

St Francis Episcopal Church, San Jose, CA
Morning Prayer, Tuesday, Sept 22, 2020↑
Commemoration of St Matthew, Apostle
(transferred)

When 2 people are reading: READER 1: Plain Text *Reader 2: Italics* **Both: Bold**
If there are 2 lessons, a reading and subsequent canticle may be omitted.

I was glad when they said to me, "Let us go to the house of the Lord."

O 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.**

**Blessed art thou, O Lord God of our fathers; praised and exalted above all for ever.
Blessed art thou for the name of thy Majesty; praised and exalted above all for ever.
Blessed art thou in the temple of thy holiness; praised and exalted above all for ever.
Blessed art thou that beholdest the depths, and dwellest between the herubim;
praised and exalted above all for ever.
Blessed art thou on the glorious throne of thy kingdom; praised and exalted above
all for ever.
Blessed art thou in the firmament of heaven; praised and exalted above all for ever.
Blessed art thou, O Father, Son, and Holy Spirit; praised and exalted above all for
ever.**

**Glory to the Father and to the Son and to the Holy Spirit; as it was in the beginning is
now
and shall be for ever. Amen.**

The night has passed, and the day lies open before us; let us pray with one heart and mind.
As we rejoice in the gift of this new day, so may the light of your presence, O God, set our
hearts on fire with love for you; now and forever.
Amen.

Psalm 119

33 Teach me, O Lord, the way of your statutes, and I shall keep it to the end.
34 *Give me understanding, and I shall keep your law; I shall keep it with all my heart.*
35 Make me go in the path of your commandments, for that is my desire.
36 *Incline my heart to your decrees and not to unjust gain.*
37 Turn my eyes from watching what is worthless; give me life in your ways.
38 *Fulfill your promise to your servant, which you make to those who fear you.*
39 Turn away the reproach which I dread, because your judgments are good.
40 *Behold, I long for your commandments; in your righteousness preserve my life.*

Glory to the Father and to the Son and to the Holy Spirit; as it was in the beginning is now and shall be for ever. Amen.

A reading from the Book of Proverbs

Proverbs 3:1-6

My child, do not forget my teaching, but let your heart keep my commandments; for length of days and years of life and abundant welfare they will give you.

Do not let loyalty and faithfulness forsake you; bind them round your neck, write them on the tablet of your heart. So you will find favour and good repute in the sight of God and of people.

Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths.

The Word of the Lord.

Thanks be to God.

O come, let us sing unto the Lord :let us heartily rejoice in the strength of our salvation. Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

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

In his hand are all the corners of the earth : and the strength of the hills is his also.

The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship, and fall down : and kneel before the Lord our Maker.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

Today if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

Unto whom I swore in my wrath : that they should not enter into my rest.

Glory to the Father and to the Son and to the Holy Spirit; as it was in the beginning is now and shall be for ever. Amen.

A reading from the Gospel of Matthew

As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, "Follow me." And he got up and followed him. And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, not sacrifice.' For I have come to call not the righteous but sinners."

The 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 Prayers

The Lord be with you.
And also with you.
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.**

We thank you, heavenly Father, for the witness of your apostle and evangelist Matthew to the Gospel of your Son our Savior; and we pray that, after his example, we may with ready wills and hearts obey the calling of our Lord to follow him; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Grant us, Lord God, a vision of your world as your love would have it:
a world where the weak are protected, and none go hungry or poor;

a world where the riches of creation are shared, and everyone can enjoy them;
a world where different races and cultures live in harmony and mutual respect;
a world where peace is built with justice, and justice is guided by love.
Give us the inspiration and courage to build it, through Jesus Christ our Lord. *Amen.*

O God, open our eyes that we may see the needs of others;
Open our ears that we may hear their cries; open our hearts that we may feel their anguish
and their joy.

Let us not be afraid to defend the oppressed, the poor, the powerless, because of the anger and
might of the powerful. Show us where love and hope and faith are needed, and use us to
bring them to those places. Open our ears and eyes, our hearts and lives, that we may in these coming days
able to do some work of justice and peace for you. *Amen.*

O God: You bring hope out of emptiness, energy out of fear, new life out of grief and loss.
As Mary returned to mourn yet found unspeakable joy, so comfort all who have lost their homes
through persecution, war, exile, or deliberate destruction.
Give them security, a place to live, and neighbors they trust to be, with them,
a new sign of peace to the world. *Amen*

Hear our prayer for all those who will die today because of war and economic oppression,
especially the children. Prepare them for the agony, despair, and terror of the violence that
is upon them. Comfort them and hold them close to the bosom of your heart as they drink
deeply of the bitter cup which is forced upon them. Wipe their tears, calm their fears,
welcome them to peace and safety. Eternal rest grant to them, and may perpetual light
shine upon them. May all rise in judgment against the wickedness that brings this violence
upon the world. Overturn the thrones of tyranny, scatter the unjust, cast down the bloody
rulers who make the cry of the widow and orphan rise to heaven. Give us your grace
and strength to stand against the demonic powers which prowl about the world seeking
the ruin of souls. Grant that peace with justice will come to all the world. *Amen.*

**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.**

Lead us from death to life, *from falsehood to truth.*

Lead us from despair to hope, *from fear to trust.*

Lead us from hate to love, *from war to peace.*

Let peace fill our heart, our world, our universe.

Thanks be to God.

FYI

One day Jesus was walking and saw a [tax collector](#) named Matthew sitting at a tax-collection post, and said to him, "Follow me." And Matthew stood up and followed Him, and became one of His twelve apostles.

Tax collectors in those days were social outcasts. Devout [Jews](#) avoided them because they were usually dishonest (the job carried no salary, and they were expected to make their profits by cheating the people from whom they collected taxes). Patriotic and nationalistic Jews hated them because they were agents of the [Roman government](#), the conquerors, and hated them with a double hatred if (like Matthew) they were Jews, because they had gone over to the enemy, had betrayed their own people for money. Thus, throughout the [Gospels](#), we find tax collectors (publicans) mentioned as a standard type of sinful and despised outcast. Matthew brought many of his former associates to meet Jesus, and social outcasts in general were shown that the love of Jesus extended even to them.

(Jesus numbered among his disciples persons of widely different backgrounds. They included not only Matthew, a former agent of the Roman government, but [Simon the Zealot](#) (not to be confused with [Simon Peter](#)). [Josephus](#) tells us that the Zealots were fanatical nationalists, determined to drive out the Romans by [guerrilla tactics](#), ambushes, assassinations, terrorist methods, or whatever worked. Their motto was, "No king but [Messiah](#), no tax but [the Temple](#), no friend but the Zealot." It is not clear that Simon was, or had been, a member of the group that Josephus describes, but it seems clear that he would have regarded himself as at the opposite end of the political spectrum from Matthew.)

The name "Matthew" means "gift of the LORD." Mark and [Luke](#), in the story of his calling, name him "Levi." Perhaps this was his original name, and he received a new name from Jesus when he became a disciple. (It has also been suggested that he was simply a member of the [tribe of Levi](#).)

Of Matthew's life after [Pentecost](#) the [Scriptures](#) tell us nothing. Later accounts of his life vary, some reporting that he was martyred, others that he died a natural death. The Christian community since early times has commemorated him as a martyr.

Whether the Apostle Matthew is also the Evangelist Matthew -- that is, whether the Apostle Matthew wrote the [Gospel that bears his name](#) -- is disputed. The Gospel itself does not say who wrote it, but the designation "according to Matthew" is very old.

In favor of his authorship it may be noted that (1) while Mark and Luke give the fourth pair of [Apostles](#) as "Matthew and [Thomas](#)," the Gospel of Matthew gives them as "Thomas and Matthew"; and (2) while Luke 5:29 explicitly states, and Mark 2:15 suggests, that Matthew gave a banquet for Jesus, Matthew 9:10 in describing the same banquet does not indicate who the host was. Both of these variations would be routine touches of modesty if Matthew was the author.

On the other hand, the gospel (1) does not have the manner of an eyewitness, and (2) is thought by many scholars to contain material borrowed from [Mark](#), whereas one would not expect

someone who had been an eyewitness to borrow from someone who had not. (Note: The view that Mark is an older Gospel than Matthew is widespread and not long ago many scholars regarded the matter as settled. However, there is respectable opinion holding that Matthew is the earliest Gospel after all. See, for example, the comments in the MATTHEW volume of [The Anchor Bible](#).)

Perhaps the Gospel was written by some early [Christian](#), not an apostle, whose name was Matthew, and about whom nothing else is known. Early Christian readers, hearing the Gospel ascribed to "Matthew," would naturally associate it with the Apostle of that name, and so the ascribing of the work to the Apostle Matthew becomes common at an early date, by a perfectly natural misunderstanding.

[Papias of Hierapolis](#), writing in the late first or early second century, says that Matthew compiled the sayings (Logia) of Jesus in [Hebrew](#). Now the material common to Matthew and Luke, but not to Mark, includes sayings of Jesus but almost no narrative. It has therefore been conjectured that there was once a [document \(usually called Q\)](#), now lost, that is basically a collection of speeches by Jesus, and that Matthew (the evangelist) and Luke, had access to it while Mark did not. It has been suggested that Matthew (the apostle) is the author of this document Q, which may well have been first written in Hebrew (or [Aramaic](#)).

The Scripture readings associated with the day bear the themes of Matthew as a Gospel-writer (hence readings that speak of the Scriptures), Matthew as an Apostle, and Matthew as a sinner called by God's grace.

written by James Kiefer