



*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.***

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

MORNING PRAYER

August 13, 2022

Saturday of Ordinary Time, Proper 14

Jeremy Taylor, Bishop and Theologian, 1667

Opening Sentence

The Officiant says the following

Confess your sins to each other and pray for each other so that you may be healed. The prayer of the righteous person is powerful in what it can achieve. *James 5:16*

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 God is the Source to whom all things return:

People Come let us worship.

read in unison **Venite** *Psalm 95:1-7*

Come, let us sing to the Holy One; *

let us shout for joy to the Rock of our salvation.

Let us come before God's presence with thanksgiving, *

and raise a loud shout with psalms.

For you, O God, are a great God; *

you are great above all gods.

In your hand are the caverns of the earth, *

and the heights of the hills are yours also.
The sea is yours, for you made it, *
and your hands have molded the dry land.

Come, let us bow down and bend the knee, *
and kneel before God, our Maker,
For you are our God, and we are the people of your pasture and
the sheep of your hand. *
Oh, that today we would hearken to your voice!

Officiant God is the Source to whom all things return:

People Come let us worship.

Psalms Appointed

In Unison or responsively by whole or half verse

Psalms 107:33-43 and 108:1-6

Psalm 107:33-43

33 You changed rivers into deserts, *
and water-springs into thirsty ground,

34 A fruitful land into salt flats, *
because of the wickedness of those who dwell there.

35 You changed deserts into pools of water *
and dry land into water-springs.

36 You settled the hungry there, *
and they founded a city to dwell in.

37 They sowed fields, and planted vineyards, *
and brought in a fruitful harvest.

38 You blessed them, so that they increased greatly; *

you did not let their herds decrease.

39 Yet when they were diminished and brought low, *
through stress of adversity and sorrow,

40 (You pour contempt on rulers *
and make them wander in trackless wastes)

41 You lifted up the poor out of misery *
and multiplied their families like flocks of sheep.

42 The upright will see this and rejoice, *
but all wickedness will shut its mouth.

43 Whoever is wise will ponder these things, *
and consider well your mercies, O God.

Psalm 108: 1 My heart is firmly fixed, O God, my heart is fixed; *
I will sing and make melody.

2 Wake up, my spirit;
awake, lute and harp; *
I myself will waken the dawn.

3 I will confess you among the peoples, O God; *
I will sing praises to you among the nations.

4 For your loving-kindness is greater than the heavens, *
and your faithfulness reaches to the clouds.

5 Exalt yourself above the heavens, O God, *
and your glory over all the earth.

6 So that those who are dear to you may be delivered, *

save with your right hand and answer 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 Acts of the Apostles 7:30-43**

‘Now when forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in the flame of a burning bush. When Moses saw it, he was amazed at the sight; and as he approached to look, there came the voice of the Lord: “I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.” Moses began to tremble and did not dare to look. Then the Lord said to him, “Take off the sandals from your feet, for the place where you are standing is holy ground. I have surely seen the mistreatment of my people who are in Egypt and have heard their groaning, and I have come down to rescue them. Come now, I will send you to Egypt.”

‘It was this Moses whom they rejected when they said, “Who made you a ruler and a judge?” and whom God now sent as both ruler and liberator through the angel who appeared to him in the bush. He led them out, having performed wonders and signs in Egypt, at the Red Sea, and in the wilderness for forty years. This is the Moses who said to the Israelites, “God will raise up a prophet for you from your own people as he raised me up.” He is the one who was in the congregation in the wilderness with the angel who spoke to him at Mount Sinai, and with our ancestors; and he received living oracles to give to us. Our

ancestors were unwilling to obey him; instead, they pushed him aside, and in their hearts they turned back to Egypt, saying to Aaron, “Make gods for us who will lead the way for us; as for this Moses who led us out from the land of Egypt, we do not know what has happened to him.” At that time they made a calf, offered a sacrifice to the idol, and reveled in the works of their hands. But God turned away from them and handed them over to worship the host of heaven, as it is written in the book of the prophets:

“Did you offer to me slain victims and sacrifices
for forty years in the wilderness, O house of Israel?
No; you took along the tent of Moloch,
and the star of your god Rephan,
the images that you made to worship;
so I will remove you beyond Babylon.”

Reader Here ends the reading.

read in unison Canticle N A Song of God's Love 1 John 4:7-11

Beloved, let us love one another, *
for love is of God.

Whoever does not love does not know God, *
for God is Love.

In this the love of God was revealed among us, *
that God sent his only Son into the world,
so that we might live through Jesus Christ.

In this is love, not that we loved God but that God loved us * and
sent his Son that sins might be forgiven. Beloved, since God loved us
so much, *

we ought also to love one another.

For if we love one another, God abides in us, *

and God's love will be perfected in us.

The Gospel

Reader: A reading from the Gospel of **John 5:1-18**

After this there was a festival of the Jews, and Jesus went up to Jerusalem.

Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew Beth-zatha, which has five porticoes. In these lay many invalids—blind, lame, and paralyzed. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been there a long time, he said to him, 'Do you want to be made well?' The sick man answered him, 'Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me.' Jesus said to him, 'Stand up, take your mat and walk.' At once the man was made well, and he took up his mat and began to walk.

Now that day was a sabbath. So the Jews said to the man who had been cured, 'It is the sabbath; it is not lawful for you to carry your mat.' But he answered them, 'The man who made me well said to me, "Take up your mat and walk."' They asked him, 'Who is the man who said to you, "Take it up and walk"?' Now the man who had been healed did not know who it was, for Jesus had disappeared in the crowd that was there. Later Jesus found him in the temple and said to him, 'See, you have been made well! Do not sin any more, so that nothing worse happens to you.' The man went away and told the Jews that it was Jesus who had made him well. Therefore the Jews started persecuting Jesus, because he was doing such things on the sabbath. But Jesus answered them, 'My Father is still working, and I also am working.' For this reason the Jews were seeking all the more to kill him, because he was not only breaking the sabbath, but was also calling God his own Father, thereby making himself equal to God.

Reader 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

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

Together

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. Save your people, O God, and bless your inheritance;
R. govern and uphold us now and always.
V. Day by day we bless you
R. we praise your name forever.
V. O God, keep us without sin today;
R. have mercy on us, O God, have mercy.
V. Show us your love and mercy;
R. for we put our trust in you.
V. In you, O God, is our hope;
R. and we shall never hope in vain.

The Collects

The Collect of the Day

Officiant

Proper 14

Grant to us, O God we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

O God, whose days are without end, and whose mercies cannot be numbered: Make us, like your servant Jeremy Taylor, deeply aware of the shortness and uncertainty of human life; and let your Holy Spirit direct us in holiness and righteousness all our days, through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, now and for 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

Giver of the present, hope for the future:
save us from the time of trial.

When prophets warn us of doom,
of catastrophe and of suffering beyond belief,

then, God, free us from our helplessness,
and deliver us from evil.

Save us from our arrogance and folly,
for you are God who created the world;
you have redeemed us and you are our salvation. Amen.

Together

A Collect for dismantling racism

Almighty God,

Help us, to recognize the gravity of racial injustice,

Shake us from our ignorance and open our eyes, O Christ.

When out of fear we are frozen into inaction,

Give us a spirit of bravery, O Christ.

When we think we are trying our best, but say the wrong things,

Give us a spirit of humility, O Christ.

When we feel separated from each other,

Give us a lasting spirit of solidarity, O Christ.

When it becomes easier to point fingers outward,

Help us to examine our own hearts, O Christ..

God of truth, in your wisdom, Enlighten Us.

God of love, in your mercy, Forgive Us.

God of hope in your kindness, Heal Us.

Creator of All People, in your generosity, Guide Us.

All this we pray in the unity of the One Holy and Undivided Trinity.

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

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

Officiant

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

Jeremy Taylor, one of the most influential of the “Caroline Divines,” was educated at Cambridge and, through the influence of William Laud, became a Fellow of All Souls at Oxford. He was still quite young when he became chaplain to Charles I and, later, during the Civil War, a chaplain in the Royalist army. The successes of Cromwell’s forces brought about Taylor’s imprisonment and, after Cromwell’s victory, Taylor spent several years in forced retirement as chaplain to the family of Lord Carberry in Wales. It was during this time that his most influential works were written, especially *Holy Living* and *Holy Dying* (1651). The opening of *Holy Living* reveals the impact that the Civil War, fought in part over religious concerns, had on him: "I have lived to see religion painted upon banners, and thrust out of churches; and the temple turned into a tabernacle, and that tabernacle made ambulatory, and covered with skins of beasts and torn curtains; and God to be worshipped, not as he is "the Father of our Lord Jesus," (an afflicted Prince, the King of sufferings,) nor as the "God of Peace," (which two appellatives God newly took upon him in the New Testament, and glories in forever,) but he is owned now rather as "the Lord of Hosts," which title he was preached by the Prince of Peace. But when religion puts on armor, and God is not acknowledged by his New Testament titles, religion may have in it the power of the sword, but not the power

of godliness; and we may complain of this to God, and amongst them that are afflicted, but we have no remedy but what we must expect from the fellowship of Christ's sufferings and the returns of the God of peace. In the meantime, and now that religion pretends to stranger actions upon the new principles; and men are apt to prefer a prosperous error before an afflicted truth; and some will think they are religious enough, if their worshippings have in them the great earnestness and passion, with much zeal and desire; that we refuse no labor; that we bestow upon it much time; that we use the best guides, and arrive at the end of glory by all the ways of grace, of prudence, and religion."

Among Taylor's other works, *Liberty of Prophesying* proved to be a seminal work in encouraging the development of religious toleration in the seventeenth century. The principles set forth in that book rank with those of Milton's *Areopagitica* in its plea for freedom of thought. In later life, Taylor and his family moved to the northeastern part of Ireland where, after the restoration of the monarchy, he became Bishop of Down and Connor. To this was later added the small adjacent diocese of Dromore. As Bishop, he labored tirelessly to rebuild churches, restore the use of the Prayer Book, and overcome continuing Puritan opposition. As Vice-Chancellor of Trinity College, Dublin, he took a leading part in reviving the intellectual life of the Church of Ireland. He remained to the end a man of prayer and a pastor.

—Lesser Feasts and Fasts 2018 Church Publishing

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Book of Common Prayer, Enriching Our Worship, Saint Helena Breviary, A New Zealand Prayer Book and The Inclusive Bible, Adapted from <https://socialjusticeresourcecenter.org/prayers/racism/>