

# Morning Prayer

Richard Hooker, Priest, 1600

November 3, 2021

## Opening Sentence

*Officiant* Let the words of my mouth and the meditation of my heart  
be acceptable in your sight, O Lord, my strength and my redeemer. *Psalm 19:14*

## The Invitatory and Psalter

*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. Alleluia.***

*Officiant* Worship the Lord in the beauty of holiness:  
Come let us adore him.

## Jubilate *Psalm 100*

**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 Psalm Appointed (*appointed for the day*)

*Psalm 19: 1, 7-11*

**The heavens are telling the glory of God;  
and the firmament proclaims his handiwork.**

**The law of the LORD is perfect,  
reviving the soul;  
the decrees of the LORD are sure,  
making wise the simple;**

the precepts of the LORD are right,  
rejoicing the heart;  
the commandment of the LORD is clear, enlightening the eyes;  
the fear of the LORD is pure,  
enduring forever;  
the ordinances of the LORD are true and righteous altogether.

More to be desired are they than gold,  
even much fine gold;  
sweeter also than honey,  
and drippings of the honeycomb.

Moreover by them is your servant warned;  
in keeping them there is great reward.

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

#### A Reading from Paul's First Letter to the Corinthians

*1 Corinthians 2: 6-16*

Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written,

“What no eye has seen, nor ear heard, nor the human heart conceived,  
what God has prepared for those who love him”—

these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual.

Those who are unspiritual do not receive the gifts of God's Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned. Those who are spiritual discern all things, and they are themselves subject to no one else's scrutiny.

“For who has known the mind of the Lord so as to instruct him?”

But we have the mind of Christ.

The Word of the Lord.

**Thanks be to God.**

Surely, it is God who saves me;  
***I will trust in him and not be afraid.***

For the Lord is my stronghold and my sure defense,  
***and he will be my Savior.***

Therefore you shall draw water with rejoicing  
***from the springs of salvation.***

And on that day you shall say,  
***Give thanks to the Lord and call upon his Name;***

Make his deeds known among the peoples;  
***see that they remember that his Name is exalted.***

Sing the praises of the Lord, for he has done great things,  
***and this is known in all the world.***

Cry aloud, inhabitants of Zion, ring out your joy,  
***for the great one in the midst of you is the Holy One of Israel.***

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

*Gospeller* The Holy Gospel of our Lord Jesus Christ according to John.

*John 17: 18-23*

*People* ***Glory to you, Lord Christ.***

As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth.

"I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.

The Gospel of the Lord.  
***Praise to you, Lord Christ.***

## Reflection

In any list of Anglican theologians, Richard Hooker's name would stand high, if not first. He was born in 1553 at Heavitree, near Exeter, and was admitted in 1567 to Corpus Christi College, Oxford, of which he became a Fellow ten years later. After ordination and marriage in 1581, he held a living in Buckinghamshire. In 1586 he became Master of the Temple, in London. Later, he served country parishes in Boscombe, Salisbury, and Bishopsbourne near Canterbury.

A controversy with a noted Puritan led Hooker to prepare a comprehensive defense of the Reformation settlement under Queen Elizabeth I. This work, his masterpiece, was entitled *Laws of Ecclesiastical Polity*. Its philosophical base is Aristotelian, with a strong emphasis upon natural law eternally planted by God in creation. On this foundation, all positive laws of Church and State are grounded—from Scriptural revelation, ancient tradition, reason, and experience.

Book Five of the *Laws* is a massive defense of the Book of Common Prayer, directed primarily against Puritan detractors. Hooker's arguments are buttressed by enormous patristic learning, but the needs of the contemporary worshiper are paramount, and he draws effectively on his twenty-year experience of using the Book. Hooker's vast learning, and the quality of his style, reveal him to be a man of moderate, patient, and serene character.

Concerning the nature of the Church, Hooker wrote: “The Church is always a visible society of men; not an assembly, but a Society. For although the name of the Church be given unto Christian assemblies, although any multitude of Christian men congregated may be termed by the name of a Church, yet assemblies properly are rather things that belong to a Church. Men are assembled for performance of public actions; which actions being ended, the assembly dissolveth itself and is no longer in being, whereas the Church which was assembled doth no less continue afterwards than before.”

Pope Clement VIII is reported to have said that Hooker's work “had in it such seeds of eternity that it would abide until the last fire shall consume all learning.”

## The Apostles' Creed

*Officiant and People*

***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

*Officiant*      The Lord be with you.  
*People*           **And also with you.**  
*Officiant*      Let us pray.

*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.*

V. Show us your mercy, O Lord;  
R. **And grant us your salvation.**

V. Clothe your ministers with righteousness;  
R. **Let your people sing with joy.**

V. Give peace, O Lord, in all the world;  
R. **For only in you can we live in safety.**

V. Lord, keep this nation under your care;  
R. **And guide us in the way of justice and truth.**

V. Let your way be known upon earth;  
R. **Your saving health among all nations.**

V. Let not the needy, O Lord, be forgotten;  
R. **Nor the hope of the poor be taken away.**

V. Create in us clean hearts, O God;  
R. **And sustain us with your Holy Spirit.**

## The Collect of the Day

*Officiant* O God of truth and peace, you raised up your servant Richard Hooker in a day of bitter controversy to defend with sound reasoning and great charity the catholic and reformed religion: Grant that we may maintain that middle way, not as a compromise for the sake of peace, but as a comprehension for the sake of truth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## Prayers of Intercession and Thanksgiving

*Officiant* 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.**

## Spiritual Communion

Let us pray together a prayer for Spiritual Communion:

***Blessed Jesus, I believe that we are fed with the spiritual food of your Body and Blood. Since I cannot receive You physically today, I now desire to receive you spiritually into my soul. Unite my heart with those of my community who cannot gather in person to celebrate the great meal of thanksgiving and make us all one with you. May this spiritual communion strengthen my faith and grant me confidence in your loving care now and forever. Amen.***

## The General Thanksgiving

*Officiant* 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.**

*Officiant* Let us bless the Lord.

*People* **Thanks be to God.**

*Officiant* 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.**

## Bible Study

### Gospel: John 11: 32-44

<sup>32</sup> When Mary came where Jesus was and saw him, she knelt at his feet and said to him, “Lord, if you had been here, my brother would not have died.” <sup>33</sup> When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. <sup>34</sup> He said, “Where have you laid him?” They said to him, “Lord, come and see.” <sup>35</sup> Jesus began to weep. <sup>36</sup> So the Jews said, “See how he loved him!” <sup>37</sup> But some of them said, “Could not he who opened the eyes of the blind man have kept this man from dying?”

<sup>38</sup> Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. <sup>39</sup> Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, already there is a stench because he has been dead four days.” <sup>40</sup> Jesus said to her, “Did I not tell you that if you believed, you would see the glory of God?” <sup>41</sup> So they took away the stone. And Jesus looked upward and said, “Father, I thank you for having heard me. <sup>42</sup> I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.” <sup>43</sup> When he had said this, he cried with a loud voice, “Lazarus, come out!” <sup>44</sup> The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, “Unbind him, and let him go.”

### Reflection on John 11: 32-44

Jesus is moved to tears. In a display of his full humanity, Jesus grieves the loss of his friend, Lazarus. To make matters worse, in the middle of his grief, Jesus is flooded with questions, perhaps accusations, that he could have saved him. That has to hurt. Jesus proceeds, still deeply grieved, to resurrect Lazarus and in so doing renews the faith of Mary, Martha, and the other members of the crowd.

The passage is especially pertinent at the celebration of All Saints’ not because it deals with death, but because it is a passage that epitomizes eternal life, the promise that God has made through Christ to each of us. Jesus says, “Did I not tell you that if you believed, you would see the glory of God?” The faith of Jesus’ followers was rewarded in this miraculous event. We may never have seen anyone raised from the dead, but there are other ways that we

experience the glory of God: a child's birth and baptism, the unconditional love of our families, friends, and neighbors, and most of all, through participation in the Eucharist.

- When has God's glory been revealed to you? Was it a large "aha" moment or a still, small whisper in the night?
- How is God's glory manifested in the remembrance of the lives of the saints? How do you know?

Jesus sees the big picture. He was able to live within the tension of the realities of death and a future resurrection. He knows Lazarus will live again. But when he sees his friends' pain caused by their brother's death, Jesus' indignation drives him to both tears and action. Jesus shows how angry death makes him, how deeply he grieves for those who are hurt by it.

Isn't this how we sometimes feel about death? Don't our hearts break when death steals away those we love? We can proclaim "I believe in ... the resurrection of the body, and life everlasting" (BCP, p 304) even while we are shattered with grief. This day on which we celebrate all the saints who have died can be a bitter reminder of all we have lost. Fortunately we have a God who will live with us in this place between death and life.

- What is it like for you to have a God who is the resurrection and the life and who also truly empathizes with your sorrow?
- How can being honest with God about your feelings help you walk through your grief?