

## **All Saints' Day, Sunday, November 01, 2015**

**The Collect:** Almighty God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. **Amen.**

### **Old Testament: Isaiah 25:6-9 read from the New Living Translation bible**

In Jerusalem, the Lord of Heaven's Armies will spread a wonderful feast for all the people of the world. It will be a delicious banquet with clear, well-aged wine and choice meat. There he will remove the cloud of gloom, the shadow of death that hangs over the earth. He will swallow up death forever! The Sovereign Lord will wipe away all tears. He will remove forever all insults and mockery against his land and people. The Lord has spoken! In that day the people will proclaim, "This is our God! We trusted in him, and he saved us! This is the Lord, in whom we trusted. Let us rejoice in the salvation he brings!"

### **The Word of the Lord**

### **Psalm 24 read from the Episcopal Church Book of Common Prayer**

1 The earth is the Lord's and all that is in it, \* the world and all who dwell therein.

2 For it is he who founded it upon the seas \* and made it firm upon the rivers of the deep.

3 "Who can ascend the hill of the Lord? \* and who can stand in his holy place?"

4 "Those who have clean hands and a pure heart, \* who have not pledged themselves to falsehood, nor sworn by what is a fraud.

5 They shall receive a blessing from the Lord \* and a just reward from the God of their salvation."

6 Such is the generation of those who seek him, \* of those who seek your face, O God of Jacob.

7 Lift up your heads, O gates; lift them high, O everlasting doors; \* and the King of glory shall come in.

8 “Who is this King of glory?” \* “The Lord, strong and mighty, the Lord, mighty in battle.”

9 Lift up your heads, O gates; lift them high, O everlasting doors; \* and the King of glory shall come in.

10 “Who is he, this King of glory?” “The Lord of hosts, he is the King of glory.”

**Epistle: Revelation 21:1-6a read from the New Revised Standard Version bible**

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.”

And the one who was seated on the throne said, “See, I am making all things new.” Also he said, “Write this, for these words are trustworthy and true.” Then he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end.

**The Word of the Lord**

**Gospel: John 11:32-44 read from the New Revised Standard Anglicised Version bible**

When Mary came where Jesus was and saw him, she knelt at his feet and said to him, ‘Lord, if you had been here, my brother would not have died.’ When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, ‘Where have you laid him?’ They said to him, ‘Lord, come and see.’ Jesus began to weep. So the Jews said, ‘See how he loved him!’ But some of them said, ‘Could not he who opened the eyes of the blind man have kept this man from dying?’

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, ‘Take away the stone.’ Martha, the sister of the dead man, said to him, ‘Lord, already there is a stench because he has been dead for four days.’ Jesus said to her,

‘Did I not tell you that if you believed, you would see the glory of God?’ So they took away the stone. And Jesus looked upwards and said, ‘Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.’ When he had said this, he cried with a loud voice, ‘Lazarus, come out!’ The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, ‘Unbind him, and let him go.’

## **The Gospel of the Lord**

**Closing Prayer: On November 3rd we celebrate the life of Richard Hooker, priest and theologian.**

On any list of great English theologians, the name of Richard Hooker would appear at or near the top. His masterpiece is *The Laws of Ecclesiastical Polity*. Its philosophical base is from Aristotle, with a strong emphasis on natural law eternally planted by God in creation. On this foundation, all positive laws of Church and State are developed from Scriptural revelation, ancient tradition, reason, and experience.

He wrote this because of the demand of English Puritans for a reformation of Church government. Calvin had established in Geneva a system whereby each congregation was ruled by a commission comprised two thirds laymen elected annually by the congregation and one third clergy serving for life. The English Puritans (by arguments more curious than convincing) held that no church not so governed could claim to be Christian.

Hooker replies to this assertion, but in the process he raises and considers fundamental questions about the authority and legitimacy of government (religious and secular), about the nature of law, and about various kinds of law, including the laws of physics as well as the laws of England. In the course of his book he sets forth the Anglican view of the Church, and the Anglican approach to the discovery of religious truth (the so-called *via media*, or middle road), and explains how this differs from the position of the Puritans, on the one hand, and the adherents of the Pope, on the other. He is very heavy reading, but well worth it. (He says, on the first page of Chapter I: "Those unto whom we shall seem tedious are in no way injured by us, seeing that it lies in their own hands to spare themselves the labor they are unwilling to

endure." This translates into modern English as: "If you can't take the intellectual heat, get out of the kitchen. If you can't stand a book that makes you think, go read the funny papers.")

The effect of the book has been considerable. Hooker greatly influenced John Locke, and (both directly and through Locke), American political philosophy in the late 1700's. Although Hooker is unsparing in his censure of what he believes to be the errors of Rome, his contemporary, Pope Clement VIII (who died in 1605), said of the book: "It has in it such seeds of eternity that it will abide until the last fire shall consume all learning."

Hooker died November 3rd, 1600

**Let us pray:** O God of truth and peace, who raised up your servant Richard Hooker in a day of bitter controversy to defend with sound reasoning and great charity the catholic and reformed religion: Grant that we may maintain that middle way, not as a compromise for the sake of peace, but as a comprehension for the sake of truth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen**