



*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. Each service is preceded by 3 minutes silence.

If you would like to add to our prayer list, please email Winnie Grace at wingrace1@gmail.com.

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

Thursday, August 13, 2026

Ordinary Time, Proper 14

Jeremy Taylor

Bishop and Theologian, 1667

Opening Sentence

The Officiant says the following

Through Jesus let us continually offer up a sacrifice of praise to God, the fruit of lips that acknowledge God's name. *Hebrews 13:15*

Invitatory Rite

Officiant O God, open our lips.

People And our mouth shall proclaim your praise.

All Glory 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 orders all things well:

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 orders all things well:
People Come, let us worship.

Psalm Appointed 105:1-22

Read responsively by whole verse

1 We give you thanks, O God, and call upon your Name, *
we make known your deeds among the peoples,

2 We sing to you; we sing your praise *
and speak of all your marvelous works,

3 We glory in your holy Name; *
let the hearts of those who seek you rejoice;

4 We search for you and your strength; *
we continue to seek your face;

5 We remember the marvels you have done, *
the wonders and the judgments of your mouth:

6 We, the offspring of Abraham, your servant, *
we, the children of Jacob, the chosen ones.

7 You are our God indeed; *
your judgments prevail in all the world.

8 You have always been mindful of your covenant, *
the promise you made for a thousand generations:

9 The covenant you made with Abraham, *
the oath that you swore to Isaac,

10 Which you established as a statute for Jacob, *
an everlasting covenant for Israel,

11 Saying, “To them will I give the land of Canaan *
to be their allotted inheritance.”

12 When they were few in number, *
of little account, and sojourners in the land,

13 Wandering from nation to nation *
and from one realm to another,

14 You let no one oppress them *
and rebuked monarchs for their sake,

15 Saying, “Do not touch my anointed *
and do my prophets no harm.”

16 Then you called for a famine in the land *
and destroyed the supply of bread.

17 You sent a man before them, *
Joseph, who was sold as a slave.

18 They bruised his feet in fetters; *
his neck they put in an iron collar.

19 Until his prediction came to pass, *
your word, O Most High, tested him.

20 The king sent and released him; *
the ruler of the peoples set him free.

21 He set him as a master over his household, *
as a ruler over all his possessions,

22 To instruct his princes according to his will *
and to teach his elders wisdom.

Glory 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 **Acts 6:15-7:16**

And all who sat in the council looked intently at him, and they saw that his face was like the face of an angel.

Then the high priest asked him, ‘Are these things so?’ And Stephen replied:

‘Brothers and fathers, listen to me. The God of glory appeared to our ancestor Abraham when he was in Mesopotamia, before he lived in Haran, and said to him, “Leave your country and your relatives and go to the land that I will show you.” Then he left the country of the Chaldeans and settled in Haran. After his father died, God had him move from there to this country in which you are now living. He did not give him any of it as a heritage, not even a foot’s length, but promised to give it to him as his possession and to his descendants after him, even though he had no child. And God spoke in these terms, that his descendants would be resident aliens in a country belonging to others, who would enslave them and maltreat them for four hundred years. “But I will judge the nation that they serve,” said God, “and after that they shall come out and worship me in this place.” Then he gave him the covenant of circumcision. And so Abraham became the father of Isaac and circumcised him on the eighth day; and Isaac became the father of Jacob, and Jacob of the twelve patriarchs.

“The patriarchs, jealous of Joseph, sold him into Egypt; but God was with him, and rescued him from all his afflictions, and enabled him to win favor and to show wisdom when he stood before Pharaoh, king of Egypt, who appointed him ruler over Egypt and over all his household. Now there

came a famine throughout Egypt and Canaan, and great suffering, and our ancestors could find no food. But when Jacob heard that there was grain in Egypt, he sent our ancestors there on their first visit. On the second visit Joseph made himself known to his brothers, and Joseph's family became known to Pharaoh. Then Joseph sent and invited his father Jacob and all his relatives to come to him, seventy-five in all; so Jacob went down to Egypt. He himself died there as well as our ancestors, and their bodies were brought back to Shechem and laid in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.

Reader Here ends the reading.

Read in unison **Life in the Spirit** *based on Romans 8:2, 14–19*

In Christ the life-giving law of the Spirit:
has set us free from the law of sin and death.

All who are led by the Spirit of God are children of God:
it is the Spirit that enables us to cry, Abba, Father.

The Spirit confirms that we are God's children:
and if children then we are heirs.

We are heirs of God, and fellow heirs with Christ:
if we share his suffering now,
in order to share his splendor hereafter.

The sufferings we now endure:
bear no comparison with the splendor
to be shown to us.

The created universe itself waits with eager longing:
for the children of God to be revealed.

The Gospel

Reader A reading from the **Gospel of John 4:27-42**

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, ‘What do you want?’ or, ‘Why are you speaking with her?’ Then the woman left her water-jar and went back to the city. She said to the people, ‘Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?’ They left the city and were on their way to him.

Meanwhile the disciples were urging him, ‘Rabbi, eat something.’ But he said to them, ‘I have food to eat that you do not know about.’ So the disciples said to one another, ‘Surely no one has brought him something to eat?’ Jesus said to them, ‘My food is to do the will of him who sent me and to complete his work. Do you not say, “Four months more, then comes the harvest”? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, “One sows and another reaps.” I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour.’

Many Samaritans from that city believed in him because of the woman’s testimony, ‘He told me everything I have ever done.’ So when the Samaritans came to him, they asked him to stay with them; and he stayed there for two days. And many more believed because of his word. They said to the woman, ‘It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Saviour of the world.’

Reader Here ends the reading.

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

Apostles Creed

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

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. 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

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 lead us in holiness and righteousness all our days; through Jesus Christ our Lord, 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, Led by Responder

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 wait 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.

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.*

A Litany of Thanksgiving

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

For the beauty and wonder of your creation, in earth and sky and sea.

We thank you, God.

For all that is gracious in the lives of all peoples, revealing the image of Christ,

We thank you, God.

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

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

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

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

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

For the communion of saints, in all times and places,
We thank you, 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

God of work and rest and pleasure, Grant that what we do today may be
for us an offering rather than a burden; And for those we serve, may it be
the help they need. Amen.

Dismissal

Deacon 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

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 worshiping 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 died in 1667, having remained to the end a man of prayer and a pastor.

—Lesser Feasts and Fasts 2022 Church Publishing

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