

Morning Prayer II April 19

Standing

Officiant Alleluia! Christ is risen.

Response **The Lord is risen indeed. Alleluia!**

On this day the Lord has acted; we will rejoice and be glad in it. *Psalm 118:24*

Officiant Lord, open our lips.

Response **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.

Officiant Alleluia. The Lord is risen indeed:

Response **Come let us adore him. Alleluia.**

Christ our Passover *Pascha nostrum*

1 Corinthians 5:7-8; Romans 6:9-11; 1 Corinthians 15:20-22

Alleluia. Christ our Passover has been sacrificed for us; *

therefore let us keep the feast,

Not with old leaven, the leaven of malice and evil, *

but with the unleavened bread of sincerity and truth. Alleluia.

Christ being raised from the dead will never die again; *

death no longer has dominion over him.

The death that he died, he died to sin, once for all; *

but the life he lives, he lives to God.

So also consider yourselves dead to sin, *

and alive to God in Jesus Christ our Lord. Alleluia.

Christ has been raised from the dead, *

the first fruits of those who have fallen asleep.

For since by a man came death, *

by a man has come also the resurrection of the dead.

For as in Adam all die, *

so in Christ shall all be made alive. Alleluia.

Psalm 16 *Read aloud responsively by half verse, standing*

Protect me, O God, for I take refuge in you; *

**I have said to the Lord, "You are my Lord,
my good above all other."**

All my delight is upon the godly that are in the land, *
upon those who are noble among the people.

But those who run after other gods *
shall have their troubles multiplied.

Their libations of blood I will not offer, *
nor take the names of their gods upon my lips.

O Lord, you are my portion and my cup; *
it is you who uphold my lot.

My boundaries enclose a pleasant land; *
indeed, I have a goodly heritage.

I will bless the Lord who gives me counsel; *
my heart teaches me, night after night.

I have set the Lord always before me; *
because he is at my right hand I shall not fall.

My heart, therefore, is glad, and my spirit rejoices; *
my body also shall rest in hope.

For you will not abandon me to the grave, *
nor let your holy one see the Pit.

You will show me the path of life; *
**in your presence there is fullness of joy,
and in your right hand are pleasures for evermore.**

**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 Lesson

John 20:19-31

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe."

A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe."

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

Lector The Word of the Lord.

Response Thanks be to God.

The provided meditation may be read, if desired.

The Apostles' Creed

Officiant and People together, all standing

I believe in God, the Father almighty,
creator of heaven and earth;
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins
the resurrection of the body,
and the life everlasting. Amen.

The Prayers

The People stand or kneel

Officiant The Lord be with you.

People **And also with you.**

Officiant Let us pray.

Officiant and People

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,

on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,
as we forgive those

who trespass against us.

And lead us not into temptation,
but deliver us from evil.

For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

V. Save your people, Lord, and bless your inheritance;

R. **Govern and uphold them, now and always.**

V. Day by day we bless you;

R. **We praise your name for ever.**

V. Lord, keep us from all sin today;

R. **Have mercy upon us, Lord, have mercy.**

V. Lord, show us your love and mercy;

R. **For we put our trust in you.**

V. In you, Lord, is our hope;

R. **And we shall never hope in vain.**

Collects

O God, you make us glad with the weekly remembrance of the glorious resurrection of your Son our Lord: Give us this day such blessing through our worship of you, that the week to come may be spent in your favor; through Jesus Christ our Lord. *Amen.*

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.

A Prayer of St. Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. *Amen.*

Then may be said

Officiant: Let us bless the Lord.

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

The Officiant may then conclude with

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*



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The Reverend Lauren Larkin

Chaplain

Thomas the *doubter*. We have more patience for the *denials* of Peter than we do the *doubt* of Thomas. In the history of “The Top Ten Best Moments of the Disciples,” it seems (often) that Thomas’s doubt ranks just above Judas’s betrayal. *Don’t be such a doubting Thomas*. Words that silence questions and confusion unto shame and condemnation. Its only slightly better than being called a *Judas*.

Shade is thrown in Thomas’s direction because his disbelief hits too close to home. That Thomas’s doubt is recorded for all posterity reminds me, at least once a year, that doubt is...is *possible*. It reminds me that I do, in fact, doubt. It reminds you that you doubt. Thomas’s story hits the core of our insecurities and tells us that it doesn’t matter how many degrees we have or how many times we’ve read through the bible or how reasonable and rational our apologies for God are...we doubt. All of us.

This doubt feels deadly in a tradition that is *orthodox*, meaning (simply): right thought. Doubting can seem like unfaithfulness and willful rejection of what God has done and said and this means divine rejection. *If I doubt, am I lost? If I am lost, will I be found? Is it all up to me?* Jesus even says to Thomas, “Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe,” (Jn 20:29). In this moment it seems that Thomas is chastised for not believing because he wanted physical proof (a very human and rational thing to ask for). We are scared to doubt because there seems to be big risk attached.

The good news is, Thomas isn’t lost, left, and abandoned. Zoom out and look at the story as a whole. What we see are those characteristics that are the trademarks of God: long-suffering, patient, merciful, abounding in lovingkindness, and gracious. Thomas doubts; Jesus shows up. In his doubt, Thomas comes face to face with God. Thomas encounters God in the event of faith and what bursts forth from his human lips is a confession: confession of faith and confession of his lack of faith.

In this story, Thomas is truly human. In the first instance he stands on his reason alone where he cannot believe what has been told to him by his peers. In the next moment, Thomas is encountered by God in Christ and believes. “My Lord and my God!” Says Thomas. Thomas sees here what he could not see before based on mere testimony. Thomas, in this moment, sees Jesus as he desires to be seen as the incarnate word of God (John 1). *Behold, God!*

It is not that we think, but that we doubt where we find ourselves at the core of what it means to be human. Because it is here, in doubt, where we look beyond ourselves, beyond the narrow framework of our mind and imagination. Doubt is our confession of being human. And it’s in this confession where we are, ironically, so very close to God. More often than not, doubt is not that we are far from God, but that we are so close...as close as Jacob, *Israel*, wrestling with God.