



THE EPISCOPAL CHURCH IN VERMONT

Together in Christ...growing locally, serving globally

Welcome to Morning Prayer with the people of the
Green Mountain Online Abbey.

A few notes about today's service.

Please ***leave your microphone on mute*** during the
responsory portions of the service. You are welcome to
unmute yourself when you are invited to offer your prayers,
then remember to mute it again when you have completed
your prayer.

We will always read the Gospel appointed for the day so that
we can read and meditate on Jesus' words and teaching.

MORNING PRAYER

September 18, 2020

Friday of Ordinary Time, Proper 19

Edward Bouverie Pusey Priest, 1882

Opening Sentence

The Officiant says the following

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

Invitatory and Psalter

Officiant O God, open our lips.

People And our mouth shall proclaim your praise.

All Praise to the holy and undivided Trinity, one God: as it was in the beginning, is now, and will be for ever. Amen. Alleluia.

Officiant Our God has redeemed the world:

People Come, let us worship.

Said in unison **Jubilate** *Psalm 100*

May all lands be joyful before you, O God, *
serve with gladness
and come before your presence with a song.

For we know that you are God; *
you yourself have made us, and we are yours;

we are your people and the sheep of your pasture.
We shall enter your gates with thanksgiving,
go into your courts with praise, *
give thanks to you and call upon your Name.

For you are good; your mercy is everlasting; *
and your faithfulness endures from age to age.

Officiant Our God has redeemed the world:
People Come, let us worship.

Psalm or Psalms Appointed

read in unison **Psalm 69:1-23, 31-38** *Salvum me fac*

1 Save me, O God, *
for the waters have risen up to my neck.

2 I am sinking in deep mire, *
and there is no firm ground for my feet.

3 I have come into deep waters, *
and the torrent washes over me.

4 I have grown weary with my crying;
my throat is inflamed; *
my eyes have failed from looking for my God.

5 Those who hate me without a cause are more than the hairs of my head;
my lying foes who would destroy me are mighty. *
Must I then give back what I never stole?

6 O God, you know my foolishness, *
and my faults are not hidden from you.

7 Let not those who hope in you be put to shame through me, O God of hosts; *
let not those who seek you be disgraced because of me, O God of Israel.

8 Surely for your sake have I suffered reproach, *
and shame has covered my face.

9 I have become a stranger to my own kindred, *
an outcast to my mother's children.

10 Zeal for your house has eaten me up; *
the scorn of those who scorn you has fallen upon me.

11 I humbled myself with fasting, *
but that was turned to my reproach.

12 I put on sack-cloth also, *
and became a byword among them.

13 Those who sit at the gate murmur against me, *
and the drunkards make songs about me.

14 But as for me, this is my prayer to you, *
at the time you have set, O God.

15 “In your great mercy, O God, *
answer me with your unfailing help.

16 Save me from the mire; do not let me sink; *
let me be rescued from those who hate me
and out of the deep waters.

17 Let not the torrent of waters wash over me,
neither let the deep swallow me up; *
do not let the Pit shut its mouth upon me.

18 Answer me, O God, for your love is kind; *
in your great compassion, turn to me.”

19 “Hide not your face from your servant; *
be swift and answer me, for I am in distress.

20 Draw near to me and redeem me; *
because of my enemies deliver me.

21 You know my reproach, my shame, and my dishonor; *
my adversaries are all in your sight.”

22 Reproach has broken my heart, and it cannot be healed; *
I looked for sympathy, but there was none,
for comforters, but I could find no one.

23 They gave me gall to eat, *
and when I was thirsty, they gave me vinegar to drink.

31 As for me, I am afflicted and in pain; *
your help, O God, will lift me up on high.

32 I will praise your Name, O God, in song; *
I will proclaim your greatness with thanksgiving.

33 This will please you more than an offering of oxen, *
more than bullocks with horns and hoofs.

34 The afflicted shall see and be glad; *
those who seek God, their heart shall live.

35 For you, O God, listen to the needy, *
and your prisoners you do not despise.

36 Let the heavens and the earth praise you, *
the seas and all that moves in them;

37 For you will save Zion and rebuild the cities of Judah; *
your people shall live there and have it in possession.

38 The children of your servants will inherit it, *
and those who love your Name will dwell therein.

Praise to the holy and undivided Trinity, one God: as it was in the beginning, is now, and will be for ever. Amen.

The Lessons

First Reading

Reader: A reading from **Acts 17:1-15**

17 After Paul and Silas had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. 2 And Paul went in, as was his custom, and on three sabbath days argued with them from the scriptures, 3 explaining and proving that it was necessary for the Messiah to suffer and to rise from the dead, and saying, "This is the Messiah, Jesus whom I am proclaiming to you." 4 Some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the leading women. 5 But the Jews became jealous, and with the help of some ruffians in the marketplaces they formed a mob and set the city in an uproar. While they were searching for Paul and Silas to bring them out to the assembly, they attacked Jason's house. 6 When they could not find them, they dragged Jason and some believers before the city authorities, shouting, "These people who have been turning the world upside down have come here also, 7 and Jason has entertained them as guests. They are all acting contrary to the decrees of the emperor, saying that there is another king named

Jesus.” 8 The people and the city officials were disturbed when they heard this, 9 and after they had taken bail from Jason and the others, they let them go.

10 That very night the believers sent Paul and Silas off to Beroea; and when they arrived, they went to the Jewish synagogue. 11 These Jews were more receptive than those in Thessalonica, for they welcomed the message very eagerly and examined the scriptures every day to see whether these things were so. 12 Many of them therefore believed, including not a few Greek women and men of high standing. 13 But when the Jews of Thessalonica learned that the word of God had been proclaimed by Paul in Beroea as well, they came there too, to stir up and incite the crowds. 14 Then the believers immediately sent Paul away to the coast, but Silas and Timothy remained behind. 15 Those who conducted Paul brought him as far as Athens; and after receiving instructions to have Silas and Timothy join him as soon as possible, they left him.

Here ends the reading.

read in unison **Canticle L**

A Song of Christ's Humility *Philippians 2:6-11*

Though in the form of God, *

Christ Jesus did not cling to equality with God,
But emptied himself, taking the form of a servant, *

and was born in human likeness.
Being found in human form, he humbled himself *
and became obedient to death, even death on a cross.
Therefore, God has highly exalted him *
and given him the name above every name,
That at the name of Jesus, every knee shall bow, *
in heaven and on earth and under the earth,
And every tongue confess that Jesus Christ is Lord, *
to the glory of God the Father.

The Gospel

Reader: A reading from the **Gospel John 12:36b-43**

36 “While you have the light, believe in the light, so that you may become children of light.”

After Jesus had said this, he departed and hid from them. 37 Although he had performed so many signs in their presence, they did not believe in him. 38 This was to fulfill the word spoken by the prophet Isaiah:

“Lord, who has believed our message,
and to whom has the arm of the Lord been revealed?”

39 And so they could not believe, because Isaiah also said,

40 “He has blinded their eyes

and hardened their heart,

so that they might not look with their eyes,

and understand with their heart and turn—

and I would heal them.”

41 Isaiah said this because he saw his glory and spoke about him. 42 Nevertheless many, even of the authorities, believed

in him. But because of the Pharisees they did not confess it, for fear that they would be put out of the synagogue; 43 for they loved human glory more than the glory that comes from God.

Here ends the reading.

The Apostles' Creed

All say together

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.

He suffered under Pontius Pilate,
was crucified, died, and was buried.

He descended to the dead.

On the third day he rose again.

He ascended into heaven,
and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,

the resurrection of the body,
and the life everlasting. Amen.

The Prayers

Officiant God be with you.

People And also with you.

Officiant Let us pray.

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

Suffrages

V. Help us, O God our Savior;

R. Deliver us and forgive us our sins.

V. Look upon your congregation;

R. Give to your people the blessing of peace.
V. Declare your glory among the nations;
R. And your wonders among all peoples.
V. Do not let the oppressed be shamed and turned away;
R. Never forget the lives of your poor.
V. Continue your loving-kindness to those who know you;
R. And your favor to those who are true of heart.
V. Satisfy us by your loving-kindness in the morning;
R. So shall we rejoice and be glad all the days of our life.

The Collects

The Collect of the Day

Proper 19

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Grant, O God, that in all time of our testing we may know your presence and obey your will; that, following the example of your servant Edward Bouverie Pusey, we may with integrity and courage accomplish what you give us to do, and endure what you give us to bear; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Together

A Collect for Guidance

O God, our Creator and Sustainer, in you we live and move and have our being: We humbly pray you so to guide and govern us by your Holy Spirit, that in all the cares and occupations of our life we may not forget you, but may remember that we are ever walking in your sight; through Jesus Christ our Savior. Amen.

For People Facing Uncertainty

God of the present moment, God who in Jesus stills the storm and soothes the frantic heart; bring hope and courage to us all as we wait in uncertainty. Bring hope that you will make us the equal of whatever lies ahead. Bring us courage to endure what cannot be avoided, for your will is health and wholeness; you are God, and we need you. Amen.

The Officiant says

I invite your prayers of thanksgiving and intercession at this time.

*(During the silence people may add their own prayers. **Please unmute yourself to share your prayer aloud. When you have completed your prayer, return the microphone to mute.**)*

The Officiant concludes with the Collect for Mission.

A Collect for Mission

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Savior Jesus Christ. *Amen.*

The General Thanksgiving

The Officiant and People say together

Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and to all whom you have made.

We bless you for our creation, preservation,
and all the blessings of this life;

but above all for your immeasurable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.

And, we pray, give us such an awareness of your mercies,
that with truly thankful hearts

we may show forth your praise,
not only with our lips, but in our lives,
by giving up our selves to your service,
and by walking before you

in holiness and righteousness all our days;
through Jesus Christ our Lord,

to whom, with you and the Holy Spirit,
be honor and glory throughout all ages. *Amen.*

***Together* A Collect of Dedication**

Beloved God: As we offer ourselves to you this day, guide and stir us with your Holy Spirit, that we may become one body, one spirit in Jesus Christ our Savior. Amen.

Dismissal

Deacon or Officiant Let us bless God.

People To God be thanks forever.

Concluding Sentences

The grace of our Savior Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with us all evermore.

Amen.

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. *Amen.*

Glory to God, whose power working in us can do infinitely more than we can ask or imagine. Glory to God from generation to generation in the church, and in Christ Jesus for ever and ever. *Amen.*

Commemoration

The revival of High Church teachings and practices in the Anglican Communion, known as the Oxford Movement, found its acknowledged leader in Edward Bouverie Pusey. Born near Oxford on August 22, 1800, Pusey spent all of his

scholarly life in that University as Regius Professor of Hebrew and as Canon of Christ Church. At the end of 1833, he joined John Keble and John Henry Newman in producing the Tracts for the Times, which gave the Oxford Movement its popular name of Tractarianism. His most influential activity, however, was his preaching—catholic in content, evangelical in his zeal for souls. But to many of his more influential contemporaries, it seemed dangerously innovative. A sermon preached before the University in 1843 on “The Holy Eucharist, a Comfort to the Penitent” was condemned without his being given an opportunity to defend it, and he himself was suspended from preaching for two years—a judgment he bore patiently. His principles were thus brought before the public, and attention was drawn to the doctrine of the Real Presence of Christ in the Eucharist. The revival of private confession in the Anglican Communion may be dated from another University sermon, on “The Entire Absolution of the Penitent.” When John Henry Newman was received into the Roman Catholic Church in 1845, Pusey’s adherence to the Church of England kept many other Anglicans from following, and he continued to defend the teachings and practices of the Oxford Movement as a legitimate expression of the Church of England. After the death of his wife in 1839, Pusey devoted much of his family fortune to the establishment of churches for the poor, and much of his time and care to the revival of monasticism. His own daughter, Lucy, had longed to serve the church as a religious sister. While she died too young for her dream to be realized, Pusey dedicated himself to reviving the

religious life for women so that other women would be able to respond to that sense of call even though his own daughter could not. In 1845, he established the first Anglican sisterhood since the Reformation. It was at this community's convent, Ascot Priory in Berkshire, that Pusey died on September 16, 1882. His body was brought back to Christ Church and buried in the cathedral nave. Pusey House, a house of studies founded after his death, perpetuates his name at Oxford University.

—Lesser Feasts and Fasts 2018 Church Publishing

Liturgy created with the following resources

Book of Common Prayer, Enriching Our Worship, St. Helena Breviary and A New Zealand Prayer Book