



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

**A few notes about our service:**

The Green Mountain Online Abbey is a community of liturgical prayer that uses a range of resources approved by the Anglican communion and our Bishop. Within the liturgy, we offer intercessions on behalf of the community, the church, and the world. At some services, the leader will invite personal intercession, at which time you are welcome to unmute and offer your own biddings. Otherwise, please keep your microphone muted as you pray with the responder.

If you would like to add to our prayer list, please email Vicar adwoa Wilson at [awilson@diovermont.org](mailto:awilson@diovermont.org).

As an Abbey, we also offer formation in Scripture, Anglican tradition, and the spiritual life. With some occasional or seasonal omissions, these offerings occur on Saturday mornings for 30-60 minutes, immediately following 8:00 am prayer.

Welcome!

# MORNING PRAYER

*Friday, June 19, 2026*  
*Ordinary Time, Proper 6*  
*Adelaide Teague Case*  
*Educator, 1948*

## Opening Sentence

*Officiant*

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 forever. Amen.

*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 Appointed 88**

*Read responsively by whole verse*

1 O my God, my Savior, \*  
by day and night I cry to you.

2 Let my prayer enter into your presence; \*  
incline your ear to my lamentation.

3 For I am full of trouble; \*  
my life is at the brink of the grave.

4 I am counted among those who go down to the Pit; \*  
I have become like one who has no strength;

5 Lost among the dead, \*  
like the slain who lie in the grave,

6 Whom you remember no more, \*  
for they are cut off from your hand.

7 You have laid me in the depths of the Pit, \*  
in dark places, and in the abyss.

8 Your anger weighs upon me heavily, \*  
and all your great waves overwhelm me.

9 You have put my friends far from me;  
you have made me to be abhorred by them; \*

I am in prison and cannot get free.

10 My sight has failed me because of trouble; \*  
O God, I have called upon you daily;  
I have stretched out my hands to you.

11 Do you work wonders for the dead; \*  
will those who have died stand up and give you thanks?

12 Will your loving-kindness be declared in the grave \*  
or your faithfulness in the land of destruction?

13 Will your wonders be known in the dark \*  
or your righteousness in the country where all is forgotten?

14 But as for me, O God, I cry to you for help; \*  
in the morning my prayer comes before you.

15 O God, why have you rejected me; \*  
why have you hidden your face from me?

16 Ever since my youth, I have been wretched and at the point of death; \*  
I have borne your terrors with a troubled mind.

17 Your blazing anger has swept over me; \*  
your terrors have destroyed me;

18 They surround me all day long like a flood; \*  
they encompass me on every side.

19 My friend and my neighbor you have put away from me, \*  
and darkness is my only companion.

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

## **The Lessons**

### **First Reading**

*Reader* A reading from **Romans 2:25-3:8**

Circumcision indeed is of value if you obey the law; but if you break the law, your circumcision has become uncircumcision. So, if those who are uncircumcised keep the requirements of the law, will not their uncircumcision be regarded as circumcision? Then those who are physically uncircumcised but keep the law will condemn you that have the written code and circumcision but break the law. For a person is not a Jew who is one outwardly, nor is true circumcision something external and physical. Rather, a person is a Jew who is one inwardly, and real circumcision is a matter of the heart—it is spiritual and not literal. Such a person receives praise not from others but from God.

Then what advantage has the Jew? Or what is the value of circumcision? Much, in every way. For in the first place the Jews were entrusted with the oracles of God. What if some were unfaithful? Will their faithlessness nullify the faithfulness of God? By no means! Although everyone is a liar, let God be proved true, as it is written, ‘So that you may be justified in your words, and prevail in your judging.’

But if our injustice serves to confirm the justice of God, what should we say? That God is unjust to inflict wrath on us? (I speak in a human way.) By no means! For then how could God judge the world? But if through my falsehood God’s truthfulness abounds to his glory, why am I still being condemned as a sinner? And why not say (as some people slander us by saying that we say), ‘Let us do evil so that good may come?’ Their condemnation is deserved!

*Reader* 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 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.’

Here ends the reading.

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

### **The Apostles' Creed**

*Officiant* Let us declare our faith in the resurrection and reign of Christ

*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.

*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**

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

*Officiant*

Almighty and everlasting God, who raises up educators and teachers of the faith in every generation of your church: Grant that following the example of your servant Adelaide Teague Case, we might be bold to proclaim the reconciling power of Christ's love in our own generation. Through the same Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *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*

### **A Collect for Fridays**

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. *Amen.*

*Together, Led by Responder*

### **A Collect for Social Justice and Peace**

Almighty God, source of true justice and peace, in you there is no distinction of persons, for in you we are equally loved. Reconcile us that we may live and work with each other and with you to establish your reign on earth where there is no poverty, war, or any oppression, through Jesus Christ, our Savior. Amen.

*During this time, one of our Abbey intercessors will offer our collective prayers for this community, the church, and the world.*

*The Intercessor concludes:* Lord in your mercy.

*People:* Hear our prayer.

*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**

*Officiant* Let us bless God.

*People* To God be thanks forever.

### **Concluding Sentences**

*Officiant says one of the following*

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**

Adelaide Teague Case was born in St. Louis, Missouri, on January 10, 1887, but her family soon moved to New York City. She received her undergraduate education at Bryn Mawr College and her graduate degrees from Columbia University. By the time she had completed her doctorate, a position had been created for her on the faculty of the Teachers' College at Columbia, where she rose to the status of full professor and head of the department of religious education. She is remembered for advocating a child-centered rather than teacher-centered approach to education.

In 1941, when her professional accomplishments were at their height, the Episcopal Theological School in Cambridge, Massachusetts, was able to convince her to leave her distinguished and comfortable position at

Columbia, and she was appointed Professor of Christian Education. Although other women had taught occasional courses in the seminaries of the church, Case was the first to take her place as a full-time faculty member at the rank of Professor.

Case identified with the liberal Catholic tradition in Anglicanism. This is reflected in her first book, *Liberal Christianity and Religious Education*, in which she emphasized teaching children to engage in reasonable inquiry into their faith. Case was also active in the Religious Education Association, the Episcopal Pacifist Fellowship, and the Women's Auxiliary of the Episcopal Church. From 1946 to 1948, she served on the National Council of the Episcopal Church. Case was a proponent of women's ordination and a frequent preacher in the chapel at ETS. She continued to teach at ETS until her death on June 19, 1948, in Boston.

Students and faculty colleagues remember her contagious faith in Christ, her deep sense of humanity, and her seemingly boundless compassion. Although she carried herself with style and grace, Case had struggled with health problems her entire life, but those who knew her testify to the fact that in spite of those challenges she was spirited, energetic, and fully devoted to her work. It was often said of her that she was a true believer in Christ, and that one saw Christ living in and through her.

Case believed that the point of practicing the Christian faith was to make a difference in the world. As an advocate for peace, she believed that Christianity had a special vocation to call people into transformed, reconciled relationships for the sake of the wholeness of the human family. She is said to have discovered these things not in theology or educational theory, but in a life of common prayer and faithful eucharistic practice.

—Lesser Feasts and Fasts 2022 Church Publishing

*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, From the Manual of the Society of the Companions of the Holy  
Cross Submitted by Judith Lockhart Radtke*