

Morning Prayer Readings

January 24 – January 28, 2022 Year 2 3rd Sunday after Epiphany

Monday, January 24

Commemoration of Florence Li Tim Oi

Biography after Collect

Opening Sentence

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

I will give you as a light to the nations, that my salvation may reach to the end of the earth. *Isaiah 49:6b*

Please turn to page **641 and 657**. We will say Psalms **41 and 52**, together.

Psalm 41 *Beatus qui intelligit*

- 1 Happy are they who consider the poor and needy! *
the LORD will deliver them in the time of trouble.
- 2 The LORD preserves them and keeps them alive, so that they may
be happy in the land; *
he does not hand them over to the will of their enemies.
- 3 The LORD sustains them on their sickbed *
and ministers to them in their illness.
- 4 I said, “LORD, be merciful to me; *
heal me, for I have sinned against you.”
- 5 My enemies are saying wicked things about me: *
“When will he die, and his name perish?”

- 6 Even if they come to see me, they speak empty words; *
their heart collects false rumors; they go outside and spread
them.
- 7 All my enemies whisper together about me *
and devise evil against me.
- 8 A deadly thing, they say, has fastened on him; *
he has taken to his bed and will never get up again.
- 9 Even my best friend, whom I trusted, who broke bread with
me, *
has lifted up his heel and turned against me.
- 10 But you, O LORD, be merciful to me and raise me up, *
and I shall repay them.
- 11 By this I know you are pleased with me, *
that my enemy does not triumph over me.
- 12 In my integrity you hold me fast, *
and shall set me before your face for ever.
- 13 Blessed be the LORD God of Israel, *
from age to age. Amen. Amen.

Psalm 52 *Quid gloriaris?*

- 1 You tyrant, why do you boast of wickedness *
against the godly all day long?
- 2 You plot ruin; your tongue is like a sharpened razor, *
O worker of deception.
- 3 You love evil more than good *
and lying more than speaking the truth.
- 4 You love all words that hurt, *
O you deceitful tongue.

- 5 Oh, that God would demolish you utterly, *
topple you, and snatch you from your dwelling, and root you out
of the land of the living!
- 6 The righteous shall see and tremble, *
and they shall laugh at him, saying,
- 7 “This is the one who did not take God for a refuge, *
but trusted in great wealth and relied upon wickedness.”
- 8 But I am like a green olive tree in the house of God; *
I trust in the mercy of God for ever and ever.
- 9 I will give you thanks for what you have done *
and declare the goodness of your Name in the presence of the
godly.

***Glory to the Father and to the Son and to the Holy Spirit
As it was in the beginning, is now, and will be forever. Amen.***

The first lesson is from **Genesis**

A Reading from the **Book of Genesis 14:(1-7)8-24** NRSV

[In the days of King Amraphel of Shinar, King Arioch of Ellasar, King Chedorlaomer of Elam, and King Tidal of Goiim, these kings made war with King Bera of Sodom, King Birsha of Gomorrah, King Shinab of Admah, King Shemeber of Zeboiim, and the king of Bela (that is, Zoar). All these joined forces in the Valley of Siddim (that is, the Dead Sea). Twelve years they had served Chedorlaomer, but in the thirteenth year they rebelled. In the fourteenth year Chedorlaomer and the kings who were with him came and subdued the Rephaim in Ashteroth-karnaim, the Zuzim in Ham, the Emim in Shaveh-kiriathaim, and the Horites in the hill country of Seir as far as El-paran on the edge of the wilderness; then they turned back and came to En-mishpat (that is, Kadesh), and subdued all the country of the Amalekites, and also the Amorites who lived in Hazazon-tamar.]
Then the king of Sodom, the king of Gomorrah, the king of Admah,

the king of Zeboiim, and the king of Bela (that is, Zoar) went out, and they joined battle in the Valley of Siddim with King Chedorlaomer of Elam, King Tidal of Goiim, King Amraphel of Shinar, and King Arioch of Ellasar, four kings against five. Now the Valley of Siddim was full of bitumen pits; and as the kings of Sodom and Gomorrah fled, some fell into them, and the rest fled to the hill country. So the enemy took all the goods of Sodom and Gomorrah, and all their provisions, and went their way; they also took Lot, the son of Abram's brother, who lived in Sodom, and his goods, and departed. Then one who had escaped came and told Abram the Hebrew, who was living by the oaks of Mamre the Amorite, brother of Eshcol and of Aner; these were allies of Abram. When Abram heard that his nephew had been taken captive, he led forth his trained men, born in his house, three hundred eighteen of them, and went in pursuit as far as Dan. He divided his forces against them by night, he and his servants, and routed them and pursued them to Hobah, north of Damascus. Then he brought back all the goods, and also brought back his nephew Lot with his goods, and the women and the people. After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley). And King Melchizedek of Salem brought out bread and wine; he was priest of God Most High. He blessed him and said, "Blessed be Abram by God Most High, maker of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!" And Abram gave him one-tenth of everything. Then the king of Sodom said to Abram, "Give me the persons, but take the goods for yourself." But Abram said to the king of Sodom, "I have sworn to the LORD, God Most High, maker of heaven and earth, that I would not take a thread or a sandal-thong or anything that is yours, so that you might not say, 'I have made Abram rich.' I will take nothing but what the young men have eaten, and the share of the men who went with me—Aner, Eshcol, and Mamre. Let them take their share."

The Word of the Lord.
Thanks be to God.

Please turn to page 86.

We'll say **Canticle 9, The First Song of Isaiah** together

The second lesson is from **Hebrews**

A Reading from the **Letter to the Hebrews. 8:1-13 NRSV**

The main point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in the heavens, a minister in the sanctuary and the true tent that the Lord, and not any mortal, has set up. For every high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest also to have something to offer. Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. They offer worship in a sanctuary that is a sketch and shadow of the heavenly one; for Moses, when he was about to erect the tent, was warned, "See that you make everything according to the pattern that was shown you on the mountain." But Jesus has now obtained a more excellent ministry, and to that degree he is the mediator of a better covenant, which has been enacted through better promises. For if that first covenant had been faultless, there would have been no need to look for a second one. God finds fault with them when he says: "The days are surely coming, says the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah; not like the covenant that I made with their ancestors, on the day when I took them by the hand to lead them out of the land of Egypt; for they did not continue in my covenant, and so I had no concern for them, says the Lord. This is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws in their minds, and write them on their

hearts, and I will be their God, and they shall be my people. And they shall not teach one another or say to each other, 'Know the Lord,' for they shall all know me, from the least of them to the greatest. For I will be merciful toward their iniquities, and I will remember their sins no more." In speaking of "a new covenant," he has made the first one obsolete. And what is obsolete and growing old will soon disappear.

The Word of the Lord.

Thanks be to God.

Please turn to page 94.

We'll say **Canticle 19, The Song of the Redeemed** together.

The third lesson is from [John](#)

A Reading from the **Gospel According to John 4:43-54** *NRSV*

After the two days in Samaria, Jesus went to Galilee (for Jesus himself had testified that a prophet has no honor in the prophet's own country). When he came to Galilee, the Galileans welcomed him, since they had seen all that he had done in Jerusalem at the festival; for they too had gone to the festival. Then he came again to Cana in Galilee where he had changed the water into wine. Now there was a royal official whose son lay ill in Capernaum. When he heard that Jesus had come from Judea to Galilee, he went and begged him to come down and heal his son, for he was at the point of death. Then Jesus said to him, "Unless you see signs and wonders you will not believe." The official said to him, "Sir, come down before my little boy dies." Jesus said to him, "Go; your son will live." The man believed the word that Jesus spoke to him and started on his way. As he was going down, his slaves met him and told him that his child was alive. So he asked them the hour when he began to recover, and they said to him, "Yesterday at one in the afternoon the fever left

him.” The father realized that this was the hour when Jesus had said to him, “Your son will live.” So he himself believed, along with his whole household. Now this was the second sign that Jesus did after coming from Judea to Galilee.

The word of the Lord.

Thanks be to God.

The Collect of the Day

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

FLORENCE LI TIM-OI

Priest, 1992

Florence Li Tim-Oi was the first woman ordained as a priest in the Anglican Communion. Named by her father “much beloved daughter,” Li Tim-Oi was born in Hong Kong in 1907. When she was baptized as a student, she chose the name of Florence in honor of Florence Nightingale. Florence studied at Union Theological College in Guangzhou (Canton). In 1938, upon graduation, she served in a lay capacity, first in Kowloon and then in nearby Macao.

In May 1941 Florence was ordained deaconess. Some months later, Hong Kong fell to Japanese invaders, and priests could not travel to Macao to celebrate the Eucharist. Despite this setback, Florence continued her ministry. Her work came to the attention of Bishop

Ronald Hall of Hong Kong, who decided that “God’s work would reap better results if she had the proper title” of priest.

On January 25th, 1944, the Feast of the Conversion of St. Paul, Bishop Hall ordained her priest.

When World War II came to an end, Florence Li Tim-Oi’s ordination was the subject of much controversy. She made the personal decision not to exercise her priesthood until it was acknowledged by the wider Anglican Communion. Undeterred, she continued to minister with great faithfulness, and in 1947 was appointed rector of St. Barnabas Church in Hepu where, on Bishop Hall’s instructions, she was still to be called priest.

When the Communists came to power in China in 1949, Florence undertook theological studies in Beijing to further understand the implications of the Three-Self Movement (self-rule, self-support, and self-propagation) which now determined the life of the churches. She then moved to Guangzhou to teach and to serve at the Cathedral of Our Savior. However, for sixteen years, from 1958 onwards, during the Cultural Revolution, all churches were closed. Florence was forced to work first on a farm and then in a factory. Accused of counter-revolutionary activity, she was required to undergo political re-education. Finally, in 1974, she was allowed to retire from her work in the factory.

In 1979 the churches reopened, and Florence resumed her public ministry. Then, two years later, she was allowed to visit family members living in Canada. While there, to her great joy, she was licensed as a priest in the Diocese of Montreal and later in the Diocese of Toronto, where she finally settled, until her death on February 26th, 1992.

Tuesday, January 25
Conversion of St. Paul
(See Biography at End of Collect)

Opening Sentence

We give thanks to the Father, who has made us worthy to share in the inheritance of the saints in light. *Colossians 1:12*

The Psalm appointed for Tuesday in 3rd Week after Epiphany is 119:49-72. For the Conversion of St. Paul, the Psalm appointed is 67.

Please turn to page **675**. We will say Psalm **67** together.

Psalm 67 *Deus misereatur*

- 1 May God be merciful to us and bless us, *
show us the light of his countenance and come to us.
- 2 Let your ways be known upon earth, *
your saving health among all nations.
- 3 Let the peoples praise you, O God; *
let all the peoples praise you.
- 4 Let the nations be glad and sing for joy, *
for you judge the peoples with equity and guide all the nations
upon earth.
- 5 Let the peoples praise you, O God; *
let all the peoples praise you.
- 6 The earth has brought forth her increase; *
may God, our own God, give us his blessing.
- 7 May God give us his blessing, *
and may all the ends of the earth stand in awe of him.

*Glory to the Father and to the Son and to the Holy Spirit
As it was in the beginning, is now, and will be forever. Amen.*

The first lesson is from [Acts](#)

A Reading from the [Book of Acts](#). **26:9-21** *NRSV*

“Indeed, I myself was convinced that I ought to do many things against the name of Jesus of Nazareth. And that is what I did in Jerusalem; with authority received from the chief priests, I not only locked up many of the saints in prison, but I also cast my vote against them when they were being condemned to death. By punishing them often in all the synagogues I tried to force them to blaspheme; and since I was so furiously enraged at them, I pursued them even to foreign cities. "With this in mind, I was traveling to Damascus with the authority and commission of the chief priests, when at midday along the road, your Excellency, I saw a light from heaven, brighter than the sun, shining around me and my companions. When we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It hurts you to kick against the goads.' I asked, 'Who are you, Lord?' The Lord answered, 'I am Jesus whom you are persecuting. But get up and stand on your feet; for I have appeared to you for this purpose, to appoint you to serve and testify to the things in which you have seen me and to those in which I will appear to you. I will rescue you from your people and from the Gentiles-- to whom I am sending you to open their eyes so that they may turn from darkness to light and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.' "After that, King Agrippa, I was not disobedient to the heavenly vision, but declared first to those in Damascus, then in Jerusalem and throughout the countryside of Judea, and also to the Gentiles, that

they should repent and turn to God and do deeds consistent with repentance. For this reason, the Jews seized me in the temple and tried to kill me.

The word of the Lord.

Thanks be to God.

Please turn to page 90.

We'll say **Canticle 13, A Song of Praise** together

The second lesson is from **Galatians**

A Reading from **Galatians– 1:11-24** NRSV

For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ. You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it. I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors. But when God, who had set me apart before I was born and called me through his grace, was pleased to reveal his Son to me, so that I might proclaim him among the Gentiles, I did not confer with any human being, nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once into Arabia, and afterwards I returned to Damascus. Then after three years I did go up to Jerusalem to visit Cephas and stayed with him fifteen days; but I did not see any other apostle except James the Lord's brother. In what I am writing to you, before God, I do not lie! Then I went into the regions of Syria and Cilicia, and I was still unknown by sight to the churches of Judea that are in Christ; they only heard it said, "The one who formerly was

persecuting us is now proclaiming the faith he once tried to destroy." And they glorified God because of me.

The word of the Lord.

Thanks be to God.

Please turn to page 93.

We'll say **Canticle 18, A Song to the Lamb** together

The third lesson is from **Matthew**

A Reading from the **Gospel According to Matthew 10:16-22** *NRSV*

“See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. Beware of them, for they will hand you over to councils and flog you in their synagogues; and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; for it is not you who speak, but the Spirit of your Father speaking through you. Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; and you will be hated by all because of my name. But the one who endures to the end will be saved.

The word of the Lord.

Thanks be to God.

The Collect of the Day

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive

the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

CONVERSION OF SAINT PAUL THE APOSTLE

Paul, or Saul as he was known until he became a Christian, was a Roman citizen, born at Tarsus, in present-day Turkey. He was brought up as an orthodox Jew, studying in Jerusalem for a time under Gamaliel, the most famous rabbi of the day. Describing himself, he said, “I am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin” (Romans 11:1).

A few years after the death of Jesus, Saul came in contact with the new Christian movement, and became one of the most fanatical of those who were determined to stamp out this “dangerous heresy.” Saul witnessed the stoning of Stephen. He was on the way to Damascus to lead in further persecution of the Christians when his dramatic conversion took place.

From that day, Paul devoted his life totally to Christ, and especially to the conversion of Gentiles. The Acts of the Apostles describes the courage and determination with which he planted Christian congregations over a large area of the land bordering the eastern Mediterranean.

His letters, the earliest of Christian writings, reveal him as the greatest of the interpreters of Christ’s mind, and as the founder of Christian theology. He writes, “I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me” (Galatians 2:20).

Paul describes himself as small and insignificant in appearance: “His letters are weighty and strong,” it was said of him, “but his bodily

presence is weak, and his speech of no account” (2 Corinthians 10:10). He writes of having a disability which he had prayed God to remove from him, and quotes the Lord’s reply, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore, Paul went on to say, “I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me” (2 Corinthians 12:9).

Paul is believed to have been martyred at Rome in the year 64 under Nero.

Wednesday, January 26
Commemoration of Timothy and Titus
(See Biography at End of Collect)

Opening Sentence

Send out your light and your truth, that they may lead me, and bring me to your holy hill and to your dwelling. *Psalm 43:3*

Please turn to page **767**. We will say Psalm **119:49-72** together.

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.

***Glory to the Father and to the Son and to the Holy Spirit
As it was in the beginning, is now, and will be forever. Amen.***

The first lesson is from **Genesis**

A Reading from the **Book of Genesis 16:1-14** *NRSV*

Sarai, Abram's wife, bore him no children. She had an Egyptian slave-girl whose name was Hagar, and Sarai said to Abram, "You see that the LORD has prevented me from bearing children; go in to my slave-girl; it may be that I shall obtain children by her." And Abram listened to the voice of Sarai. So, after Abram had lived ten years in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her slave-girl, and gave her to her husband Abram as a wife. He went in to Hagar, and she conceived; and when she saw that she had conceived, she looked with contempt on her mistress. Then Sarai said to Abram, "May the wrong done to me be on you! I gave my slave-girl to your embrace, and when she saw that she had conceived, she looked on me with contempt. May the LORD judge between you and me!" But Abram said to Sarai, "Your slave-girl is in your power; do to her as you please." Then Sarai dealt harshly with her, and she ran away from her. The angel of the LORD found her by a spring of water in the wilderness, the spring on the way to Shur. And he said, "Hagar, slave-girl of Sarai, where have you come from and where are you going?" She said, "I am running away from my mistress Sarai." The angel of the LORD said to her, "Return to your mistress, and submit to her." The angel of the LORD also said to her, "I will so greatly multiply your offspring that they cannot be counted for multitude." And the angel of the LORD said to her, "Now you have conceived and shall bear a son; you shall call him Ishmael, for

the LORD has given heed to your affliction. He shall be a wild ass of a man, with his hand against everyone, and everyone's hand against him and he shall live at odds with all his kin." So she named the LORD who spoke to her, "You are El-roi"; for she said, "Have I really seen God and remained alive after seeing him?" Therefore, the well was called Beer-lahai-roi; it lies between Kadesh and Bered.

The word of the Lord.

Thanks be to God.

Please turn to page 87.

We'll say **Canticle 11, The Third Song of Isaiah** together

The second lesson is from **Hebrews**

A Reading from **Hebrews 9:15-28** *NRSV*

Christ is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, because a death has occurred that redeems them from the transgressions under the first covenant. Where a will is involved, the death of the one who made it must be established. For a will takes effect only at death, since it is not in force as long as the one who made it is alive. Hence not even the first covenant was inaugurated without blood. For when every commandment had been told to all the people by Moses in accordance with the law, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the scroll itself and all the people, saying, "This is the blood of the covenant that God has ordained for you." And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. Thus it was necessary for the sketches of the heavenly things to be purified with

these rites, but the heavenly things themselves need better sacrifices than these. For Christ did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself again and again, as the high priest enters the Holy Place year after year with blood that is not his own; for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all at the end of the age to remove sin by the sacrifice of himself. And just as it is appointed for mortals to die once, and after that the judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.

The word of the Lord.

Thanks be to God.

Please turn to page 92.

We'll say **Canticle 16, The Song of Zechariah** together

The third lesson is from **John**

A Reading from the **Gospel According to John 5:19-29 NRSV**

Jesus said to the crowd, "Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father does, the Son does likewise. The Father loves the Son and shows him all that he himself is doing; and he will show him greater works than these, so that you will be astonished. Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomever he wishes. The Father judges no one but has given all judgment to the Son, so that all may honor the Son just as they honor the Father. Anyone who does not honor the Son does not honor the Father who sent him. Very truly, I tell you, anyone who

hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life. “Very truly, I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in himself, so he has granted the Son also to have life in himself; and he has given him authority to execute judgment, because he is the Son of Man. Do not be astonished at this; for the hour is coming when all who are in their graves will hear his voice and will come out—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.”

The word of the Lord.

Thanks be to God.

The Collect of the Day

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

TIMOTHY AND TITUS

Companions of Saint Paul

Timothy is first mentioned in The Acts of the Apostles. Timothy’s father was Greek and his mother a Jewish believer. Paul chose him as a companion for his mission to Asia Minor but counseled that he be circumcised because the “Jews who were in those places” knew

that his father was a Greek (Acts 16:1–3). Timothy undertook missions to the Thessalonians, Corinthians, and the Ephesians. Eusebius counts him as the first bishop of Ephesus.

Titus, a Greek, accompanied Paul to Jerusalem for the apostolic council. Titus was sent on missions to Corinth, from which he gave Paul encouraging reports (2 Corinthians 7:13–15). Paul, who calls him “my true child in the common faith” (Titus 1:14), left him to organize the church in Crete (Titus 1:5), and Eusebius reports that he was the first bishop there. He died at Gortyn, on that island, near the end of the first century.

These two are celebrated on the day after the Feast of the Conversion of St. Paul because of their close connections with him. Though they were all young and inexperienced, they were entrusted with missions and matters that helped form the very life and history of the Church. Faithfulness, love, and devotion to Christ saw them through situations they could not have imagined.

Thursday, January 27
Commemoration of John Chrysostom
(See Biography at End of Collect)

Opening Sentence

The Lord is in his holy temple; let all the earth keep silence before him. *Habakkuk 2:20*

Please turn to page **654**. We will say Psalm **50**, together.

Psalm 50 *Deus deorum*

BCP p. 654

- 1 The LORD, the God of gods, has spoken; *
he has called the earth from the rising of the sun to its setting.
- 2 Out of Zion, perfect in its beauty, *
God reveals himself in glory.
- 3 Our God will come and will not keep silence; *
before him there is a consuming flame, and round about him a
raging storm.
- 4 He calls the heavens and the earth from above *
to witness the judgment of his people.
- 5 “Gather before me my loyal followers, *
those who have made a covenant with me and sealed it with
sacrifice.”
- 6 Let the heavens declare the rightness of his cause; *
for God himself is judge.
- 7 Hear, O my people, and I will speak: “O Israel, I will bear
witness against you; *
for I am God, your God.
- 8 I do not accuse you because of your sacrifices; *
your offerings are always before me.

- 9 I will take no bull-calf from your stalls, *
nor he-goats out of your pens;
- 10 For all the beasts of the forest are mine, *
the herds in their thousands upon the hills.
- 11 I know every bird in the sky, *
and the creatures of the fields are in my sight.
- 12 If I were hungry, I would not tell you, *
for the whole world is mine and all that is in it.
- 13 Do you think I eat the flesh of bulls, *
or drink the blood of goats?
- 14 Offer to God a sacrifice of thanksgiving *
and make good your vows to the Most High.
- 15 Call upon me in the day of trouble; *
I will deliver you, and you shall honor me.”
- 16 But to the wicked God says: *
“Why do you recite my statutes, and take my covenant upon
your lips;
- 17 Since you refuse discipline, *
and toss my words behind your back?
- 18 When you see a thief, you make him your friend, *
and you cast in your lot with adulterers.
- 19 You have loosed your lips for evil, *
and harnessed your tongue to a lie.
- 20 You are always speaking evil of your brother *
and slandering your own mother’s son.
- 21 These things you have done, and I kept still, *
and you thought that I am like you.”
- 22 “I have made my accusation; *
I have put my case in order before your eyes.
- 23 Consider this well, you who forget God, *
lest I rend you and there be none to deliver you.

24 Whoever offers me the sacrifice of thanksgiving honors me; *
but to those who keep in my way will I show the salvation of
God.”

*Glory to the Father and to the Son and to the Holy Spirit
As it was in the beginning, is now, and will be forever. Amen.*

The first lesson is from **Genesis**

A Reading from the **Book of Genesis – 16:15 – 17:14 NRSV**

Hagar bore Abram a son; and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore him Ishmael. When Abram was ninety-nine years old, the LORD appeared to Abram, and said to him, “I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous.” Then Abram fell on his face; and God said to him, “As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you. And I will give to you, and to your offspring after you, the land where you are now an alien, all the land of Canaan, for a perpetual holding; and I will be their God.” God said to Abraham, “As for you, you shall keep my covenant, you and your offspring after you throughout their generations. This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. You shall circumcise the flesh of your foreskins, and it shall be a sign of the covenant between me and you. Throughout your generations every male among you shall be

circumcised when he is eight days old, including the slave born in your house and the one bought with your money from any foreigner who is not of your offspring. Both the slave born in your house and the one bought with your money must be circumcised. So shall my covenant be in your flesh an everlasting covenant. Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant.”

The word of the Lord.
Thanks be to God.

Please turn to page 85.

We'll say **Canticle 8, The Song of Moses** together.

The second lesson is from **Hebrews – 10:1-10 NRSV**

A Reading from **Hebrews**

Since the law has only a shadow of the good things to come and not the true form of these realities, it can never, by the same sacrifices that are continually offered year after year, make perfect those who approach. Otherwise, would they not have ceased being offered, since the worshipers, cleansed once for all, would no longer have any consciousness of sin? But in these sacrifices there is a reminder of sin year after year. For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, “Sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, ‘See, God, I have come to do your will, O God’ (in the scroll of the book it is written of me).” When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered

according to the law), then he added, “See, I have come to do your will.” He abolishes the first in order to establish the second. And it is by God’s will that we have been sanctified through the offering of the body of Jesus Christ once for all.

The word of the Lord.

Thanks be to God.

Please turn to page 94.

We’ll say **Canticle 20, Glory to God** together

The third lesson is from **John**

A Reading from the **Gospel According to John 5:30-47 NRSV**

Jesus said, “I can do nothing on my own. As I hear, I judge; and my judgment is just, because I seek to do not my own will but the will of him who sent me. “If I testify about myself, my testimony is not true. There is another who testifies on my behalf, and I know that his testimony to me is true. You sent messengers to John, and he testified to the truth. Not that I accept such human testimony, but I say these things so that you may be saved. He was a burning and shining lamp, and you were willing to rejoice for a while in his light. But I have a testimony greater than John’s. The works that the Father has given me to complete, the very works that I am doing, testify on my behalf that the Father has sent me. And the Father who sent me has himself testified on my behalf. You have never heard his voice or seen his form, and you do not have his word abiding in you, because you do not believe him whom he has sent. “You search the scriptures because you think that in them you have eternal life; and it is they that testify on my behalf. Yet you refuse to come to me to have life. I do not accept glory from human beings. But I know that you do not have the love of God in you. I have come in my Father’s name, and

you do not accept me; if another comes in his own name, you will accept him. How can you believe when you accept glory from one another and do not seek the glory that comes from the one who alone is God? Do not think that I will accuse you before the Father; your accuser is Moses, on whom you have set your hope. If you believed Moses, you would believe me, for he wrote about me. But if you do not believe what he wrote, how will you believe what I say?”

The word of the Lord.

Thanks be to God.

The Collect of the Day

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

JOHN CHRYSOSTOM

Bishop of Constantinople, 407

John Chrysostom, Patriarch of Constantinople, is one of the great saints of the Eastern Church. He was born about 354 in Antioch, Syria. As a young man, he responded to the call of desert monasticism until his health was impaired. He returned to Antioch after six years, and was ordained a priest. In 397, he became Patriarch of Constantinople. His episcopate was short and tumultuous. Many criticized his ascetical life in the episcopal residence, and he incurred the wrath of the Empress Eudoxia, who believed that he had called her a “Jezebel.” He was twice exiled, and he died during the second period of banishment, on September 14, 407. Thirty-one years later,

his remains were brought back to Constantinople, and buried on January 27.

John, called “Chrysostom,” which means “the golden-mouthed,” was one of the greatest preachers in the history of the Church. People flocked to hear him. His eloquence was accompanied by an acute sensitivity to the needs of people. He saw preaching as an integral part of pastoral care, and as a medium of teaching. He warned that if a priest had no talent for preaching the Word, the souls of those in his charge “will fare no better than ships tossed in the storm.”

His sermons provide insights into the liturgy of the Church, and especially into eucharistic practices. He describes the liturgy as a glorious experience, in which all of heaven and earth join. His sermons emphasize the importance of lay participation in the Eucharist. “Why do you marvel,” he wrote, “that the people anywhere utter anything with the priest at the altar, when in fact they join with the Cherubim themselves, and the heavenly powers, in offering up sacred hymns?”

His treatise, *Six Books on the Priesthood*, is a classic manual on the priestly office and its awesome demands. The priest, he wrote, must be “dignified, but not haughty; awe-inspiring, but kind; affable in his authority; impartial, but courteous; humble, but not servile, strong but gentle ... ”

Friday, January 28
Commemoration of Thomas Aquinas
(See Biography at End of Collect)

Opening Sentence

The hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. *John 4:233*

Please turn to pages **640 and 659**. We will say Psalms **40 and 54**, together.

Psalm 40 *Expectans, expectavi*

- 1 I waited patiently upon the LORD; *
he stooped to me and heard my cry.
- 2 He lifted me out of the desolate pit, out of the mire and clay; *
he set my feet upon a high cliff and made my footing sure.
- 3 He put a new song in my mouth, a song of praise to our God; *
many shall see, and stand in awe, and put their trust in
the LORD.
- 4 Happy are they who trust in the LORD! *
they do not resort to evil spirits or turn to false gods.
- 5 Great things are they that you have done, O LORD my God! how
great your wonders and your plans for us! *
there is none who can be compared with you.
- 6 Oh, that I could make them known and tell them! *
but they are more than I can count.
- 7 In sacrifice and offering you take no pleasure *
(you have given me ears to hear you);
- 8 Burnt-offering and sin-offering you have not required, *
and so I said, "Behold, I come.

- 9 In the roll of the book it is written concerning me: *
‘I love to do your will, O my God; your law is deep in my heart.’”
- 10 I proclaimed righteousness in the great congregation; *
behold, I did not restrain my lips; and that, O LORD, you know.
- 11 Your righteousness have I not hidden in my heart; I have spoken
of your faithfulness and your deliverance; *
I have not concealed your love and faithfulness from the great
congregation.
- 12 You are the LORD; do not withhold your compassion from me; *
let your love and your faithfulness keep me safe for ever,
- 13 For innumerable troubles have crowded upon me; my sins have
overtaken me, and I cannot see; *
they are more in number than the hairs of my head, and my
heart fails me.
- 14 Be pleased, O LORD, to deliver me; *
O LORD, make haste to help me.
- 15 Let them be ashamed and altogether dismayed who seek after my
life to destroy it; *
let them draw back and be disgraced who take pleasure in my
misfortune.
- 16 Let those who say “Aha!” and gloat over me be confounded, *
because they are ashamed.
- 17 Let all who seek you rejoice in you and be glad; *
let those who love your salvation continually say, “Great is
the LORD!”

Psalm 54 *Deus, in nomine*

- 1 Save me, O God, by your Name; *
in your might, defend my cause.

- 2 Hear my prayer, O God; *
give ear to the words of my mouth.
- 3 For the arrogant have risen up against me, and the ruthless have
sought my life, *
those who have no regard for God.
- 4 Behold, God is my helper; *
it is the Lord who sustains my life.
- 5 Render evil to those who spy on me; *
in your faithfulness, destroy them.
- 6 I will offer you a freewill sacrifice *
and praise your Name, O LORD, for it is good.
- 7 For you have rescued me from every trouble, *
and my eye has seen the ruin of my foes.

***Glory to the Father and to the Son and to the Holy Spirit
As it was in the beginning, is now, and will be forever. Amen.***

The first lesson is from **Genesis**

A Reading from the **Book of Genesis. 17:15-27** *NRSV*

God said to Abraham, “As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her.” Then Abraham fell on his face and laughed, and said to himself, “Can a child be born to a man who is a hundred years old? Can Sarah, who is ninety years old, bear a child?” And Abraham said to God, “O that Ishmael might live in your sight!” God said, “No, but your wife Sarah shall bear you a son, and you shall name him Isaac. I will establish my covenant with him as an everlasting covenant for his offspring after him. As for Ishmael, I have heard you; I will bless him and make him fruitful and exceedingly numerous; he shall be the father of twelve princes,

and I will make him a great nation. But my covenant I will establish with Isaac, whom Sarah shall bear to you at this season next year.” And when he had finished talking with him, God went up from Abraham. Then Abraham took his son Ishmael and all the slaves born in his house or bought with his money, every male among the men of Abraham’s house, and he circumcised the flesh of their foreskins that very day, as God had said to him. Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. And his son Ishmael was thirteen years old when he was circumcised in the flesh of his foreskin. That very day Abraham and his son Ishmael were circumcised; and all the men of his house, slaves born in the house and those bought with money from a foreigner, were circumcised with him.

The word of the Lord.
Thanks be to God.

Please turn to page 86.

We’ll say **Canticle 10, The Second Song of Isaiah** together

The second lesson is from **Hebrews**

A Reading from the **Letter to the Hebrews. 7:1-17** *NRSV*

Hebrews 10:11-25 *NRSV*

A Reading from the Letter to the Hebrews.

Every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, “he sat down at the right hand of God,” and since then has been waiting “until his enemies would be made a footstool for his feet.” For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us, for after saying, “This is the covenant that I will make with them after those days, says the Lord; I

will put my laws in their hearts, and I will write them on their minds,” he also adds, “I will remember their sins and their lawless deeds no more.” Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

The word of the Lord.

Thanks be to God.

Please turn to page 93.

We'll say **Canticle 18, A Song to the Lamb** together

The third lesson is from **John**

A Reading from **John 6:1-15** *NRSV*

After Jesus spoke to the Jews in Jerusalem he went to the other side of the Sea of Galilee, also called the Sea of Tiberias. A large crowd kept following him, because they saw the signs that he was doing for the sick. Jesus went up the mountain and sat down there with his disciples. Now the Passover, the festival of the Jews, was near. When he looked up and saw a large crowd coming toward him, Jesus said to Philip, “Where are we to buy bread for these people to eat?” He said this to test him, for he himself knew what he was going to do. Philip answered him, “Six months’ wages would not buy enough bread for each of them to get a little.” One of his disciples, Andrew, Simon

Peter's brother, said to him, "There is a boy here who has five barley loaves and two fish. But what are they among so many people?" Jesus said, "Make the people sit down." Now there was a great deal of grass in the place; so they sat down, about five thousand in all. Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. When they were satisfied, he told his disciples, "Gather up the fragments left over, so that nothing may be lost." So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. When the people saw the sign that he had done, they began to say, "This is indeed the prophet who is to come into the world." When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.

The word of the Lord.

Thanks be to God.

The Collect of the Day

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

THOMAS AQUINAS

Priest and Friar, 1274

Thomas Aquinas is the greatest theologian of the high Middle Ages, and, next to Augustine, perhaps the greatest theologian in the history of Western Christianity. Born into a noble Italian family, probably in

1225, he entered the new Dominican Order of Preachers and soon became an outstanding teacher in an age of intellectual ferment.

Perceiving the challenges that the recent rediscovery of Aristotle's works might entail for traditional catholic doctrine, especially in its emphasis upon empirical knowledge derived from reason and sense perception, independent of faith and revelation, Thomas asserted that reason and revelation are in basic harmony. "Grace" (revelation), he said, "is not the denial of nature" (reason), "but the perfection of it." This synthesis Thomas accomplished in his greatest works, the *Summa Theologica* and the *Summa Contra Gentiles*, which even today continue to exercise profound influence on Christian thought and philosophy. He was considered a bold thinker, even a "radical," and certain aspects of his thought were condemned by the ecclesiastical authorities. His canonization on July 18, 1323, vindicated him.

Thomas understood God's disclosure of his Name, in Exodus 3:14, "I Am Who I Am," to mean that God is Being, the Ultimate Reality from which everything else derives its being. The difference between God and the world is that God's essence is to exist, whereas all other beings derive their being from him by the act of creation. Although, for Thomas, God and the world are distinct, there is, nevertheless, an analogy of being between God and the world, since the Creator is reflected in his creation. It is possible, therefore, to have a limited knowledge of God, by analogy from the created world. On this basis, human reason can demonstrate that God exists; that he created the world; and that he contains in himself, as their cause, all the perfections which exist in his creation. The distinctive truths of Christian faith, however, such as the Trinity and the Incarnation, are known only by revelation.

Thomas died in 1274, just under fifty years of age. In 1369, on January 28, his remains were transferred to Toulouse. In addition to

his many theological writings, he composed several eucharistic hymns. They include “O saving Victim” (*The Hymnal 1982*, #310; #311) and “Now, my tongue, the mystery telling” (*The Hymnal 1982*, #329; #330; #331)

Thank You
Have a Blessed Weekend!