**MORNING PRAYER READINGS  
October 7-11, 2024** *(Proper 22)*  
  
**MONDAY, October 7**(PSALM 106: Part 1, beginning at verse 1 to 18 BCP 741)  
  
**FIRST LESSON** A reading from the Book of Hosea [14:1-9]  
  
Return, O Israel, to the Lord your God,  
   for you have stumbled because of your iniquity.   
Take words with you  
   and return to the Lord;  
say to him,  
   ‘Take away all guilt;  
accept that which is good,  
   and we will offer  
   the fruit of our lips.   
  
Assyria shall not save us;  
   we will not ride upon horses;  
we will say no more, “Our God”,  
   to the work of our hands.  
In you the orphan finds mercy.’   
  
I will heal their disloyalty;  
   I will love them freely,  
   for my anger has turned from them.   
I will be like the dew to Israel;  
   he shall blossom like the lily,  
   he shall strike root like the forests of Lebanon.   
His shoots shall spread out;  
   his beauty shall be like the olive tree,  
   and his fragrance like that of Lebanon.   
They shall again live beneath my shadow,  
   they shall flourish as a garden;  
they shall blossom like the vine,  
   their fragrance shall be like the wine of Lebanon.   
  
O Ephraim, what have I to do with idols?  
   It is I who answer and look after you.  
I am like an evergreen cypress;  
   your faithfulness comes from me.   
Those who are wise understand these things;  
   those who are discerning know them.  
For the ways of the Lord are right,  
   and the upright walk in them,  
   but transgressors stumble in them.

—Here ends the Lesson (*or* Reading).  
[*OR* The Word of the Lord. *Thanks be to God.*]  
  
**SECOND LESSON** A reading from the Gospel according to Luke [6:39-49]  
  
[Jesus told his disciples] a parable: ‘Can a blind person guide a blind person? Will not both fall into a pit? A disciple is not above the teacher, but everyone who is fully qualified will be like the teacher. Why do you see the speck in your neighbor’s eye, but do not notice the log in your own eye? Or how can you say to your neighbor, “Friend, let me take out the speck in your eye”, when you yourself do not see the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor’s eye.  
  
‘No good tree bears bad fruit, nor again does a bad tree bear good fruit; for each tree is known by its own fruit. Figs are not gathered from thorns, nor are grapes picked from a bramble bush. The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for it is out of the abundance of the heart that the mouth speaks.   
  
‘Why do you call me “Lord, Lord”, and do not do what I tell you? I will show you what someone is like who comes to me, hears my words, and acts on them. That one is like a man building a house, who dug deeply and laid the foundation on rock; when a flood arose, the river burst against that house but could not shake it, because it had been well built. But the one who hears and does not act is like a man who built a house on the ground without a foundation. When the river burst against it, immediately it fell, and great was the ruin of that house.’

—Here ends the Lesson (*or* Reading).  
[*OR* The Word of the Lord. *Thanks be to God.*]  
  
  
**TUESDAY, October 8**(PSALM 120, 121, 122, & 123 BCP 778)  
  
**FIRST LESSON** A reading from the Book of Micah [1:1-9]  
  
The word of the Lord that came to Micah of Moresheth in the days of Kings Jotham, Ahaz, and Hezekiah of Judah, which he saw concerning Samaria and Jerusalem.   
  
Hear, you peoples, all of you;  
   listen, O earth, and all that is in it;  
and let the Lord God be a witness against you,  
   the Lord from his holy temple.   
For lo, the Lord is coming out of his place,  
   and will come down and tread upon the high places of the earth.   
Then the mountains will melt under him  
   and the valleys will burst open,  
like wax near the fire,  
   like waters poured down a steep place.   
All this is for the transgression of Jacob  
   and for the sins of the house of Israel.  
What is the transgression of Jacob?  
   Is it not Samaria?  
And what is the high place of Judah?  
   Is it not Jerusalem?   
Therefore I will make Samaria a heap in the open country,  
   a place for planting vineyards.  
I will pour down her stones into the valley,  
   and uncover her foundations.   
All her images shall be beaten to pieces,  
   all her wages shall be burned with fire,  
   and all her idols I will lay waste;  
for as the wages of a prostitute she gathered them,  
   and as the wages of a prostitute they shall again be used.   
  
For this I will lament and wail;  
   I will go barefoot and naked;  
I will make lamentation like the jackals,  
   and mourning like the ostriches.   
For her wound is incurable.  
   It has come to Judah;  
it has reached to the gate of my people,  
   to Jerusalem.

—Here ends the Lesson (*or* Reading).  
[*OR* The Word of the Lord. *Thanks be to God.*]  
  
**SECOND LESSON** A reading from the Gospel according to Luke [7:1-17]  
  
After Jesus had finished all his sayings in the hearing of the people, he entered Capernaum.   
  
A centurion there had a slave whom he valued highly, and who was ill and close to death. When he heard about Jesus, he sent some Jewish elders to him, asking him to come and heal his slave. When they came to Jesus, they appealed to him earnestly, saying, ‘He is worthy of having you do this for him, for he loves our people, and it is he who built our synagogue for us.’   
  
And Jesus went with them, but when he was not far from the house, the centurion sent friends to say to him, ‘Lord, do not trouble yourself, for I am not worthy to have you come under my roof; therefore I did not presume to come to you. But only speak the word, and let my servant be healed.   
  
‘For I also am a man set under authority, with soldiers under me; and I say to one, “Go”, and he goes, and to another, “Come”, and he comes, and to my slave, “Do this”, and the slave does it.’   
  
When Jesus heard this he was amazed at him, and turning to the crowd that followed him, he said, ‘I tell you, not even in Israel have I found such faith.’ When those who had been sent returned to the house, they found the slave in good health.   
  
Soon afterwards he went to a town called Nain, and his disciples and a large crowd went with him.   
  
As he approached the gate of the town, a man who had died was being carried out. He was his mother’s only son, and she was a widow; and with her was a large crowd from the town. When the Lord saw her, he had compassion for her and said to her, ‘Do not weep.’   
  
Then he came forward and touched the bier, and the bearers stood still. And he said, ‘Young man, I say to you, rise!’ The dead man sat up and began to speak, and Jesus gave him to his mother.   
  
Fear seized all of them; and they glorified God, saying, ‘A great prophet has risen among us!’ and ‘God has looked favorably on his people!’ This word about him spread throughout Judea and all the surrounding country.

—Here ends the Lesson (*or* Reading).  
[*OR* The Word of the Lord. *Thanks be to God.*]  
  
  
**WEDNESDAY, October 9**(PSALM 119:145-176 BCP 775)  
  
**FIRST LESSON** A reading from the Book of Micah [2:1-13]  
  
Alas for those who devise wickedness  
   and evil deeds on their beds!  
When the morning dawns, they perform it,  
   because it is in their power.   
They covet fields, and seize them;  
   houses, and take them away;  
they oppress householder and house,  
   people and their inheritance.   
  
Therefore, thus says the Lord:  
Now, I am devising against this family an evil  
   from which you cannot remove your necks;  
and you shall not walk haughtily,  
   for it will be an evil time.   
  
On that day they shall take up a taunt-song against you,  
   and wail with bitter lamentation,  
and say, ‘We are utterly ruined;  
   the Lord alters the inheritance of my people;  
how he removes it from me!  
   Among our captors he parcels out our fields.’   
Therefore you will have no one to cast the line by lot  
   in the assembly of the Lord.   
  
‘Do not preach’—thus they preach—  
   ‘one should not preach of such things;  
   disgrace will not overtake us.’   
Should this be said, O house of Jacob?  
   Is the Lord’s patience exhausted?  
   Are these his doings?  
Do not my words do good  
   to one who walks uprightly?   
But you rise up against my people as an enemy;  
   you strip the robe from the peaceful,  
from those who pass by trustingly  
   with no thought of war.   
The women of my people you drive out  
   from their pleasant houses;  
from their young children you take away  
   my glory for ever.   
  
Arise and go;  
   for this is no place to rest,  
because of uncleanness that destroys  
   with a grievous destruction.   
If someone were to go about uttering empty falsehoods,  
   saying, ‘I will preach to you of wine and strong drink’,  
   such a one would be the preacher for this people!   
  
I will surely gather all of you, O Jacob,  
   I will gather the survivors of Israel;  
I will set them together  
   like sheep in a fold,  
like a flock in its pasture;  
   it will resound with people.   
The one who breaks out will go up before them;  
   they will break through and pass the gate,  
   going out by it.  
Their king will pass on before them,  
   the Lord at their head.

—Here ends the Lesson (*or* Reading).  
[*OR* The Word of the Lord. *Thanks be to God.*]  
  
**SECOND LESSON** A reading from the Gospel according to Luke [7:18-35]  
  
The disciples of John reported all these things to him. So John summoned two of his disciples and sent them to the Lord to ask, ‘Are you the one who is to come, or are we to wait for another?’   
  
When the men had come to him, they said, ‘John the Baptist has sent us to you to ask, “Are you the one who is to come, or are we to wait for another?” ’ Jesus had just then cured many people of diseases, plagues, and evil spirits, and had given sight to many who were blind.   
  
And he answered them, ‘Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them. And blessed is anyone who takes no offence at me.’   
  
When John’s messengers had gone, Jesus began to speak to the crowds about John: ‘What did you go out into the wilderness to look at? A reed shaken by the wind? What then did you go out to see? Someone dressed in soft robes? Look, those who put on fine clothing and live in luxury are in royal palaces. What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet.   
  
This is the one about whom it is written,  
“See, I am sending my messenger ahead of you,  
   who will prepare your way before you.”   
I tell you, among those born of women no one is greater than John; yet the least in the kingdom of God is greater than he.’ (And all the people who heard this, including the tax-collectors, acknowledged the justice of God, because they had been baptized with John’s baptism. But by refusing to be baptized by him, the Pharisees and the lawyers rejected God’s purpose for themselves.)   
  
‘To what then will I compare the people of this generation, and what are they like? They are like children sitting in the market-place and calling to one another,  
“We played the flute for you, and you did not dance;  
   we wailed, and you did not weep.”   
  
‘For John the Baptist has come eating no bread and drinking no wine, and you say, “He has a demon”; the Son of Man has come eating and drinking, and you say, “Look, a glutton and a drunkard, a friend of tax-collectors and sinners!” Nevertheless, wisdom is vindicated by all her children.’

—Here ends the Lesson (*or* Reading).  
[*OR* The Word of the Lord. *Thanks be to God.*]  
  
  
**THURSDAY, October 10**(PSALM 131, 132, & 133 BCP 785)  
  
**FIRST LESSON** A reading from the Book of Micah [3:1-8]  
  
I said:  
Listen, you heads of Jacob  
   and rulers of the house of Israel!  
Should you not know justice?—   
   you who hate the good and love the evil,  
who tear the skin off my people,  
   and the flesh off their bones;   
who eat the flesh of my people,  
   flay their skin off them,  
break their bones in pieces,  
   and chop them up like meat in a kettle,  
   like flesh in a cauldron.   
  
Then they will cry to the Lord,  
   but he will not answer them;  
he will hide his face from them at that time,  
   because they have acted wickedly.   
  
Thus says the Lord concerning the prophets  
   who lead my people astray,  
who cry ‘Peace’  
   when they have something to eat,  
but declare war against those  
   who put nothing into their mouths.   
Therefore it shall be night to you, without vision,  
   and darkness to you, without revelation.  
The sun shall go down upon the prophets,  
   and the day shall be black over them;   
the seers shall be disgraced,  
   and the diviners put to shame;  
they shall all cover their lips,  
   for there is no answer from God.   
But as for me, I am filled with power,  
   with the spirit of the Lord,  
   and with justice and might,  
to declare to Jacob his transgression  
   and to Israel his sin.

—Here ends the Lesson (*or* Reading).  
[*OR* The Word of the Lord. *Thanks be to God.*]  
  
**SECOND LESSON** A reading from the Gospel according to Luke [7:36-50]  
  
One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee’s house and took his place at the table.   
  
And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee’s house, brought an alabaster jar of ointment. She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment.   
  
Now when the Pharisee who had invited him saw it, he said to himself, ‘If this man were a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner.’   
  
Jesus spoke up and said to him, ‘Simon, I have something to say to you.’ ‘Teacher,’ he replied, ‘speak.’ ‘A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he cancelled the debts for both of them. Now which of them will love him more?’   
  
Simon answered, ‘I suppose the one for whom he cancelled the greater debt.’ And Jesus said to him, ‘You have judged rightly.’   
  
Then turning towards the woman, he said to Simon, ‘Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. You gave me no kiss, but from the time I came in she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little.’   
  
Then he said to her, ‘Your sins are forgiven.’ But those who were at the table with him began to say among themselves, ‘Who is this who even forgives sins?’ And he said to the woman, ‘Your faith has saved you; go in peace.’

—Here ends the Lesson (*or* Reading).  
[*OR* The Word of the Lord. *Thanks be to God.*]  
  
  
**FRIDAY, October 11**(PSALM 140 & 142 BCP 796)  
*Most Fridays after Pentecost are days of special devotion (BCP 17).*  
  
**FIRST LESSON** A reading from the Book of Micah [3:9—4:5]  
  
Hear this, you rulers of the house of Jacob  
   and chiefs of the house of Israel,  
who abhor justice  
   and pervert all equity,   
who build Zion with blood  
   and Jerusalem with wrong!   
Its rulers give judgement for a bribe,  
   its priests teach for a price,  
   its prophets give oracles for money;  
yet they lean upon the Lord and say,  
   ‘Surely the Lord is with us!  
   No harm shall come upon us.’   
Therefore because of you  
   Zion shall be ploughed as a field;  
Jerusalem shall become a heap of ruins,  
   and the mountain of the house a wooded height.   
  
In days to come  
   the mountain of the Lord’s house  
shall be established as the highest of the mountains,  
   and shall be raised up above the hills.  
Peoples shall stream to it,   
   and many nations shall come and say:  
‘Come, let us go up to the mountain of the Lord,  
   to the house of the God of Jacob;  
that he may teach us his ways  
   and that we may walk in his paths.’  
For out of Zion shall go forth instruction,  
   and the word of the Lord from Jerusalem.   
He shall judge between many peoples,  
   and shall arbitrate between strong nations far away;  
they shall beat their swords into ploughshares,  
   and their spears into pruning-hooks;  
nation shall not lift up sword against nation,  
   neither shall they learn war any more;   
but they shall all sit under their own vines and under their own fig trees,  
   and no one shall make them afraid;  
   for the mouth of the Lord of hosts has spoken.   
  
For all the peoples walk,  
   each in the name of its god,  
but we will walk in the name of the Lord our God  
   for ever and ever.

—Here ends the Lesson (*or* Reading).  
[*OR* The Word of the Lord. *Thanks be to God.*]  
  
**SECOND LESSON** A reading from the Gospel according to Luke [8:1-15]  
  
Soon [after being anointed by the woman who was a sinner, Jesus] went on through cities and villages, proclaiming and bringing the good news of the kingdom of God.   
  
The twelve were with him, as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Herod’s steward Chuza, and Susanna, and many others, who provided for them out of their resources.   
  
When a great crowd gathered and people from town after town came to him, he said in a parable: ‘A sower went out to sow his seed; and as he sowed, some fell on the path and was trampled on, and the birds of the air ate it up. Some fell on the rock; and as it grew up, it withered for lack of moisture. Some fell among thorns, and the thorns grew with it and choked it. Some fell into good soil, and when it grew, it produced a hundredfold.’ As he said this, he called out, ‘Let anyone with ears to hear listen!’   
  
Then his disciples asked him what this parable meant. He said, ‘To you it has been given to know the secrets of the kingdom of God; but to others I speak in parables, so that  
“looking they may not perceive,  
   and listening they may not understand.”   
  
‘Now the parable is this: The seed is the word of God. The ones on the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. The ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe only for a while and in a time of testing fall away. As for what fell among the thorns, these are the ones who hear; but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. But as for that in the good soil, these are the ones who, when they hear the word, hold it fast in an honest and good heart, and bear fruit with patient endurance.

—Here ends the Lesson (*or* Reading).  
[*OR* The Word of the Lord. *Thanks be to God.*]  
  
**SATURDAY, October 12**   
[Psalm 137:1-6(7-9) & 144](http://satucket.com/lectionary/Psalm137&144.html)  
[Micah 5:1-4,10-15](http://bible.oremus.org?passage=Micah+5:1-4,+5:10-15)  
[Luke 8:16-25](http://bible.oremus.org?passage=Luke+8:16-25)  
  
**SUNDAY, October 13** (*Proper 23,* BCP 234)  
[Psalm 146 & 147](http://satucket.com/lectionary/Psalm146-7.html)  
[Micah 6:1-8](http://bible.oremus.org?passage=Micah+6:1-8)  
[Matt. 15:21-28](http://bible.oremus.org?passage=Matthew+15:21-28)  
  
**NOTE ABOUT THE PSALTER SELECTIONS LISTED:**  
In an effort to pray a majority of the 150 psalms every few months, most of those referenced above are appointed for mornings in *The Book of Common Prayer* for during the current 7-week cycle.