

Daily Morning Prayer: Rite Two

Third Sunday in Lent, March 23, 2025

Hymn 475

God himself is with us

Tysk

The Officiant says

Rend your hearts and not your garments. Return to the Lord your God, for he is gracious and merciful, slow to anger and abounding in steadfast love, and repents of evil.

Joel 2:13

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. Amen.

The Officiant says

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 and Psalter

All stand

Officiant Lord, open our lips.

People And our mouth shall proclaim your praise.

Officiant and People

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.

Antiphon for Lent is said by all

The Lord is full of compassion and mercy: Come let us adore him.

The Invitatory: Venite

S 4

Edwin George Monk
(1819-1900)



O come, let us ‘sing unto the ‘ Lord; *
let us heartily rejoice in the ‘ strength of ‘ our sal’vation.
Let us come before his ‘ presence with thanks’giving *
and show ourselves ‘ glad in ‘ him with ‘ psalms.

For the Lord is a ‘ **great** ‘ God, *
and a great ‘ King a’bove all ‘ gods.
In his hand are all the ‘ corners of the ‘ earth, *
and the strength of the ‘ hills is ‘ **his** ‘ also.
The sea is ‘ his, and he ‘ made it, *
and his hands pre’pared the ‘ **dry** ‘ land.

O come, let us worship and ‘ **fall** ‘ down, *
and ‘ kneel before the ‘ Lord our ‘ Maker.
For he is the ‘ Lord our ‘ God, *
and we are the people of his ‘ pasture
and the ‘ sheep of his ‘ hand.

O worship the Lord in the ‘ beauty of ‘ holiness; *
let the ‘ whole earth ‘ stand in ‘ awe of him.
For he cometh, for he cometh to ‘ judge the ‘ earth, *
and with righteousness to judge the world
and the ‘ peoples ‘ with his truth.

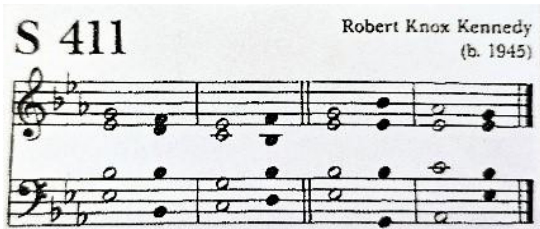
Glory to the Father, and ‘ to the ‘ Son,*

and ‘ to the ‘ Holy ‘ Spirit:
As it was in the be’ginning, is ‘ now,*
and ‘ will be for ‘ ever. Amen.

The antiphon is said by all

The Lord is full of compassion and mercy: Come let us adore him.

Psalm 63:1-8 *Deus, Deus meus*



1 O God, you are my God; eagerly I /seek you; *
my soul thirsts for you, my flesh faints for you,
as in a barren and dry land where there is no /water.

2 Therefore I have gazed upon you in your holy /place, *
that I might behold your power and your /glory.

3 For your loving-kindness is better than life it/self; *
my lips shall give you /praise.

4 So will I bless you as long as I /live *
and lift up my hands in your /Name.

5 My soul is content, as with marrow and /fatness, *
and my mouth praises you with joyful /lips,

6 When I remember you upon my /bed, *
and meditate on you in the night /watches.

7 For you have been my /helper, *
and under the shadow of your wings I will re/joice.

8 My soul clings to /you; *
your right hand holds me /fast.

Second half of chant tune

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. A/men.

The Lessons

The people sit.

A Reading from the Book of Exodus [3:1-15]

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the LORD appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the LORD saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

Then the LORD said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will

send you to Pharaoh to bring my people, the Israelites, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain."

But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I AM WHO I AM." He said further, "Thus you shall say to the Israelites, 'I AM has sent me to you.'" God also said to Moses, "Thus you shall say to the Israelites, 'The LORD, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you': This is my name forever, and this my title for all generations."

Hear what the Spirit is saying to God's people.

People Thanks be to God.

The canticle is said by all, standing

14 A Song of Penitence *Kyrie Pantokrator, Prayer of Manasse 1-2, 4, 6-7, 11-15*

O Lord and Ruler of the hosts of heaven, *
God of Abraham, Isaac, and Jacob,
and of all their righteous offspring:
You made the heavens and the earth, *
with all their vast array.
All things quake with fear at your presence; *
they tremble because of your power.
But your merciful promise is beyond all measure; *
it surpasses all that our minds can fathom.
O Lord, you are full of compassion, *
long-suffering, and abounding in mercy.
You hold back your hand; *
you do not punish as we deserve.
In your great goodness, Lord,
you have promised forgiveness to sinners, *
that they may repent of their sin and be saved.
And now, O Lord, I bend the knee of my heart, *
and make my appeal, sure of your gracious goodness.
I have sinned, O Lord, I have sinned, *
and I know my wickedness only too well.
Therefore I make this prayer to you: *
Forgive me, Lord, forgive me.
Do not let me perish in my sin, *
nor condemn me to the depths of the earth.
For you, O Lord, are the God of those who repent, *
and in me you will show forth your goodness.
Unworthy as I am, you will save me,
in accordance with your great mercy, *
and I will praise you without ceasing all the days of my life.
For all the powers of heaven sing your praises, *
and yours is the glory to ages of ages. Amen.

The people sit.

A Reading from the First Letter of Paul to the Corinthians [10:1-13]

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

Hear what the Spirit is saying to God's people.

People Thanks be to God.

The canticle is said by all, standing

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 people sit

A Reading from the Gospel of Luke [13:1-9]

At that very time there were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them--do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did."

Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?' He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.'"

Hear what the Spirit is saying to God's people.

People Thanks be to God.

The Sermon

The Apostles' Creed

Officiant and People together, all standing

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

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.

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 continues

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Heavenly Father, in you we live and move and have our being: We humbly pray you so to guide and govern us by your Holy Spirit, that in all the cares and occupations of our life we may not forget you, but may remember that we are ever walking in your sight; through Jesus Christ our Lord. *Amen.*

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit

that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name. *Amen.*

Prayers for Birthday, Anniversary, Travel may be offered.

Announcements

All stand and sing; offerings may be received and placed on the altar

Offertory Hymn 676

There is a balm in Gilead

Balm in Gilead

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 our selves 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.*

The officiant continues

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.*

Then may be said

Let us bless the Lord.
Thanks be to God.

The Officiant concludes with the following

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*

Liturgical Ministers

Officiant: Anne Rogers-Popejoy
 Preacher: Sarah Groman
 Organist: Clarissa Brown
 Readers: Sue Foltz, Charlotte Watkins
 Usher: Diane Purkey and Bobby Purkey

This Week at St. Thomas'**Sunday, March 23:**

8:00 a.m. Morning Prayer
 10:00 a.m. Morning Prayer
 11:15 a.m. Coffee Hour (*Parish Hall*)
 11:30 a.m. Choir Rehearsal (*Music Room*)
 4:00 p.m. Centering Prayer (*Lady Chapel*)

Wednesday, March 26:

9:30 a.m. Morning Prayer and Healing Service
 11:00 a.m. Bible Study (*online*)

Sunday, March 30:

8:00 a.m. Holy Eucharist Rite I
 10:00 a.m. Holy Eucharist Rite II
 11:15 Coffee Hour (*Parish Hall*)
 11:30 a.m. Choir Rehearsal (*Music Room*)
 4:00 p.m. Centering Prayer (*Lady Chapel*)

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Morning Prayer

In many times and places, daybreak has been a time of prayer. Jews prayed in their synagogues at sunrise as well as at other times each day. This Jewish pattern of prayer formed the basis of the Christian monastic Daily Office, with its prayers or “hours” at seven times in each day. Thomas Cranmer’s revision of the Daily Office for the first English Prayer Book (1549) reduced the number of services to two-one for morning (Matins) and one for evening (Evensong or vespers). In the Second English Prayer Book (1552), the morning service was given its present name, Morning Prayer.

Many elements of Morning Prayer come from the monastic hours of matins (e.g., Venite and Te Deum), lauds (e.g., Benedicite, omnia opera Domini, a “chapter” of scripture, Benedictus Dominus Deus, collect of the day), and Prime (e.g., a second “chapter” of scripture and the Apostles’ Creed). Psalms were recited at every one of the offices, with the whole Psalter recited once a week. In

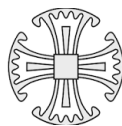
the 1549 BCP, psalms were read at both Morning and Evening Prayer, with the whole Psalter read “in course” once each month. In subsequent Prayer Book revisions, psalms have come to be used more selectively, although a monthly cycle of psalms read “in course” is still provided as an option. In the 1549 Prayer Book, the very short monastic “chapters” were lengthened to full chapters of both the OT and NT at both Morning Prayer and Evening Prayer. In the 1979 BCP, only one lesson must be read, and the appointed lessons are not so long.

Morning Prayer once was the chief Sunday service in most Anglican churches on three out of four Sundays, the First Sunday usually being a celebration of Holy Communion. This practice has not continued because the eucharist has been recognized as the “principal act of Christian worship on the Lord’s Day” in most parishes (see BCP, p. 13). However, Morning Prayer is clearly designated as a daily service for the worship of the church. This usage reflects the ancient tradition of the Daily Office.

--An Episcopal Dictionary of the Church

We at St. Thomas’s are experimenting with using Morning Prayer on the fourth Sunday each month and whenever the services of a priest are not available. A group of individuals are being trained to lead public worship in this parish; it reminds us that the ministry of Christ is the joy and duty of all the baptized. I welcome your thoughts and sharing your experience about our corporate worship.

--The Rev. Paul Briggs, Interim



St. Thomas' Episcopal Church

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