

# Morning Prayer Psalms and Readings w/c 14<sup>th</sup> June

## *The Collect for this week*

Lord, you have taught us that all our doings without love are nothing worth: send your Holy Spirit and pour into our hearts that most excellent gift of love, the true bond of peace and of all virtues, without which whoever lives is counted dead before you. Grant this for your only Son Jesus Christ's sake, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

## **Monday, 14 June Richard Baxter**

### *Psalm 44 Refrain: Rise up, O Lord, to help us.*

- <sup>1</sup>We have heard with our ears, O God, our forebears have told us, ♦  
all that you did in their days, in time of old;
- <sup>2</sup>How with your hand you drove out nations and planted us in, ♦  
and broke the power of peoples and set us free.
- <sup>3</sup>For not by their own sword did our ancestors take the land ♦ nor did their own arm save them,  
<sup>4</sup>But your right hand, your arm, and the light of your countenance, ♦ because you were gracious to them. *R*
- <sup>5</sup>You are my King and my God, ♦ who commanded salvation for Jacob.
- <sup>6</sup>Through you we drove back our adversaries; ♦ through your name we trod down our foes.
- <sup>7</sup>For I did not trust in my bow; ♦ it was not my own sword that saved me;
- <sup>8</sup>It was you that saved us from our enemies ♦ and put our adversaries to shame.
- <sup>9</sup>We gloried in God all the day long, ♦ and were ever praising your name. *R*
- <sup>10</sup>But now you have rejected us and brought us to shame ♦ and go not out with our armies.
- <sup>11</sup>You have made us turn our backs on our enemies, ♦ and our enemies have despoiled us.
- <sup>12</sup>You have made us like sheep to be slaughtered, ♦ and have scattered us among the nations.
- <sup>13</sup>You have sold your people for a pittance ♦ and made no profit on their sale.
- <sup>14</sup>You have made us the taunt of our neighbours, ♦  
the scorn and derision of those that are round about us.
- <sup>15</sup>You have made us a byword among the nations; ♦ among the peoples they wag their heads. *R*
- <sup>16</sup>My confusion is daily before me, ♦ and shame has covered my face,
- <sup>17</sup>At the taunts of the slanderer and reviler, ♦ at the sight of the enemy and avenger.
- <sup>18</sup>All this has come upon us, though we have not forgotten you ♦  
and have not played false to your covenant.
- <sup>19</sup>Our hearts have not turned back, ♦ nor our steps gone out of your way,
- <sup>20</sup>Yet you have crushed us in the haunt of jackals, ♦ and covered us with the shadow of death.
- <sup>21</sup>If we have forgotten the name of our God, ♦ or stretched out our hands to any strange god,  
<sup>22</sup>Will not God search it out? ♦ For he knows the secrets of the heart.
- <sup>23</sup>But for your sake are we killed all the day long, ♦ and are counted as sheep for the slaughter. *R*
- <sup>24</sup>Rise up! Why sleep, O Lord? ♦ Awake, and do not reject us for ever.
- <sup>25</sup>Why do you hide your face ♦ and forget our grief and oppression?
- <sup>26</sup>Our soul is bowed down to the dust; ♦ our belly cleaves to the earth.
- <sup>27</sup>Rise up, O Lord, to help us ♦ and redeem us for the sake of your steadfast love.

*In the darkness of unknowing, when your love seems absent, draw near to us, O God, in Christ forsaken, in Christ risen, our Redeemer and our Lord.*

### **Romans 9.1-18**

I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit—I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; to them

belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed for ever. Amen.

It is not as though the word of God had failed. For not all Israelites truly belong to Israel, and not all of Abraham's children are his true descendants; but 'It is through Isaac that descendants shall be named after you.' This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as descendants. For this is what the promise said, 'About this time I will return and Sarah shall have a son.' Nor is that all; something similar happened to Rebecca when she had conceived children by one husband, our ancestor Isaac. Even before they had been born or had done anything good or bad (so that God's purpose of election might continue, not by works but by his call) she was told, 'The elder shall serve the younger.' As it is written,

'I have loved Jacob, but I have hated Esau.'

What then are we to say? Is there injustice on God's part? By no means! For he says to Moses, 'I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.'

So it depends not on human will or exertion, but on God who shows mercy. For the scripture says to Pharaoh, 'I have raised you up for the very purpose of showing my power in you, so that my name may be proclaimed in all the earth.' So then he has mercy on whomsoever he chooses, and he hardens the heart of whomsoever he chooses.

## Tuesday, 15 June Evelyn Underhill

**Psalm 48 Refrain:** *We have waited on your loving-kindness, O God.*

<sup>1</sup>Great is the Lord and highly to be praised, ♦ in the city of our God.

<sup>2</sup>His holy mountain is fair and lifted high, ♦ the joy of all the earth.

<sup>3</sup>On Mount Zion, the divine dwelling place, ♦ stands the city of the great king.

<sup>4</sup>In her palaces God has shown himself ♦ to be a sure refuge. *R*

<sup>5</sup>For behold, the kings of the earth assembled ♦ and swept forward together.

<sup>6</sup>They saw, and were dumbfounded; ♦ dismayed, they fled in terror.

<sup>7</sup>Trembling seized them there; they writhed like a woman in labour, ♦

as when the east wind shatters the ships of Tarshish.

<sup>8</sup>As we had heard, so have we seen in the city of the Lord of hosts, the city of our God: ♦

God has established her for ever. *R*

<sup>9</sup>We have waited on your loving-kindness, O God, ♦ in the midst of your temple.

<sup>10</sup>As with your name, O God, so your praise reaches to the ends of the earth; ♦

your right hand is full of justice.

<sup>11</sup>Let Mount Zion rejoice and the daughters of Judah be glad, ♦ because of your judgements, O Lord.

<sup>12</sup>Walk about Zion and go round about her; count all her towers; ♦

consider well her bulwarks; pass through her citadels,

<sup>13</sup>That you may tell those who come after that such is our God for ever and ever. ♦

It is he that shall be our guide for evermore.

*Father of lights, raise us with Christ to your eternal city, that, with kings and nations, we may wait in the midst of your temple and see your glory for ever and ever.*

### **Romans 9.19-end**

You will say to me then, 'Why then does he still find fault? For who can resist his will?' But who indeed are you, a human being, to argue with God? Will what is moulded say to the one who moulds it, 'Why have you made me like this?' Has the potter no right over the clay, to make out of the same lump one object for special use and another for ordinary use? What if God, desiring to show his wrath and to make known his power, has endured with much patience the objects of wrath that are made for destruction; and what if he has done so in order to make known the riches of his glory for the objects of mercy, which he has prepared beforehand for glory—including us whom he has called, not from the Jews only but also from the Gentiles? As indeed he says in Hosea, 'Those who were not my people I will call "my people", and her who was not beloved I will call "beloved". 'And in the very place where it was said to them, "You are not my people", there they shall be called children of the living God.'

And Isaiah cries out concerning Israel, 'Though the number of the children of Israel were like the sand of the sea, only a remnant of them will be saved; for the Lord will execute his sentence on the earth quickly and decisively.' And as Isaiah predicted, 'If the Lord of hosts had not left survivors to us, we would have fared like Sodom and been made like Gomorrah.'

What then are we to say? Gentiles, who did not strive for righteousness, have attained it, that is, righteousness through faith; but Israel, who did strive for the righteousness that is based on the law, did not succeed in fulfilling that law. Why not? Because they did not strive for it on the basis of faith, but as if it were based on works. They have stumbled over the stumbling-stone, as it is written, 'See, I am laying in Zion a stone that will make people stumble, a rock that will make them fall, and whoever believes in him will not be put to shame.'

## Wednesday, 16 June Richard of Chichester/Joseph Butler

**Psalm 119.57-80 Refrain:** *I know, O Lord, that your judgements are right.*

<sup>57</sup>You only are my portion, O Lord; ♦ I have promised to keep your words.

<sup>58</sup>I entreat you with all my heart, ♦ be merciful to me according to your promise.

<sup>59</sup>I have considered my ways ♦ and turned my feet back to your testimonies.

<sup>60</sup>I made haste and did not delay ♦ to keep your commandments. *R*

<sup>61</sup>Though the cords of the wicked entangle me, ♦ I do not forget your law.

<sup>62</sup>At midnight I will rise to give you thanks, ♦ because of your righteous judgements.

<sup>63</sup>I am a companion of all those who fear you, ♦ those who keep your commandments.

<sup>64</sup>The earth, O Lord, is full of your faithful love; ♦ instruct me in your statutes. *R*

<sup>65</sup>You have dealt graciously with your servant, ♦ according to your word, O Lord.

<sup>66</sup>O teach me true understanding and knowledge, ♦ for I have trusted in your commandments.

<sup>67</sup>Before I was afflicted I went astray, ♦ but now I keep your word.

<sup>68</sup>You are gracious and do good; ♦ O Lord, teach me your statutes. *R*

<sup>69</sup>The proud have smeared me with lies, ♦ but I will keep your commandments with my whole heart.

<sup>70</sup>Their heart has become gross with fat, ♦ but my delight is in your law.

<sup>71</sup>It is good for me that I have been afflicted, ♦ that I may learn your statutes.

<sup>72</sup>The law of your mouth is dearer to me ♦ than a hoard of gold and silver. *R*

<sup>73</sup>Your hands have made me and fashioned me; ♦

give me understanding, that I may learn your commandments.

<sup>74</sup>Those who fear you will be glad when they see me, ♦ because I have hoped in your word.

<sup>75</sup>I know, O Lord, that your judgements are right, ♦

and that in very faithfulness you caused me to be troubled.

<sup>76</sup>Let your faithful love be my comfort, ♦ according to your promise to your servant. *R*

<sup>77</sup>Let your tender mercies come to me, that I may live, ♦ for your law is my delight.

<sup>78</sup>Let the proud be put to shame, for they wrong me with lies; ♦ but I will meditate on your commandments.

<sup>79</sup>Let those who fear you turn to me, ♦ even those who know your testimonies.

<sup>80</sup>Let my heart be sound in your statutes, ♦ that I may not be put to shame.

*God our comforter, send your Holy Spirit to reveal your hidden mercy even in our failures and troubles; for the sake of Jesus Christ our Lord.*

### **Romans 10.1-10**

Brothers and sisters, my heart's desire and prayer to God for them is that they may be saved. I can testify that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they have not submitted to God's righteousness. For Christ is the end of the law so that there may be righteousness for everyone who believes.

Moses writes concerning the righteousness that comes from the law, that 'the person who does these things will live by them.' But the righteousness that comes from faith says, 'Do not say in your heart, "Who will ascend into heaven?" ' (that is, to bring Christ down) 'or "Who will descend into the abyss?" ' (that is, to bring Christ up from the dead). But what does it say?

'The word is near you,

on your lips and in your heart'

(that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved.

## Thursday, 17 June Samuel and Henrietta Barnett,

**Psalm 56 Refrain:***In God I trust, and will not fear.*

<sup>1</sup>Have mercy on me, O God, for they trample over me; ♦ all day long they assault and oppress me.

<sup>2</sup>My adversaries trample over me all the day long; ♦ many are they that make proud war against me.

<sup>3</sup>In the day of my fear I put my trust in you, ♦ in God whose word I praise.

<sup>4</sup>In God I trust, and will not fear, ♦ for what can flesh do to me? *R*

<sup>5</sup>All day long they wound me with words; ♦ their every thought is to do me evil.

<sup>6</sup>They stir up trouble; they lie in wait; ♦ marking my steps, they seek my life.

<sup>7</sup>Shall they escape for all their wickedness? ♦ In anger, O God, cast the peoples down.

<sup>8</sup>You have counted up my groaning; put my tears into your bottle; ♦ are they not written in your book? *R*

<sup>9</sup>Then shall my enemies turn back on the day when I call upon you; ♦ this I know, for God is on my side.

<sup>10</sup>In God whose word I praise, in the Lord whose word I praise, ♦

in God I trust and will not fear: what can flesh do to me?

<sup>11</sup>To you, O God, will I fulfil my vows; ♦ to you will I present my offerings of thanks,

<sup>12</sup>For you will deliver my soul from death and my feet from falling, ♦

that I may walk before God in the light of the living.

*Faithful God, your deliverance is nearer than we know; free us from fear and help us to find courage in your Word, Jesus Christ our Lord.*

### **Romans 10.11-end**

The scripture says, 'No one who believes in him will be put to shame.' For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, 'Everyone who calls on the name of the Lord shall be saved.'

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!' But not all have obeyed the good news; for Isaiah says, 'Lord, who has believed our message?' So faith comes from what is heard, and what is heard comes through the word of Christ.

But I ask, have they not heard? Indeed they have; for 'Their voice has gone out to all the earth, and their words to the ends of the world.'

Again I ask, did Israel not understand? First Moses says, 'I will make you jealous of those who are not a nation; with a foolish nation I will make you angry.' Then Isaiah is so bold as to say, 'I have been found by those who did not seek me; I have shown myself to those who did not ask for me.' But of Israel he says, 'All day long I have held out my hands to a disobedient and contrary people.'

## Friday, 18 June Bernard Mizeki

*Psalm 51 Refrain: The sacrifice of God is a broken spirit.*

- <sup>1</sup>Have mercy on me, O God, in your great goodness; ♦  
according to the abundance of your compassion blot out my offences.
- <sup>2</sup>Wash me thoroughly from my wickedness ♦ and cleanse me from my sin.
- <sup>3</sup>For I acknowledge my faults ♦ and my sin is ever before me.
- <sup>4</sup>Against you only have I sinned ♦ and done what is evil in your sight,
- <sup>5</sup>So that you are justified in your sentence ♦ and righteous in your judgement. *R*
- <sup>6</sup>I have been wicked even from my birth, ♦ a sinner when my mother conceived me.
- <sup>7</sup>Behold, you desire truth deep within me ♦  
and shall make me understand wisdom in the depths of my heart.
- <sup>8</sup>Purge me with hyssop and I shall be clean; ♦ wash me and I shall be whiter than snow.
- <sup>9</sup>Make me hear of joy and gladness, ♦ that the bones you have broken may rejoice. *R*
- <sup>10</sup>Turn your face from my sins ♦ and blot out all my misdeeds.
- <sup>11</sup>Make me a clean heart, O God, ♦ and renew a right spirit within me.
- <sup>12</sup>Cast me not away from your presence ♦ and take not your holy spirit from me.
- <sup>13</sup>Give me again the joy of your salvation ♦ and sustain me with your gracious spirit;
- <sup>14</sup>Then shall I teach your ways to the wicked ♦ and sinners shall return to you. *R*
- <sup>15</sup>Deliver me from my guilt, O God, the God of my salvation, ♦  
and my tongue shall sing of your righteousness.
- <sup>16</sup>O Lord, open my lips ♦ and my mouth shall proclaim your praise.
- <sup>17</sup>For you desire no sacrifice, else I would give it; ♦ you take no delight in burnt offerings.
- <sup>18</sup>The sacrifice of God is a broken spirit; ♦ a broken and contrite heart, O God, you will not despise. *R*
- <sup>19</sup>O be favourable and gracious to Zion; ♦ build up the walls of Jerusalem.
- <sup>20</sup>Then you will accept sacrifices offered in righteousness, the burnt offerings and oblations; ♦  
then shall they offer up bulls on your altar.

*Take away, good Lord, the sin that corrupts us; give us the sorrow that heals and the joy that praises and restore by grace your own image within us, that we may take our place among your people; in Jesus Christ our Lord.*

### **Romans 11.1-12**

I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew. Do you not know what the scripture says of Elijah, how he pleads with God against Israel? 'Lord, they have killed your prophets, they have demolished your altars; I alone am left, and they are seeking my life.' But what is the divine reply to him? 'I have kept for myself seven thousand who have not bowed the knee to Baal.' So too at the present time there is a remnant, chosen by grace. But if it is by grace, it is no longer on the basis of works, otherwise grace would no longer be grace.

What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, as it is written, 'God gave them a sluggish spirit, eyes that would not see and ears that would not hear, down to this very day.'

And David says, 'Let their table become a snare and a trap, a stumbling-block and a retribution for them; let their eyes be darkened so that they cannot see, and keep their backs for ever bent.'

So I ask, have they stumbled so as to fall? By no means! But through their stumbling salvation has come to the Gentiles, so as to make Israel jealous. Now if their stumbling means riches for the world, and if their defeat means riches for Gentiles, how much more will their full inclusion mean!