia.

Then follows

The Psalm or Psalms Appointed

Psalm 45:11-17 The Message (MSG)

¹⁰⁻¹² “Now listen, daughter, don’t miss a word:
 forget your country, put your home behind you.
Be *here*—the king is wild for you.
 Since he’s your lord, adore him.
Wedding gifts pour in from Tyre;
 rich guests shower you with presents.”

¹³⁻¹⁵ (Her wedding dress is dazzling,
 lined with gold by the weavers;
All her dresses and robes
 are woven with gold.
She is led to the king,

followed by her virgin companions.
A procession of joy and laughter!
a grand entrance to the king's palace!)

16-17 "Set your mind now on sons—
don't dote on father and grandfather.
You'll set your sons up as princes
all over the earth.
I'll make you famous for generations;
you'll be the talk of the town
for a long, long time."

O my soul, bless GOD!
At the end of the Psalms is sung or said

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 Lessons

One or two lessons, as appointed, are read, the Reader first saying

A Reading (Lesson) from _____

A citation giving chapter and verse may be added.

After each Lesson the Reader may say

The Word of the Lord.

People

Thanks be to God.

Genesis 24:34-41 The Message (MSG)

34-41 The servant said, "I'm the servant of Abraham. GOD has blessed my master—he's a great man; GOD has given him sheep and cattle, silver and gold, servants and maidservants, camels and donkeys. And then to top it off, Sarah, my master's wife, gave him a son in her old age and he has passed everything on to his son. My master made me promise, 'Don't get a wife for my son from the daughters of the Canaanites in whose land I live. No, go to my father's home, back to my family, and get a wife for my son there.' I said to my master, 'But what if the woman won't come with me?' He said, 'GOD before whom I've walked faithfully will send his angel with you and

he'll make things work out so that you'll bring back a wife for my son from my family, from the house of my father. Then you'll be free from the oath. If you go to my family and they won't give her to you, you will also be free from the oath.'

42-44 "Well, when I came this very day to the spring, I prayed, 'GOD, God of my master Abraham, make things turn out well in this task I've been given. I'm standing at this well. When a young woman comes here to draw water and I say to her, Please, give me a sip of water from your jug, and she says, Not only will I give you a drink, I'll also water your camels—let that woman be the wife GOD has picked out for my master's son.'

45-48 "I had barely finished offering this prayer, when Rebekah arrived, her jug on her shoulder. She went to the spring and drew water and I said, 'Please, can I have a drink?' She didn't hesitate. She held out her jug and said, 'Drink; and when you're finished I'll also water your camels.' I drank, and she watered the camels. I asked her, 'Whose daughter are you?' She said, 'The daughter of Bethuel whose parents were Nahor and Milcah.' I gave her a ring for her nose, bracelets for her arms, and bowed in worship to GOD. I praised GOD, the God of my master Abraham who had led me straight to the door of my master's family to get a wife for his son.

49 "Now, tell me what you are going to do. If you plan to respond with a generous *yes*, tell me. But if not, tell me plainly so I can figure out what to do next."

58 She said, "I'm ready to go."

59-60 So they sent them off, their sister Rebekah with her nurse, and Abraham's servant with his men. And they blessed Rebekah saying, You're our sister—live bountifully!
And your children, triumphantly!

61 Rebekah and her young maids mounted the camels and followed the man. The servant took Rebekah and set off for home.

62-65 Isaac was living in the Negev. He had just come back from a visit to Beer Lahai Roi. In the evening he went out into the field; while meditating he looked up and saw camels coming. When Rebekah looked up and saw Isaac, she got down from her camel

and asked the servant, “Who is that man out in the field coming toward us?”

“That is my master.”

She took her veil and covered herself.

⁶⁶⁻⁶⁷ After the servant told Isaac the whole story of the trip, Isaac took Rebekah into the tent of his mother Sarah. He married Rebekah and she became his wife and he loved her. So Isaac found comfort after his mother’s death.

Romans 7:5-25 The Message (MSG)

⁴⁻⁶ So, my friends, this is something like what has taken place with you. When Christ died he took that entire rule-dominated way of life down with him and left it in the tomb, leaving you free to “marry” a resurrection life and bear “offspring” of faith for God. For as long as we lived that old way of life, doing whatever we felt we could get away with, sin was calling most of the shots as the old law code hemmed us in. And this made us all the more rebellious. In the end, all we had to show for it was miscarriages and stillbirths. But now that we’re no longer shackled to that domineering mate of sin, and out from under all those oppressive regulations and fine print, we’re free to live a new life in the freedom of God.

⁷ But I can hear you say, “If the law code was as bad as all that, it’s no better than sin itself.” That’s certainly not true. The law code had a perfectly legitimate function. Without its clear guidelines for right and wrong, moral behavior would be mostly guesswork. Apart from the succinct, surgical command, “You shall not covet,” I could have dressed covetousness up to look like a virtue and ruined my life with it.

⁸⁻¹² Don’t you remember how it was? I do, perfectly well. The law code started out as an excellent piece of work. What happened, though, was that sin found a way to pervert the command into a temptation, making a piece of “forbidden fruit” out of it. The law code, instead of being used to guide me, was used to seduce me. Without all the paraphernalia of the law code, sin looked pretty dull and lifeless, and I went along without paying much attention to it. But once sin got its hands on the law code and decked itself out in

all that finery, I was fooled, and fell for it. The very command that was supposed to guide me into life was cleverly used to trip me up, throwing me headlong. So sin was plenty alive, and I was stone dead. But the law code itself is God's good and common sense, each command sane and holy counsel.

¹³ I can already hear your next question: "Does that mean I can't even trust what is good [that is, the law]? Is good just as dangerous as evil?" No again! Sin simply did what sin is so famous for doing: using the good as a cover to tempt me to do what would finally destroy me. By hiding within God's good commandment, sin did far more mischief than it could ever have accomplished on its own.

¹⁴⁻¹⁶ I can anticipate the response that is coming: "I know that all God's commands are spiritual, but I'm not. Isn't this also your experience?" Yes. I'm full of myself—after all, I've spent a long time in sin's prison. What I don't understand about myself is that I decide one way, but then I act another, doing things I absolutely despise. So if I can't be trusted to figure out what is best for myself and then do it, it becomes obvious that God's command is necessary.

¹⁷⁻²⁰ But I need something *more*! For if I know the law but still can't keep it, and if the power of sin within me keeps sabotaging my best intentions, I obviously need help! I realize that I don't have what it takes. I can will it, but I can't *do* it. I decide to do good, but I don't *really* do it; I decide not to do bad, but then I do it anyway. My decisions, such as they are, don't result in actions. Something has gone wrong deep within me and gets the better of me every time.

²¹⁻²³ It happens so regularly that it's predictable. The moment I decide to do good, sin is there to trip me up. I truly delight in God's commands, but it's pretty obvious that not all of me joins in that delight. Parts of me covertly rebel, and just when I least expect it, they take charge.

²⁴ I've tried everything and nothing helps. I'm at the end of my rope. Is there no one who can do anything for me? Isn't that the real question?

²⁵ The answer, thank God, is that Jesus Christ can and does. He acted to set things right in this life of contradictions where I want to

serve God with all my heart and mind, but am pulled by the influence of sin to do something totally different.

Matthew 11:16-19, 25-30 The Message (MSG)

¹⁶⁻¹⁹ “How can I account for this generation? The people have been like spoiled children whining to their parents, ‘We wanted to skip rope, and you were always too tired; we wanted to talk, but you were always too busy.’ John came fasting and they called him crazy. I came feasting and they called me a lush, a friend of the riffraff. Opinion polls don’t count for much, do they? The proof of the pudding is in the eating.”

²⁵⁻²⁶ Abruptly Jesus broke into prayer: “Thank you, Father, Lord of heaven and earth. You’ve concealed your ways from sophisticates and know-it-alls, but spelled them out clearly to ordinary people. Yes, Father, that’s the way you like to work.”

²⁷ Jesus resumed talking to the people, but now tenderly. “The Father has given me all these things to do and say. This is a unique Father-Son operation, coming out of Father and Son intimacies and knowledge. No one knows the Son the way the Father does, nor the Father the way the Son does. But I’m not keeping it to myself; I’m ready to go over it line by line with anyone willing to listen.

²⁸⁻³⁰ “Are you tired? Worn out? Burned out on religion? Come to me. Get away with me and you’ll recover your life. I’ll show you how to take a real rest. Walk with me and work with me—watch how I do it. Learn the unforced rhythms of grace. I won’t lay anything heavy or ill-fitting on you. Keep company with me and you’ll learn to live freely and lightly.”

21 **You are God** *Te Deum laudamus*

You are God: we praise you;
You are the Lord; we acclaim you;
You are the eternal Father:

All creation worships you.
To you all angels, all the powers of heaven,
Cherubim and Seraphim, sing in endless praise:
 Holy, holy, holy Lord, God of power and might,
 heaven and earth are full of your glory.
The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.
Throughout the world the holy Church acclaims you;
 Father, of majesty unbounded,
 your true and only Son, worthy of all worship,
 and the Holy Spirit, advocate and guide.

You, Christ, are the king of glory,
the eternal Son of the Father.
When you became man to set us free
you did not shun the Virgin's womb.
You overcame the sting of death
and opened the kingdom of heaven to all believers.
You are seated at God's right hand in glory.
We believe that you will come and be our judge.
 Come then, Lord, and help your people,
 bought with the price of your own blood,
 and bring us with your saints
 to glory everlasting.

The Apostles' Creed

Officiant and People together.

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 Prayers

The People stand or kneel

Officiant

The Lord be with you.

People

And also with you.

Officiant

Let us pray.

Officiant and People

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,
as we forgive those

for ever. Amen.

who trespass against us.

And lead us not into temptation,
but deliver us from evil.

For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Then follows one of these sets of Suffrages

B

- V. Save your people, Lord, and bless your inheritance;
R. Govern and uphold them, now and always.
V. Day by day we bless you;
R. We praise your name for ever.
V. Lord, keep us from all sin today;
R. Have mercy upon us, Lord, have mercy.
V. Lord, show us your love and mercy;
R. For we put our trust in you.
V. In you, Lord, is our hope;
R. And we shall never hope in vain.

The Officiant then says one or more of the following Collects

The Collect of the Day

O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart and united to one another with pure affection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

A Collect for Grace

Lord God, almighty and everlasting Father, you have brought us in safety to this new day: Preserve us with your mighty power, that we may not fall into sin, nor be overcome by adversity; and in all we do, direct us to the fulfilling of your purpose; through Jesus Christ our Lord. *Amen.*

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.*

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.*

Authorized intercessions and thanksgivings may follow.

The General Thanksgiving

Officiant and People

Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and to all whom you have made.
We bless you for our creation, preservation,
and all the blessings of this life;
but above all for your immeasurable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.
And, we pray, give us such an awareness of your mercies,
that with truly thankful hearts we may show forth your praise,
not only with our lips, but in our lives,
by giving up ourselves to your service,
and by walking before you
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with you and the Holy Spirit,
be honor and glory throughout all ages. *Amen.*

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.*

Let us bless the Lord.

Thanks be to God.

From Easter Day through the Day of Pentecost "Alleluia, alleluia" may be added to the preceding versicle and response.

The Officiant may then conclude with the following

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever. *Amen. Ephesians 3:20,21*