



*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.

MORNING PRAYER

*Wednesday, November 22, 2023*

*Ordinary Time, Proper 28*

*C.S. Lewis – Apologist and Writer*

**Opening Sentence**

*The Officiant says the following*

Send out your light and your truth, that they may lead us, and bring us to your holy hill and to your dwelling. *Psalm 43:3*

**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* The Holy One is in our midst;  
*People* Come let us worship.

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

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* The Holy One is in our midst;  
*People* Come let us worship.

**The Psalm Appointed - Psalm 119:121-144**

*In Unison or responsively by whole verse*

121 I have done what is just and right; \*  
do not deliver me to my oppressors.

122 Be surety for your servant's good; \*  
let not the proud oppress me.

123 My eyes have failed from watching for your salvation \*  
and for your righteous promise.

124 Deal with your servant according to your loving-kindness \*

and teach me your statutes.

125 I am your servant; grant me understanding, \*  
that I may know your decrees.

126 It is time for you to act, O God, \*  
for they have broken your law.

127 Truly, I love your commandments \*  
more than gold and precious stones.

128 I hold all your commandments to be right for me; \*  
all paths of falsehood I abhor.

129 Your decrees are wonderful; \*  
therefore I obey them with all my heart.

130 When your word goes forth it gives light; \*  
it gives understanding to the simple.

131 I open my mouth and pant; \*  
I long for your commandments.

132 Turn to me in mercy, \*  
as you always do to those who love your Name.

133 Steady my footsteps in your word; \*  
let no iniquity have dominion over me.

134 Rescue me from those who oppress me, \*  
and I will keep your commandments.

135 Let your countenance shine upon your servant \*  
and teach me your statutes.

136 My eyes shed streams of tears, \*

because people do not keep your law.

137 You are righteous, O God, \*  
and upright are your judgments.

138 You have issued your decrees \*  
with justice and in perfect faithfulness.

139 My indignation has consumed me, \*  
because my enemies forget your words.

140 Your word has been tested to the uttermost, \*  
and your servant holds it dear.

141 I am small and of little account, \*  
yet I do not forget your commandments.

142 Your justice is an everlasting justice \*  
and your law is the truth.

143 Trouble and distress have come upon me, \*  
yet your commandments are my delight.

144 The righteousness of your decrees is everlasting; \*  
grant me understanding, that I may live.

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

### **First Reading**

*Reader* A reading from The Revelation to John 21:9-21

Then one of the seven angels who had the seven bowls full of the seven last plagues came and said to me, 'Come, I will show you the bride, the wife of the Lamb.' And in the spirit he carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. It has the glory of God and a radiance like a very rare

jewel, like jasper, clear as crystal. It has a great, high wall with twelve gates, and at the gates twelve angels, and on the gates are inscribed the names of the twelve tribes of the Israelites; on the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city has twelve foundations, and on them are the twelve names of the twelve apostles of the Lamb.

The angel who talked to me had a measuring rod of gold to measure the city and its gates and walls. The city lies foursquare, its length the same as its width; and he measured the city with his rod, fifteen hundred miles; its length and width and height are equal. He also measured its wall, one hundred and forty-four cubits by human measurement, which the angel was using. The wall is built of jasper, while the city is pure gold, clear as glass. The foundations of the wall of the city are adorned with every jewel; the first was jasper, the second sapphire, the third agate, the fourth emerald, the fifth onyx, the sixth cornelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. And the twelve gates are twelve pearls, each of the gates is a single pearl, and the street of the city is pure gold, transparent as glass.

*Reader* Here ends the reading.

## **Canticle 12 - A Song of Creation** *In Unison*

### *Invocation*

Glorify the Lord, all you works of God, \*  
sing praise and give honor for ever.  
In the high vault of heaven, glorify God, \*  
sing praise and give honor for ever.

### *II. The Earth and Its Creatures*

Let the earth glorify God, \*  
sing praise and give honor for ever.  
Glorify God, O mountains  
and hills, and all that grows upon the earth, \*

sing praise and give honor for ever.

Glorify God, O springs of water, seas, and streams, \*  
O whales and all that move in the waters.

All birds of the air, glorify God, \*  
sing praise and give honor for ever.

Glorify God, O beasts of the wild, \*  
and all you flocks and herds.

O men and women everywhere, glorify God, \*  
sing praise and give honor for ever.

### *III. The People of God*

Let the people of God glorify God, \*  
sing praise and give honor for ever.

Glorify God, O priests and servants of God, \*  
sing praise and give honor for ever.

Glorify God, O spirits and souls of the righteous, \*  
sing praise and give honor for ever.

You that are holy and humble of heart, glorify God, \*  
sing praise and give honor for ever.

### *Doxology*

Let us glorify God: Creator, Christ, and Holy Spirit; \*  
sing praise and give honor for ever.

In the high vault of heaven, glorify God, \*  
sing praise and give honor for ever.

## **The Gospel**

*Reader* A reading from the Gospel of Matthew 17:22-27

As they were gathering in Galilee, Jesus said to them, ‘The Son of Man is going to be betrayed into human hands, and they will kill him, and on the third day he will be raised.’ And they were greatly distressed.

When they reached Capernaum, the collectors of the temple tax came to Peter and said, ‘Does your teacher not pay the temple tax?’ He said, ‘Yes, he does.’ And when he came home, Jesus spoke of it first, asking, ‘What do you think, Simon? From whom do kings of the earth take toll or tribute?’

From their children or from others?’ When Peter said, ‘From others’, Jesus said to him, ‘Then the children are free. However, so that we do not give offence to them, go to the lake and cast a hook; take the first fish that comes up; and when you open its mouth, you will find a coin; take that and give it to them for you and me.’

*Reader* Here ends the reading.

*A minute of silence is observed as we reflect on the teachings and ministry of Jesus.*

## **An Affirmation of Faith**

*Together*

We believe in God, who creates all things,  
who cherishes all things,  
who is present in every part of the fabric of creation.

We believe in God as the source of all life,  
who baptizes this planet with living water.  
We believe in Jesus Christ,  
The One Who loves and cares for this world  
and who suffers with it.

And we believe in Jesus Christ, the seed of life,  
who came to reconcile and renew this world  
and everything in it.

We believe in the Holy Spirit, the breath of God,  
who moves with God  
and who moves among and with us today.

We believe in everlasting life in God.

And we believe in the hope that one day  
God will put an end to death and all destructive forces.

## **The Prayers**

*Officiant* God be with you.

*People* And also with you.

*Officiant* Let us pray.

*Together*

### **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 A**

V. Show us your mercy, O Lord;

R. And grant us your salvation.

V. Clothe your ministers with righteousness;

R. Let your people sing with joy.

V. Give peace, O Lord, in all the world;

R. For only in you can we live in safety.

V. Lord, keep this nation under your care;

R. And guide us in the way of justice and truth.

V. Let your way be known upon earth;

R. Your saving health among all nations.

V. Let not the needy, O Lord, be forgotten;

R. Nor the hope of the poor be taken away.

V. Create in us clean hearts, O God;

R. And sustain us with your Holy Spirit.



## **The Collects**

*Officiant*

Let us pray:

O God of searing truth and surpassing beauty, we give you thanks for Clive Staples Lewis whose sanctified imagination lights fires of faith in young and old alike; Surprise us also with your joy and draw us into that new and abundant life which is ours in Christ Jesus, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

*Together*

Almighty God, source of all wisdom and understanding: Look graciously on your church, and so guide the hearts and minds of those who will choose our next presiding bishop, that we may receive a faithful pastor who will care for all of your people, equip us for our ministries, and proclaim your word to us and to the world, through Jesus Christ our Lord. *Amen.*

*Together*

O God, you created all peoples in your image, we thank you for the wonderful diversity of races and cultures in this world. Enrich our lives by ever-widening circles of fellowship, and show us your presence in those who differ most from us, until our knowledge of your love is made perfect in our love for all your children; through Jesus Christ our Savior. Amen.

*The Officiant says*

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

*(During the silence please add your own prayers. Please unmute if you wish to be heard and remute when your prayer is complete.)*

*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 – BCP p 837**

Let us give thanks to God our Creator for all the gifts so freely bestowed upon us.

For the beauty and wonder of your creation, in earth and sky and sea.  
*We thank you, O God.*

For all that is gracious in the lives of men and women, revealing the image of Christ,  
*We thank you, O God.*

For our daily food and drink, our homes and families, and our friends,  
*We thank you, O God.*

For minds to think, and hearts to love, and hands to serve,  
*We thank you, O God.*

For health and strength to work, and leisure to rest and play,  
*We thank you, O God.*

For the brave and courageous, who are patient in suffering and faithful in adversity,  
*We thank you, O God.*

For all valiant seekers after truth, liberty, and justice,  
*We thank you, O God.*

For the communion of saints, in all times and places,  
*We thank you, O God.*

Above all, we give you thanks for the great mercies and promises given to us in Christ Jesus our Redeemer;  
*To him be praise and glory, with you, O Creator, and the Holy Spirit, now and forever. 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* Let us bless God.

*People* To God be thanks forever.

### **Concluding Sentences**

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.*

May God light in us a holy fire: Light a fire that is worthy of our ancestors. Light a fire that is worthy of our children. Light a fire that is worthy of God. Now let us go in peace, lighting a holy fire wherever we go. *Amen.*

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

### **Commemoration**

**C.S. Lewis** Clive Staples Lewis ("Jack" Lewis to his friends) was a tutor and lecturer at Oxford University, and later Professor of Medieval and Renaissance English Literature at Cambridge University. In the judgment of many, he is the most popular and most effective explainer and defender of the Christian faith writing in English in this century. He tried to make a point of avoiding disputes on matters where Christians disagree, and defending those beliefs which they hold in common. His work was valued by many Christians of widely differing backgrounds: Anglican, Baptist, Methodist, Pentecostal, Presbyterian, Roman Catholic, etc.

The Irish-English writer C S Lewis (1898-1963) has written many books and essays on the Christian faith, some defending it, some meditating on it. A partial list follows

1) MERE CHRISTIANITY. This originated as a series of fifteen-minute radio talks addressed to a very general audience, undertaking to give a general account of Christian belief. It begins with a discussion of some reasons for believing that God exists, and why it matters that He does, and then continues with an account of the redeeming work of God in Christ. It includes a discussion of Christian moral standards, and Trinitarian theology. Throughout, the author undertakes to confine himself to the common Christian core of belief, and to steer clear of disagreements between denominations -- hence the word MERE in the title....

3) THE PROBLEM OF PAIN. Undertakes to answer the question, "If God is good and God is omnipotent, then why is there pain and evil in the world?" or, as otherwise put, "If God loves me, why can't I get my locker open?"

4) THE GREAT DIVORCE. A dream (owing some ideas to Dante) in which the author visits Heaven and Hell. The question is not what they are like physically, but rather what it means to be in Hell or in Heaven....

6) THE SCREWTAPE LETTERS. A series of letters from Screwtape, an experienced devil, to his nephew Wormwood, a junior tempter on his first assignment. The letters deal with the psychology of temptation, and will make most readers laugh -- and wince. (NOTE: Some copies have at the end an essay, "Screwtape Proposes a Toast". This was written years later on a totally different subject. By all means read them both, but not as a single work, or in rapid succession.)....

10) THE WEIGHT OF GLORY AND OTHER ADDRESSES. Includes THE WEIGHT OF GLORY. On the promises concerning Heaven. TRANSPOSITION. (The title essay of the earlier editions.) On the indwelling of the higher in the lower. THE INNER RING. On the urge to "belong" as a temptation. AND OTHER ADDRESSES.

11) THE SPACE TRILOGY. Three science-fiction or fantasy novels on Christian themes. OUT OF THE SILENT PLANET, PERELANDRA, THAT HIDEOUS STRENGTH

12) THE NARNIA CHRONICLES. Seven books for children, fantasies or fairy tales that introduce indirectly many Christian topics. A reader might not notice the Christian implications (and I would suggest not pointing them out to a first-time reader), but an adult faced with a serious, intellectual, adult question may sometimes recall a passage as very much to the point. (I have.) Calling them books of stories may suggest an arbitrary collection of independent tales. In fact each book is a single story, and the series is a unity and should probably be read in the order of writing (although this makes the sixth a flashback, and some would favor reading it first.)....

13) LETTERS TO MALCOLM, CHIEFLY ON PRAYER. The title explains.

14) *TILL WE HAVE FACES*. Novel retelling the story of Eros and Psyche from the viewpoint of one of the sisters. One listmember wrote that she disliked Lewis's work (I suspect for political reasons). I got her to read this and she loved it. She said: "I had no idea Lewis could write this sort of book!"

15) *ENGLISH LITERATURE IN THE SIXTEENTH CENTURY EXCLUDING DRAMA*, later named *POETRY AND PROSE IN THE SIXTEENTH CENTURY*. A standard reference work. Much of the material is of interest chiefly to the specialist, but someone already familiar with the doctrines on which Christians are in general agreed and wanting to understand the differences that gave rise to the Protestant Reformation will find much helpful material....

16) *THE PILGRIM'S REGRESS*. An account in the style of John Bunyan of how a young man, nominally reared as a Christian, abandoned his beliefs and fared forth in search of something better, and eventually arrived at a destination in one sense identical with, but in another sense very different from, his starting point. The intellectual alternatives he considers are affected by the fact that he is (a) an Englishman, living in the 1920's, and (b) a scholar largely devoted to literature and philosophy. Today's reader may therefore find some of the references irrelevant or simply baffling, but I predict that there will be a residue that hits home.

17) *THE FOUR LOVES*. An analysis of different kinds of love, and different uses of the word "love," taking as its starting point four Greek words for kinds of love.

18) *THE ALLEGORY OF LOVE* first made Lewis's reputation in his profession as a literature professor. It deals with the development of allegorical love poetry in Western Europe from Ovid to Spenser. Parts of it are of interest only to the specialist, but I do not think this is true of the book as a whole. Reading it significantly changed my views on the workings of the subconscious.

19) *GOD IN THE DOCK* is a collection published after Lewis's death of various essays, brief memos, letters to the editor, etc. that he had written. ...

21) *THE DISCARDED IMAGE* is an account of the view of the cosmos that was standard in medieval times, with a discussion of its effect on literature and on the imagination.

22) *STUDIES IN WORDS* takes several English words (and often their counterparts in Latin or Greek) and discusses changes in their meaning from century to century, and the patterns of human thought underlying the changes.) **AND MANY MORE!!**

*by James Kiefer*

— [http://www.satucket.com/lectionary/Hermen\\_Alaska.htm](http://www.satucket.com/lectionary/Hermen_Alaska.htm)

*Liturgy created with the following resources:*

*Book of Common Prayer, Enriching Our Worship, Saint Helena Breviary, A New Zealand Prayer Book and The Inclusive Bible*, and resources for public use from other denominations as appropriate.