



*A ministry and community of prayer of
The Episcopal Diocese of Vermont*

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

November 26, 2021

Friday of Ordinary Time, Proper 29

Sojourner Truth, Liberator and Prophetic Witness, 1883

Opening Sentence

The Officiant says the following

May the words of my mouth and the thoughts of my heart be pleasing in your sight, O God, my rock 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.

Psalms Appointed

Psalms 140 and 142

Psalm 140 *Eripe me, Domine*

1 Deliver me, O God, from evildoers; *
protect me from the violent,

2 Who devise evil in their hearts *
and stir up strife all day long.

3 They have sharpened their tongues like a serpent; *
adder's poison is under their lips.

4 Keep me, O God, from the hands of the wicked; *
protect me from the violent,
who are determined to trip me up.

5 The proud have hidden a snare for me
and stretched out a net of cords; *
they have set traps for me along the path.

6 I have said to God, “You are my God; *
listen to my supplication.

7 O God, the strength of my salvation, *
you have covered my head in the day of battle.

8 Do not grant the desires of the wicked, O God,*
nor let their evil plans prosper.

9 Let not those who surround me lift up their heads; *
let the evil of their lips overwhelm them.

10 Let hot burning coals fall upon them; *
let them be cast into the mire, never to rise up again.”

11 A slanderer shall not be established on the earth, *
and evil shall hunt down the lawless.

12 I know that God will maintain the cause of the poor *
and render justice to the needy.

13 Surely, the righteous will give thanks to your Name, *
and the upright shall continue in your sight.

Psalm 142 *Voce mea ad Dominum*

1 I cry to you, O God, with my voice; *
to you I make loud supplication.

2 I pour out my complaint before you *
and tell you all my trouble.

3 When my spirit languishes within me, you know my path; *

in the way wherein I walk they have hidden a trap for me.

4 I look to my right hand and find no one who knows me; *
I have no place to flee to, and no one cares for me.

5 I cry out to you, O God; *
I say, "You are my refuge,
my portion in the land of the living."

6 Listen to my cry for help, for I have been brought very low; *
save me from those who pursue me,
for they are too strong for me.

7 Bring me out of prison, that I may give thanks to your Name; *
when you have dealt bountifully with me,
the righteous will gather around me.

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 the **First Letter of Peter**

3:13-4:6

Now who will harm you if you are eager to do what is good? But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an account of the hope

that is in you; yet do it with gentleness and reverence. Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil. For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight people, were saved through water. And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

Since therefore Christ suffered in the flesh, arm yourselves also with the same intention (for whoever has suffered in the flesh has finished with sin), so as to live for the rest of your earthly life no longer by human desires but by the will of God. You have already spent enough time in doing what the Gentiles like to do, living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry. They are surprised that you no longer join them in the same excesses of dissipation, and so they blaspheme. But they will have to give an account to him who stands ready to judge the living and the dead. For this is the reason the gospel was proclaimed even to the dead, so that, though they had been judged in the flesh as everyone is judged, they might live in the spirit as God does.

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 of **Matthew 20:17-28**

While Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves, and said to them on the way, 'See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death; then they will hand him over to the Gentiles to be mocked and flogged and crucified; and on the third day he will be raised.' Then the mother of the sons of Zebedee came to him with her sons, and kneeling before him, she asked a favor of him. And he

said to her, 'What do you want?' She said to him, 'Declare that these two sons of mine will sit, one at your right hand and one at your left, in your kingdom.' But Jesus answered, 'You do not know what you are asking. Are you able to drink the cup that I am about to drink?' They said to him, 'We are able.' He said to them, 'You will indeed drink my cup, but to sit at my right hand and at my left, this is not mine to grant, but it is for those for whom it has been prepared by my Father.'

When the ten heard it, they were angry with the two brothers. But Jesus called them to him and said, 'You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.'

Here ends the reading.

A moment of silence is observed so that we may reflect on the teachings and ministry of Jesus.

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.

Officiant and People

An alternative Lord's Prayer

Our loving God in heaven,
holy is your Name,
may your reign 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 all creation, 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 29

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Almighty God, who has made the Church to be one body with many members and many gifts: we thank you for the witness of your daughter, Sojourner Truth, and for her courage to preach the truth of your liberating love in the face of great injustice. Grant that we, like her, may use our time, talents, and energy to proclaim the coming of your Kingdom, which is good news to the poor, and in which all the oppressed shall be made free; through Jesus Christ our Savior, 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.

Together

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 wai 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.

Together

For discernment for the future of the Diocese of Vermont

Gracious and loving God, of transformation and discovery. We give thanks that you call us to be your people in this time, and in this place. As you call us into deeper and uncertain waters, “to step out of the boat and go closer to Jesus,” we give thanks for the experience, gifts and skills of our diocesan household, represented by the Task Force for Hope, Revitalization, Innovation, Vision, and Efficiency (THRIVE). Bless their efforts as they rally and shepherd us in our common work. We pray for open hearts and minds and for clear vision, and never-ending reliance on your abundant and creative goodness. We pray for inspiration and guidance from your Holy Spirit, knowing that your power working in us can accomplish far more than we can ask or imagine. All this, we pray, in Jesus’ name. Amen.

Together

For dismantling racism

Creator of the Universe, source of all goodness and love, we ask wisdom, help, and guidance as we work to counter the many instances of injustice and racism in our world. Help us to value differences in culture, religious beliefs, and physical appearance, and celebrate the God-made wonder of every human being. Help us to be vigilant, working against racial and social injustice in our own hearts and in the world around us, that we may live into our baptismal covenant to “strive for justice and peace among all people, and respect the dignity of every human being.” 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, of boundless mercy,
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 Savior 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 best vision,
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

Sojourner Truth, born Isabella Baumfree to James and Elizabeth

Baumfree near the turn of the 19th century, spent the first twenty eight years of her life as a slave in the state of New York. During that time, she was separated first from her siblings and then from her children as they were sold to various slaveholders. In 1826, when her owner refused to honor his promise to emancipate her ahead of New York's abolition of slavery, Sojourner took her infant daughter and, in her words, "walked off, believing that to be all right." She later learned that her young son Peter had been illegally sold by her former master, and was enslaved in Alabama. She filed suit, and in 1828, two years after her escape, she won her case, becoming one of the first black women to ever prevail in an American court over a white man. With slavery abolished in the state, Sojourner moved to New York City a free woman. Having undergone a religious conversion after her escape, she became involved in the African Methodist Episcopal Church, founded when white members of St. George's Episcopal Church in Philadelphia would not permit African-Americans to worship alongside them as equals. Heartened by the knowledge that a black woman, Jarena Lee, had been ordained as a minister in the AME tradition, Truth was known to preach and pray and sing with remarkable passion and eloquence. She also worked at a shelter for homeless women, convinced that showing Christ's love required meeting the material needs of the poor and vulnerable. The next decades of her life would prove tumultuous for Sojourner. She was abused by men in positions of religious authority, and in 1835 was falsely accused of crimes she did not commit - she was acquitted of all charges, and later successfully sued her accusers for slander. At approximately forty-six years old, Sojourner heard a call from God, telling her to go east and preach the gospel, telling the truth of her experiences as a slave and the Christian imperative to support the abolition of slavery. It was at this time that she abandoned the names given to her by

her master at birth, taking up for herself the name Sojourner Truth. After over a year of itinerant preaching, she joined an abolitionist co-operative in Northampton, Massachusetts, which had been founded on principles of women's rights and pacifism in addition to its abolitionist mission. Sojourner became a traveling preacher, approaching white religious meetings and campgrounds and asking to speak. Captivated by her charismatic presence, her wit, and her wisdom, they found her hard to refuse. She never learned to read or write, but quoted extensive Bible passages from memory in her sermons. Her reputation grew and she became part of the abolitionist and women's rights speakers' network. During a women's rights convention in Ohio, Sojourner gave the speech for which she is best remembered, now known as "Ain't I a Woman." She had listened for hours to clergy attack women's rights and abolition, using the Bible to support their oppressive logic: God had created women to be weak and blacks to be a subservient race. Speaking extemporaneously, she exposed the hypocrisy of the white male ministers, pointing out the ways in which slavery had forced her to become as strong as any man, and noting that Jesus himself never turned women away or refused to teach them on account of their gender. Until her death, she continued to speak and preach, advocating for the right to vote to be expanded to all women, not only white women. Sojourner passed away at her home in Michigan on November 26th, 1883.

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