

Wednesday, October 28

Morning Prayer

Simon and Jude

Opening Sentence: Saints

Their sound has gone out into all lands, and their message to the ends of the world. Psalm 19:4

Confession

Let us confess our sins against God and our neighbor.

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.

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.

Invitatory

Lord, open our lips.

And our mouth shall proclaim your praise.
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 Lord is glorious in his saints: Come let us adore him. Alleluia.

Venite Psalm 95:1-7

Come let us sing to the Lord; *
let us shout for joy to the Rock of our salvation.

Let us come before his presence with thanksgiving *
and raise a loud shout to him with psalms.

For the Lord is a great God, *
and a great King above all gods.

In his hand are the caverns of the earth, *
and the heights of the hills are his also.

The sea is his, for he made it, *
and his hands have molded the dry land.

Come, let us bow down, and bend the knee, *
and kneel before the Lord our Maker.

For he is our God,
and we are the people of his pasture and the sheep of his hand. *
Oh, that today you would hearken to his voice!

Antiphon

Alleluia. The Lord is glorious in his saints: Come let us adore him. Alleluia.

Psalm 119:49-72

Zayin Memor esto verbi tui

49
Remember your word to your servant, *
because you have given me hope.

50
This is my comfort in my trouble, *
that your promise gives me life.

51
The proud have derided me cruelly, *
but I have not turned from your law.

52
When I remember your judgments of old, *
O LORD, I take great comfort.

53
I am filled with a burning rage, *
because of the wicked who forsake your law.

54
Your statutes have been like songs to me *
wherever I have lived as a stranger.

55

I remember your Name in the night, O LORD, *
and dwell upon your law.

56

This is how it has been with me, *
because I have kept your commandments.

Heth *Portio mea, Domine*

57

You only are my portion, O LORD; *
I have promised to keep your words.

58

I entreat you with all my heart, *
be merciful to me according to your promise.

59

I have considered my ways *
and turned my feet toward your decrees.

60

I hasten and do not tarry *
to keep your commandments.

61

Though the cords of the wicked entangle me, *
I do not forget your law.

62

At midnight I will rise to give you thanks, *
because of your righteous judgments.

63

I am a companion of all who fear you *
and of those who keep your commandments.

64

The earth, O LORD, is full of your love; *
instruct me in your statutes.

Teth *Bonitatem fecisti*

65

O LORD, you have dealt graciously with your servant, *
according to your word.

66

Teach me discernment and knowledge, *

for I have believed in your commandments.

67

Before I was afflicted I went astray, *
but now I keep your word.

68

You are good and you bring forth good; *
instruct me in your statutes.

69

The proud have smeared me with lies, *
but I will keep your commandments with my whole heart.

70

Their heart is gross and fat, *
but my delight is in your law.

71

It is good for me that I have been afflicted, *
that I might learn your statutes.

72

The law of your mouth is dearer to me *
than thousands in gold and silver.

Gloria Patri

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.

Old Testament Lesson

Ezra 6:1-22 (NRSV)

1 Then King Darius made a decree, and they searched the archives where the documents were stored in Babylon. 2 But it was in Ecbatana, the capital in the province of Media, that a scroll was found on which this was written: "A record. 3 In the first year of his reign, King Cyrus issued a decree: Concerning the house of God at Jerusalem, let the house be rebuilt, the place where sacrifices are offered and burnt offerings are brought; its height shall be sixty cubits and its width sixty cubits, 4 with three courses of hewn stones and one course of timber; let the cost be paid from the royal treasury. 5 Moreover, let the gold and silver vessels of the house of God, which Nebuchadnezzar took out of the temple in Jerusalem and brought to Babylon, be restored and brought back to the temple in Jerusalem, each to its place; you shall put them in the house of God." 6 "Now you, Tattenai, governor of the province Beyond the River, Shethar-bozenai, and you, their associates, the envoys in the province Beyond the River, keep away; 7 let the work on this house of God alone; let the governor of the Jews and the elders of the Jews rebuild this house of God on its site. 8 Moreover I make a decree regarding what you shall do for these elders of the Jews for the rebuilding of this house of God: the cost is to be paid to these people, in full and without

delay, from the royal revenue, the tribute of the province Beyond the River. 9 Whatever is needed-young bulls, rams, or sheep for burnt offerings to the God of heaven, wheat, salt, wine, or oil, as the priests in Jerusalem require-let that be given to them day by day without fail, 10 so that they may offer pleasing sacrifices to the God of heaven, and pray for the life of the king and his children. 11 Furthermore I decree that if anyone alters this edict, a beam shall be pulled out of the house of the perpetrator, who then shall be impaled on it. The house shall be made a dunghill. 12 May the God who has established his name there overthrow any king or people that shall put forth a hand to alter this, or to destroy this house of God in Jerusalem. I, Darius, make a decree; let it be done with all diligence." 13 Then, according to the word sent by King Darius, Tattenai, the governor of the province Beyond the River, Shethar-bozenai, and their associates did with all diligence what King Darius had ordered. 14 So the elders of the Jews built and prospered, through the prophesying of the prophet Haggai and Zechariah son of Iddo. They finished their building by command of the God of Israel and by decree of Cyrus, Darius, and King Artaxerxes of Persia; 15 and this house was finished on the third day of the month of Adar, in the sixth year of the reign of King Darius.

16 The people of Israel, the priests and the Levites, and the rest of the returned exiles, celebrated the dedication of this house of God with joy. 17 They offered at the dedication of this house of God one hundred bulls, two hundred rams, four hundred lambs, and as a sin offering for all Israel, twelve male goats, according to the number of the tribes of Israel. 18 Then they set the priests in their divisions and the Levites in their courses for the service of God at Jerusalem, as it is written in the book of Moses. 19 On the fourteenth day of the first month the returned exiles kept the passover. 20 For both the priests and the Levites had purified themselves; all of them were clean. So they killed the passover lamb for all the returned exiles, for their fellow priests, and for themselves.²¹ It was eaten by the people of Israel who had returned from exile, and also by all who had joined them and separated themselves from the pollutions of the nations of the land to worship the LORD, the God of Israel. 22 With joy they celebrated the festival of unleavened bread seven days; for the LORD had made them joyful, and had turned the heart of the king of Assyria to them, so that he aided them in the work on the house of God, the God of Israel.

The Word of the Lord.

Thanks be to God.

Canticle 11 The Third Song of Isaiah
Surge, illumina Isaiah 60:1-3, 11a, 14c, 18-19

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.

New Testament Lesson

Revelation 5:1-10 (NRSV)

1 Then I saw in the right hand of the one seated on the throne a scroll written on the inside and on the back, sealed with seven seals; 2 and I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" 3 And no one in heaven or on earth or under the earth was able to open the scroll or to look into it. 4 And I began to weep bitterly because no one was found worthy to open the scroll or to look into it. 5 Then one of the elders said to me, "Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."

6 Then I saw between the throne and the four living creatures and among the elders a Lamb standing as if it had been slaughtered, having seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. 7 He went and took the scroll from the right hand of the one who was seated on the throne. 8 When he had taken the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints. 9

They sing a new song:
"You are worthy to take the scroll
and to open its seals,
for you were slaughtered and by your blood you ransomed for God
saints from every tribe and language and people and nation;
10 you have made them to be a kingdom and priests serving our God,
and they will reign on earth."

The Word of the Lord.

Thanks be to God.

Gospel

Matthew 13:10-17 (NRSV)

10 Then the disciples came and asked him, "Why do you speak to them in parables?" 11 He answered, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. 12 For to those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. 13 The reason I speak to them in parables is that 'seeing they do not perceive, and hearing they do not listen, nor do they understand.' 14 With them indeed is fulfilled the prophecy of Isaiah that says:

'You will indeed listen, but never understand,
and you will indeed look, but never perceive.

15 For this people's heart has grown dull,
and their ears are hard of hearing,
and they have shut their eyes;
so that they might not look with their eyes,
and listen with their ears,
and understand with their heart and turn-
and I would heal them.'

16 But blessed are your eyes, for they see, and your ears, for they hear. 17 Truly I tell you, many prophets and righteous people longed to see what you see, but did not see it, and to hear what you hear, but did not hear it.

The Word of the Lord.

Thanks be to God.

Canticle 16 The Song of Zechariah
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.

Simon and Jude *October 28 NT*

On the various New Testament lists of the Twelve Apostles (Matthew 10:2-4; Mark 3:16-19; Luke 6:14-16; Acts 1:13), the tenth and eleventh places are occupied by Simon the Zealot (also called Simon the "Cananean," the Aramaic word meaning "Zealot") and by Judas of James, also called Thaddaeus or Lebbaeus. ("Judas" in New Testament contexts corresponds to "Judah" in Old Testament ones. Note that masculine names ending in "-ah" when translated from Hebrew directly to English usually end in "-as")

when the translation passes through Greek, since in Greek a terminal "-a" is normally feminine, but a terminal "-as" is normally masculine. Thus we have "Elijah" => "Elias," "Jeremiah" => "Jeremias," etc.)

Some ancient Christian writers say that Simon and Jude went together as missionaries to Persia, and were martyred there. If this is true, it explains, to some extent, our lack of historical information on them and also why they are usually put together.

Simon is not mentioned by name in the New Testament except on these lists. Some modern writers have used his surname as the basis for conjectures associating him, and through him Jesus and all His original followers, with the Zealot movement described by Josephus, a Jewish independence movement devoted to assassination and violent insurrection. However, there were many movements that were called Zealot, not all alike, and Josephus tells us (Jewish War 4,3,9) that the movement he is describing did not arise until shortly before the destruction of the Temple in 70 AD.

Judas (often called Jude in English, but the Greek has Judas) is variously named, but this is not surprising. Before the Crucifixion, there would be a need to distinguish him among the apostles from Judas Iscariot, and after the Crucifixion there would be an additional reason for being emphatic about the distinction. "Thaddaeus" is possibly a variant of "Theudas," which in turn is perhaps used as a Greek equivalent of "Judas" (with the Hebrew Name of God replaced by the Greek "theos"). Since the Aramaic "thad" means "chest," we may suppose either that "Theudas" was re-Semiticized by a folk-etymology or that Judas received the nickname "Thaddeus" directly. I assume that the nickname suggests a brawny lad. "Lebbaeus," according to Young's Concordance, means "man of heart," and so may be a variant of "Thaddaeus," but there is a lot of linguistic conjecture flying around here. (Note: It is not suggested that the Judas => Theudas => Thaddaeus => Lebbaeus linguistic derivation took place with the Apostle personally, but that the names were considered in his day to be vaguely equivalent, as today in England the names Mary and Polly, or Margaret and Peggy, or Edward, Ed, Ted, and Ned, are considered to be equivalent, or as today many Jewish names are considered in some Jewish circles to have Gentile equivalents (Moishe = Maurice, Yitzak = Isadore, Yaakov = Jack, Label = Larry, Shmuel = Shawn, etc.). The reader will have noticed mention of "Thomas, surnamed Didymus," and will note that these names are Aramaic and Greek respectively, both meaning "twin.")

After the Last Supper it was Jude who asked Our Lord why he chose to reveal Himself only to the disciples. He received the reply: "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him." (John 14:22f)

The ninth name on the lists of Apostles is that of James (the son) of Alphaeus. Although most modern translations render "Judas of James" as "Judas the son of James," there has been a tendency to understand it as "Judas the brother of James" and to assume that these two apostles were brothers. This assumption in turn leads to an identification of the two with the "brothers of the Lord" of the same name. The difficulty with this is that the brothers (at least some of them) did not believe in Jesus until after the

Resurrection, and therefore could not have been part of the Twelve.

The New Testament Epistle of Jude was written by "Judas the brother of James," which could refer to either Jude. In any case, we commemorate on this day (1) Simon the Zealot, one of the original Twelve; (2) Judas of James (also called Thaddaeus or Lebbaeus), also one of the original Twelve; and (3) Jude (or Judas) the brother of James and author of the Epistle, without settling the question of whether (2) and (3) are the same person.

The Epistle of Jude is a brief document addressed to the Church, and warns against corrupt influences that have crept in. It has some obscure and baffling references to old Jewish traditions, but it includes a memorable exhortation to "contend for the faith once delivered to the saints," and an even more memorable closing:

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding great joy, to the only wise God, or Savior, be glory and majesty, dominion and power, both now and ever. Amen.

Jude is often, in popular usage, referred to as the patron of desperate causes, the "saint of last resort," the one you ask for help when all else fails. Some readers will wonder what this is all about.

Since his name reminds hearers of Judas Iscariot, there is a tendency for someone asking a Christian brother now with the Lord for intercessory prayers to try one of the other apostles first. Hence, Jude has come to be called "the saint of last resort," the one whom you ask only when desperate.

Doubtless, you want to hear my personal opinion on this business of invocation of saints. Since you insist...

In the first place, the expression, "praying to Saint X" is misleading and unfortunate. In older English "pray" simply meant to request politely. Thus, in the KJV, we read that Jesus boarded Simon Peter's ship and "prayed him that he would thrust out a little from the land." (L 5:3) Thus, the idea of "praying to Saint X" is simply the idea of asking a fellow Christian to intercede with God on one's behalf. It is not different in principle from asking your Christian roommate to pray for you. However, in modern English, the word "pray" is generally understood to refer to worship. I therefore urge everyone who talks about "praying to Saint X" to modernize his language and instead talk about "asking Saint X to join me in praying to God for the recovery of my sick aunt," or whatever. The other way of talking can mislead others, and it can mislead the speaker.

That was a preliminary comment on terminology. Now to the question. Undoubtedly asking one's fellow Christians in heaven for their prayers is something that can be abused. It can readily degenerate into the notion that getting what you want from God is a matter of knowing what channels to go through, what

strings to pull. One ends up thinking of heaven as a place like the seat of a corrupt government (whether Washington or Versailles), where favors are traded and deals are made by influence peddlers. But the fact that something can be abused does not mean that we ought to give up its proper use. And surely one of the most valuable truths of the Christian faith is that God's love for us moves us to love in return, not only God but also one another, so that every Christian is a mirror in which the light of Christ is reflected to every other Christian. The Scriptures seem to show that God delights in giving us gifts through others when He could just as easily have given them directly. When Paul on the road to Damascus asks, "Lord, what will you have me do?" God does not tell him, but sends Ananias to tell him instead (A 9:1-19). When the centurion Cornelius is praying, God sends an angel to speak to him, but the angel does not preach the Gospel to him. It tells him to send for a man called Peter, and Peter comes and preaches the Gospel to him (A 10). God wants us to owe our spiritual well-being, not just to Him, but also to one another. Hence He has told us to pray for one another. Nor is the bond of Christian love broken by death. The martyrs under the altar in John's vision (Rev 6:9ff) pray for the church on earth. Even the Rich Man in Hell, in Jesus' parable, intercedes for his five brothers on earth. Are we to suppose that the saved are less compassionate than the damned?

Is this an important part of my faith, you ask. Well, it is certainly an important doctrine that Jesus said: "A new commandment I give you, that you love one another as I have loved you." To feel myself surrounded by the love of God and of my fellow Christians, living and dead, is important. To love in return, by praying for my fellow Christians as well as for my own concerns, is important. It is not for nothing that Jesus taught us to pray: "Give *us our* daily bread, and forgive *us our* sins." Do I spend a significant fraction of my prayer time asking various Christians now in heaven for their prayers. No, just as I do not spend a lot of time asking my fellow Christians here on earth for their prayers. But I do ask for, and value, the prayers of my fellow Christians, living and dead; and I delight in the knowledge that when I praise God, my voice is part of a great chorus of praise in which angels, glorified and perfected saints, saints still on their pilgrimage, and even (in ways befitting their natures) beasts, plants, and inanimate objects join together. "Let all things praise the LORD." Amen.

written by James Kiefer

Apostles' Creed

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, 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 A

Show us your mercy, O Lord;

And grant us your salvation.

Clothe your ministers with righteousness;

Let your people sing with joy.

Give peace, O Lord, in all the world;

For only in you can we live in safety.

Lord, keep this nation under your care;

And guide us in the way of justice and truth.

Let your way be known upon earth;

Your saving health among all nations.

Let not the needy, O Lord, be forgotten;

Nor the hope of the poor be taken away.

Create in us clean hearts, O God;

And sustain us with your Holy Spirit.

Collect of the Day: Simon and Jude

O God, we thank you for the glorious company of the apostles, and especially on this day for Simon and Jude; and we pray that, as they were faithful and zealous in their mission, so we may with ardent devotion make known the love and mercy of our Lord and Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

A Collect for Peace

O God, the author of peace and lover of concord, to know you is eternal life and to serve you is perfect freedom: Defend us, your humble servants, in all assaults of our enemies; that we, surely trusting in your defense, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. *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.*

World Cycle of Prayer

We pray for the people of North Korea.

[Korean News \(website\)](#)

Ecumenical Cycle of Prayer

We pray for our sisters and brothers, members of the Mennonite Brethern Church.

[The Mennonite Brethern Church](#)

For Peace

Eternal God, in whose perfect kingdom no sword is drawn but the sword of righteousness, no strength known but the strength of love: So mightily spread abroad your Spirit, that all peoples may be gathered under the banner of the Prince of Peace, as children of one Father; to whom be dominion and glory, now and for ever. Amen.

For our Country

Almighty God, who has given us this good land for our heritage: We humbly beseech you that we may always prove ourselves a people mindful of your favor and glad to do your will. Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way. Defend our liberties, and fashion us into one united people. Endue with the spirit of wisdom those to whom in your Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to your law, we may show forth your praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in you to fail; all which we ask through Jesus Christ our Lord. Amen.

For the President of the
United States
and all in Civil Authority

O Lord our Governor, whose glory is in all the world: We commend this nation to your merciful care, that, being guided by your Providence, we may dwell secure in your peace. Grant to the President of the United States, the Governor of this State (or, Commonwealth), and to all in authority, wisdom and strength to know and to do your will. Fill them with the love of truth and righteousness, and make them ever mindful of their calling to serve this people in your fear; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, world without end. Amen.

A Prayer Attributed to St. Francis

Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love.

For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.

General Thanksgiving

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.

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. Alleluia. Alleluia.

Thanks be to God. Alleluia. Alleluia.

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