

## Seventeenth Sunday after Pentecost Sunday, October 06, 2019

**The Collect:** Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

### Track 1 Old Testament: Lamentations 1:1-6 read from the New Revised Standard Version Bible, Anglicized

1 How lonely sits the city  
that once was full of people!  
How like a widow she has become,  
she that was great among the nations!  
She that was a princess among the provinces  
has become a vassal.

2 She weeps bitterly in the night,  
with tears on her cheeks;  
among all her lovers  
she has no one to comfort her;  
all her friends have dealt treacherously with her,  
they have become her enemies.

3 Judah has gone into exile with suffering  
and hard servitude;  
she lives now among the nations,  
and finds no resting-place;  
her pursuers have all overtaken her  
in the midst of her distress.

4 The roads to Zion mourn,  
for no one comes to the festivals;

all her gates are desolate,

her priests groan;

her young girls grieve,

and her lot is bitter.

5 Her foes have become the masters,

her enemies prosper,

because the Lord has made her suffer

for the multitude of her transgressions;

her children have gone away,

captives before the foe.

6 From daughter Zion has departed

all her majesty.

Her princes have become like stags

that find no pasture;

they fled without strength

before the pursuer.

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

## **Track 2 Old Testament: Habakkuk 1:1-4, & 2:1-4 read from the New Revised Standard Version Bible Anglicized**

1 The oracle that the prophet Habakkuk saw.

2 O Lord, how long shall I cry for help,

and you will not listen?

Or cry to you 'Violence!'

and you will not save?

3 Why do you make me see wrongdoing

and look at trouble?

Destruction and violence are before me;

strife and contention arise.

4 So the law becomes slack

and justice never prevails.

The wicked surround the righteous—  
therefore judgement comes forth perverted.

I will stand at my watch-post,  
and station myself on the rampart;  
I will keep watch to see what he will say to me,  
and what he will answer concerning my complaint.

2 Then the Lord answered me and said:

Write the vision;  
make it plain on tablets,  
so that a runner may read it.

3 For there is still a vision for the appointed time;  
it speaks of the end, and does not lie.

If it seems to tarry, wait for it;  
it will surely come, it will not delay.

4 Look at the proud!  
Their spirit is not right in them,  
but the righteous live by their faith.

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

### **Track 1 Response is Lamentations 3:19-26 read from the New Revised Standard Version Bible Anglicized**

19 The thought of my affliction and my homelessness  
is wormwood and gall!

20 My soul continually thinks of it  
and is bowed down within me.

21 But this I call to mind,  
and therefore I have hope:

22 The steadfast love of the Lord never ceases,\*  
his mercies never come to an end;

23 they are new every morning;

great is your faithfulness.

24 'The Lord is my portion,' says my soul,  
'therefore I will hope in him.'

25 The Lord is good to those who wait for him,  
to the soul that seeks him.

26 It is good that one should wait quietly  
for the salvation of the Lord.

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

### **Track 1 Psalm 137 read from The Episcopal Church Book of Common Prayer**

1 By the waters of Babylon we sat down and wept, \*  
when we remembered you, O Zion.

2 As for our harps, we hung them up \*  
on the trees in the midst of that land.

3 For those who led us away captive asked us for a song,  
and our oppressors called for mirth: \*  
"Sing us one of the songs of Zion."

4 How shall we sing the Lord's song \*  
upon an alien soil?

5 If I forget you, O Jerusalem, \*  
let my right hand forget its skill.

6 Let my tongue cleave to the roof of my mouth  
if I do not remember you, \*  
if I do not set Jerusalem above my highest joy.

7 Remember the day of Jerusalem, O Lord,  
against the people of Edom, \*  
who said, "Down with it! down with it!  
even to the ground!"

8 O Daughter of Babylon, doomed to destruction, \*  
happy the one who pays you back  
for what you have done to us!

9 Happy shall he be who takes your little ones, \*  
and dashes them against the rock!

**Track 2 Psalm 37:1-10 read from The Episcopal Church Book of Common Prayer**

- 1 Do not fret yourself because of evildoers; \*  
do not be jealous of those who do wrong.
- 2 For they shall soon wither like the grass, \*  
and like the green grass fade away.
- 3 Put your trust in the Lord and do good; \*  
dwell in the land and feed on its riches.
- 4 Take delight in the Lord, \*  
and he shall give you your heart's desire.
- 5 Commit your way to the Lord and put your trust in him, \*  
and he will bring it to pass.
- 6 He will make your righteousness as clear as the light \*  
and your just dealing as the noonday.
- 7 Be still before the Lord \*  
and wait patiently for him.
- 8 Do not fret yourself over the one who prospers, \*  
the one who succeeds in evil schemes.
- 9 Refrain from anger, leave rage alone; \*  
do not fret yourself; it leads only to evil.
- 10 For evildoers shall be cut off, \*  
but those who wait upon the Lord shall possess the land.

**Epistle: 2 Timothy 1:1-14 read from the Lexham English Bible**

1 Paul, an apostle of Christ Jesus through the will of God, according to the promise of life which is in Christ Jesus, 2 to Timothy, my dear child. Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

3 I am thankful to God, whom I have served with a clear conscience as my ancestors did, when I remember you constantly in my prayers night and day, 4 longing to see you as I remember your tears, so that I may be filled with joy, 5 remembering the sincere faith in you, which lived first in your grandmother Lois and your mother Eunice, and I am convinced that is in you also, 6 for which reason I remind you to rekindle the gift of God that is in you through the laying on of my hands. 7 For God has not given us a spirit of cowardice, but of power and love and self-discipline.

8 Therefore, do not be ashamed of the testimony about our Lord, nor me his prisoner, but suffer along with me for the gospel, according to the power of God, 9 who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace that was given to us in Christ Jesus before time began, 10 but has now been disclosed by the appearing of our Savior Jesus Christ, who has abolished death and brought to light life and immortality through the gospel, 11 for which I was appointed a proclaimer and an apostle and a teacher, 12 for which reason also I suffer these things. But I am not ashamed, because I know in whom I have believed, and I am convinced that he is able to guard what I have entrusted until that day. 13 Hold fast to the pattern of sound words which you heard from me, in the faith and love that are in Christ Jesus. 14 Guard the good deposit through the Holy Spirit who lives in us.

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

#### **Gospel: Luke 17:5-10 read from the Message Bible**

5 The apostles came up and said to the Master, "Give us more faith."

6 But the Master said, "You don't need more faith. There is no 'more' or 'less' in faith. If you have a bare kernel of faith, say the size of a poppy seed, you could say to this sycamore tree, 'Go jump in the lake,' and it would do it.

7-10 "Suppose one of you has a servant who comes in from plowing the field or tending the sheep. Would you take his coat, set the table, and say, 'Sit down and eat'? Wouldn't you be more likely to say, 'Prepare dinner; change your clothes and wait table for me until I've finished my coffee; then go to the kitchen and have your supper'? Does the servant get special thanks for doing what's expected of him? It's the same with you. When you've done

everything expected of you, be matter-of-fact and say, 'The work is done. What we were told to do, we did.'"

## **The Gospel of the Lord**

**Closing Prayer: On October 8th we remember Richard Theodore Ely, Economist and William Dwight Porter Bliss, Priest,. Read from *A Great Cloud of Witnesses*.**

Richard Theodore Ely was born in 1854 in Ripley, New York. The son of Presbyterians, he became an Episcopalian while working on his undergraduate degree at Columbia. After receiving his doctorate in economics at the University of Heidelberg, Germany, he taught at Johns Hopkins University and then at the University of Wisconsin, Madison. He was appointed Professor of Economics at Northwestern in 1925.

In 1894, Ely was accused of teaching socialist principles, and an effort was made to remove him from this professorship. Ely, who rejected the extremes of both capitalism and socialism, argued for competition with regulation that would raise the moral and ethical level of economic practice.

Ely claimed that the gospel was social rather than individualistic in nature, and he consistently called The Episcopal Church to reform capitalism for the rights and dignity of the American worker. He was one of the founders of the Christian Social Union, and served as its Secretary. Ely's principles influenced his friend Walter Rauschenbusch, a major figure in the Social Gospel Movement. Ely also advocated for more frequent celebration and reception of the Eucharist, seeing a direct connection between his social views and their sacramental grounding.

Ely died in Old Lyme, Connecticut, on October 4th, 1943.

William Dwight Porter Bliss was born in Constantinople, Turkey, on August 20, 1856, the son of Christian missionaries. Like R.T. Ely, Bliss believed that the Church was called to work for economic justice, the principles of which were grounded in the gospel. Originally ordained a Congregationalist minister, in 1886 he became an Episcopal deacon and was ordained to

the priesthood the next year. He served parishes in Massachusetts, California, and New York before organizing the first Christian Socialist Society in the United States in 1899. Bliss consistently claimed that economic justice, for which all Christians were responsible, was “rooted and grounded in Christ, the liberator, the head of humanity.”

Bliss wrote widely on the relationship between faith and economic justice. Among his written works are *The Encyclopedia of Social Reform* (1898) and *The Hand-Book of Socialism* (1895).

In 1914, he traveled to Switzerland on behalf of the YMCA and served there as a pastor until 1921.

Bliss died on October 8th, 1926.

**Let us pray:** Blessed God, whose Son Jesus came as servant to all: We thank you for William Bliss and Richard Ely, whose dedication to the commonweal through economic justice led them to be bold reformers of the world and the Church; and we pray that we, with them, may find our true happiness through self-sacrifice in service of your reign, where all the hungry are fed and the downtrodden are raised up, through Jesus Christ our Liberator; who with you and the Holy Spirit lives and reigns, one God, now and for ever. **Amen.**