



*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

Saturday, November 25, 2023

Ordinary Time, Proper 28

James Otis Sargent Huntington, Founder

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 33

In Unison or responsively by whole verse

1 Rejoice in God, you righteous; *
it is good for the just to sing praises.

2 Praise God with the harp; *
play upon the psaltery and lyre.

3 Sing for God a new song; *

sound a fanfare with all your skill upon the trumpet.

4 For your word, O God, is right, *
and all your works are sure.

5 You love righteousness and justice; *
your loving-kindness fills the whole earth.

6 By your word, O God, were the heavens made, *
by the breath of your mouth all the heavenly hosts.

7 You gather up the waters of the ocean as in a water-skin *
and store up the depths of the sea.

8 Let all the earth fear you; *
let all who dwell in the world stand in awe of you.

9 For you spoke, and it came to pass; *
you commanded, and it stood fast.

10 You bring the will of the nations to naught *
and thwart the designs of the peoples.

11 But your will stands fast for ever, *
and the designs of your heart from age to age.

12 Happy is the nation that worships you, O Most High; *
happy the people you have chosen to be your own!

13 You look down from heaven *
and behold all the people in the world.

14 From where you sit enthroned you turn your gaze *
on all who dwell on the earth.

15 You fashion all the hearts of them *

and understand all their works.

16 There is no ruler that can be saved by a mighty army; *
the strong are not delivered by their great strength.

17 The horse is a vain hope for deliverance; *
for all its strength it cannot save.

18 But your eye, O God, is upon those who fear you, *
on those who wait upon your love,

19 To pluck their lives from death, *
and to feed them in time of famine.

20 Our soul waits for you; *
you are our help and our shield.

21 Indeed, our heart rejoices in you, *
for in your holy Name we put our trust.

22 Let your loving-kindness, O God, be upon us, *
as we have put our trust in you.

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 22:14-21

Blessed are those who wash their robes, so that they will have the right to the tree of life and may enter the city by the gates. Outside are the dogs and sorcerers and fornicators and murderers and idolaters, and everyone who loves and practises falsehood.

'It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star.'

The Spirit and the bride say, 'Come.'
And let everyone who hears say, 'Come.'
And let everyone who is thirsty come.
Let anyone who wishes take the water of life as a gift.

I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to that person the plagues described in this book; if anyone takes away from the words of the book of this prophecy, God will take away that person's share in the tree of life and in the holy city, which are described in this book.

The one who testifies to these things says, 'Surely I am coming soon.'
Amen. Come, Lord Jesus!

The grace of the Lord Jesus be with all the saints. Amen.

Reader Here ends the reading.
A moment of silence is kept after 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 18:21-35

Then Peter came and said to him, ‘Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?’ Jesus said to him, ‘Not seven times, but, I tell you, seventy-seven times.’

‘For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, “Have patience with me, and I will pay you everything.” And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow-slaves who owed him a hundred denarii; and seizing him by the throat, he said, “Pay what you owe.” Then his fellow-slave fell down and pleaded with him, “Have patience with me, and I will pay you.” But he refused; then he went and threw him into prison until he should pay the debt. When his fellow-slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, “You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow-slave, as I had mercy on you?” And in anger his lord handed him over to be tortured until he should pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.’

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:

Preserve your people, O God, from discouragement in the face of adversity, as you did your servant James Huntington, knowing that when you have begun a good work you will bring it to completion. Through Jesus Christ our Savior, who with you and the Holy Spirit lives and reigns, one God, for ever and 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 for ever.
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

James Otis Sargent Huntington, d.1935

James Huntington was born in Boston in 1854, studied at Harvard and at St Andrew's Divinity School in Syracuse, was ordained to the priesthood around 1880, and served a working-class congregation. After a few years, he felt called to found a monastic order for priests of the Episcopal Church, and with two companions he began working among poor immigrants on New York's Lower East Side. After a slow start, he with others became the Order of the Holy Cross, which now has a monastery in West Park, New York, and priests involved in parish work and social work scattered elsewhere. Huntington was Superior of the order for several non-consecutive terms, but devoted himself chiefly to preaching, teaching, and counselling until his death on 28 June 1935. Since this is the feast of Irenaeus of Lyons, he is commemorated on the anniversary of the receiving of his monastic vows by the Bishop of New York on 25 November 1884.

In the course of his work, he became involved in the labor-union movement and the land-tax movement. The latter of these may require some explanation. (Those who have no interest in proposals for social reform may wish to skip to the closing prayer.) Henry George, author of *Progress and Poverty*, argued that, while some forms of wealth are produced by human activity, and are rightly the property of the producers (or those who have obtained them from the previous owners by voluntary gift or exchange), land and natural resources are bestowed by God on the human race, and that every one of the N inhabitants of the earth has a claim to $1/N$ th of the coal beds, $1/N$ th of the oil wells, $1/N$ th of the mines, and $1/N$ th of the fertile soil. God wills a society where everyone may sit in peace under his own vine and his own fig tree.

The Law of Moses undertook to implement this by making the ownership of land hereditary, with a man's land divided among his sons (or, in the absence of sons, his daughters), and prohibiting the permanent sale of land. (See Leviticus 25:13-17,23.) The most a man might do with his land is sell the use of it until the next Jubilee year, an amnesty declared once every fifty years, when all debts were cancelled and all land returned to its hereditary owner.

Henry George's proposed implementation is to tax all land at about 99.99% of its rental value, leaving the owner of record enough to cover his bookkeeping expenses. The resulting revenues would be divided equally among the natural owners of the land, viz. the people of the country, with everyone receiving a dividend check regularly for the use of his share of the earth (here I am anticipating what I think

George would have suggested if he had written in the 1990's rather than the 1870's).

This procedure would have the effect of making the sale price of a piece of land, not including the price of buildings and other improvements on it, practically zero. The cost of being a landholder would be, not the original sale price, but the tax, equivalent to rent. A man who chose to hold his "fair share," or $1/N$ th of all the land, would pay a land tax about equal to his dividend check, and so would break even. By $1/N$ th of the land is meant land with a value equal to $1/N$ th of the value of all the land in the country.

Naturally, an acre in the business district of a great city would be worth as much as many square miles in the open country. Some would prefer to hold more than one N 'th of the land and pay for the privilege. Some would prefer to hold less land, or no land at all, and get a small annual check representing the dividend on their inheritance from their father Adam.

Note that, at least for the able-bodied, this solves the problem of poverty at a stroke. If the total land and total labor of the world are enough to feed and clothe the existing population, then $1/N$ th of the land and $1/N$ th of the labor are enough to feed and clothe $1/N$ th of the population. A family of 4 occupying $4/N$ ths of the land (which is what their dividend checks will enable them to pay the tax on) will find that their labor applied to that land is enough to enable them to feed and clothe themselves. Of course, they may prefer to apply their labor elsewhere more profitably, but the situation from which we start is one in which everyone has his own plot of ground from which to wrest a living by the strength of his own back, and any deviation from this is the result of voluntary exchanges agreed to by the parties directly involved, who judge themselves to be better off as the result of the exchanges.

Some readers may think this a very radical proposal. In fact, it is extremely conservative, in the sense of being in agreement with historic ideas about land ownership as opposed to ownership of, say, tools or vehicles or gold or domestic animals or other movables. The laws of English-speaking countries uniformly distinguish between real property (land) and personal property (everything else). In this context, "real" is not the opposite of "imaginary." It is a form of the word "royal," and means that the ultimate owner of the land is the king, as symbol of the people. Note that English-derived law does not recognize "landowners." The term is "landholders." The concept of eminent domain is that the landholder may be forced to surrender his landholdings to the government for a public purpose. Historically, eminent domain does not apply to property other than land, although complications arise when there are buildings on the land that is being seized.

I will mention in passing that the proposals of Henry George have attracted support from persons as diverse as Felix Morley, Aldous Huxley, Woodrow Wilson, Helen Keller, Winston Churchill, Leo Tolstoy, William F Buckley Jr, and Sun Yat-sen. To the Five Nobel Prizes authorized by Alfred Nobel himself there has been added a sixth, in Economics, and the Henry George Foundation claims eight of the

Economics Laureates as supporters, in whole or in part, of the proposals of Henry George (Paul Samuelson, 1970; Milton Friedman, 1976; Herbert A Simon, 1978; James Tobin, 1981; Franco Modigliani, 1985; James M Buchanan, 1986; Robert M Solow, 1987; William S Vickrey, 1996).

The immediate concrete proposal favored by most Georgists today is that cities shall tax land within their boundaries at a higher rate than they tax buildings and other improvements on the land. (In case anyone is about to ask, "How can we possibly distinguish between the value of the land and the value of the buildings on it?" let me assure you that real estate assessors do it all the time. It is standard practice to make the two assessments separately, and a parcel of land in the business district of a large city very often has a different owner from the building on it.) Many cities have moved to a system of taxing land more heavily than improvements, and most have been pleased with the results, finding that landholders are more likely to use their land productively -- to their own benefit and that of the public -- if their taxes do not automatically go up when they improve their land by constructing or maintaining buildings on it.

An advantage of this proposal in the eyes of many is that it is a Fabian proposal, "evolution, not revolution," that it is incremental and reversible. If a city or other jurisdiction does not like the results of a two-level tax system, it can repeal the arrangement or reduce the difference in levels with no great upheaval. It is not like some other proposals of the form, "Distribute all wealth justly, and make me absolute dictator of the world so that I can supervise the distribution, and if it doesn't work, I promise to resign." The problem is that absolute dictators seldom resign.

For those who wish to inquire further, I recommend reading the book *Progress and Poverty*, by Henry George. It is available from the Robert Schalkenbach Foundation or from your local bookstore or library. It should be on every list of Great Books of the Western World, or of books that every educated person is assumed to have read. Ask for their catalog, and make a similar request of the Henry George Foundation.

I repeat, this is not an argument for a political or economic proposal, but simply background material on the founder of a religious order. You did not expect me to tell you that James Huntington was a disciple of Henry George and leave you wondering who Henry George was, did you?

by James Kiefer

- http://www.satucket.com/lectionary/James_OS_Huntington.htm

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