

## **Twenty-first Sunday after Pentecost, Sunday, October 25, 2020**

**The Collect:** Almighty and everlasting God, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

### **Track 1 Old Testament: Deuteronomy 34:1-12 read from the Amplified Bible**

34 Now Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, that is opposite Jericho. And the Lord showed him all the land, from Gilead to Dan, 2 and all Naphtali and the land of Ephraim and Manasseh, and all the land of Judah to the western sea (Mediterranean Sea), 3 and the Negev (South country) and the plain in the Valley of Jericho, the city of palm trees, as far as Zoar. 4 Then the Lord said to him, "This is the land which I swore to Abraham, Isaac, and Jacob, saying, 'I will give it to your descendants.' I have let you see it with your eyes, but you shall not go over there." 5 So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. 6 And He buried him in the valley in the land of Moab, opposite Beth-peor; but no man knows where his burial place is to this day. 7 Although Moses was a hundred and twenty years old when he died, his eyesight was not dim, nor his natural strength abated. 8 So the sons of Israel wept for Moses in the plains of Moab for thirty days; then the days of weeping and mourning for Moses were ended.

9 Now Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him; so the sons of Israel listened to him and did as the Lord commanded Moses. 10 Since that time no prophet has risen in Israel like Moses, whom the Lord knew face to face, 11 [none equal to him] in all the signs and wonders which the Lord sent him to perform in the land of Egypt against Pharaoh, all his servants, and all his land, 12 and in all the mighty power and all the great and terrible deeds which Moses performed in the sight of all Israel.

**Hear what the spirit is saying to God's people**

**Track 1 Psalm 90:1-6, 13-17 read from The Episcopal Church Book of Common Prayer**

1 Lord, you have been our refuge \*

from one generation to another

.2 Before the mountains were brought forth,

or the land and the earth were born, \*

from age to age you are God.

3 You turn us back to the dust and say, \*

"Go back, O child of earth."

4 For a thousand years in your sight are like yesterday when it is past \*

and like a watch in the night.

5 You sweep us away like a dream; \*

we fade away suddenly like the grass.

6 In the morning it is green and flourishes; \*

in the evening it is dried up and withered.

13 Return, O Lord; how long will you tarry? \*

be gracious to your servants.

14 Satisfy us by your loving-kindness in the morning; \*

so shall we rejoice and be glad all the days of our life.

15 Make us glad by the measure of the days that you afflicted us \*

and the years in which we suffered adversity.

16 Show your servants your works \*

and your splendor to their children.

17 May the graciousness of the Lord our God be upon us; \*

prosper the work of our hands;

prosper our handiwork.

**Track 2 Old Testament: Leviticus 19:1-2, 15-18 read from the Amplified Bible**

19 Then the Lord spoke to Moses, saying,

2 "Say to all the congregation of the children of Israel, 'You shall be holy, for I the Lord your God am holy.

15 'You shall not do injustice in judgment; you shall not be partial to the poor nor show a

preference for the great, but judge your neighbor fairly. 16 You shall not go around as a gossip among your people, and you are not to act against the life of your neighbor [with slander or false testimony]; I am the Lord.

17 'You shall not hate your brother in your heart; you may most certainly rebuke your neighbor, but shall not incur sin because of him. 18 You shall not take revenge nor bear any grudge against the sons of your people, but you shall love your neighbor (acquaintance, associate, companion) as yourself; I am the Lord.

### **Hear what the spirit is saying to God's people**

#### **Track 2 Psalm 1 read from The Episcopal Church Book of Common Prayer**

1 Happy are they who have not walked in the counsel of the wicked, \*  
nor lingered in the way of sinners,  
nor sat in the seats of the scornful!

2 Their delight is in the law of the Lord, \*  
and they meditate on his law day and night.

3 They are like trees planted by streams of water,  
bearing fruit in due season, with leaves that do not wither; \*  
everything they do shall prosper.

4 It is not so with the wicked; \*  
they are like chaff which the wind blows away.

5 Therefore the wicked shall not stand upright when judgment comes, \*  
nor the sinner in the council of the righteous.

6 For the Lord knows the way of the righteous, \*  
but the way of the wicked is doomed.

#### **Epistle: 1 Thessalonians 2:1-8 read from the Christian Standard Bible**

2 For you yourselves know, brothers and sisters, that our visit with you was not without result. 2 On the contrary, after we had previously suffered and were treated outrageously in Philippi, as you know, we were emboldened by our God to speak the gospel of God to you in spite of great opposition. 3 For our exhortation didn't come from error or impurity or an intent

to deceive. 4 Instead, just as we have been approved by God to be entrusted with the gospel, so we speak, not to please people, but rather God, who examines our hearts. 5 For we never used flattering speech, as you know, or had greedy motives—God is our witness— 6 and we didn't seek glory from people, either from you or from others. 7 Although we could have been a burden as Christ's apostles, instead we were gentle among you, as a nurse nurtures her own children. 8 We cared so much for you that we were pleased to share with you not only the gospel of God but also our own lives, because you had become dear to us.

### **Hear what the spirit is saying to God's people**

#### **Gospel: Matthew 22:34-46 read from the Douay-Rheims Bible**

34 But the Pharisees hearing that he had silenced the Sadducees, came together:

35 And one of them, a doctor of the law, asking him, tempting him:

36 Master, which is the greatest commandment in the law?

37 Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.

38 This is the greatest and the first commandment.

39 And the second is like to this: Thou shalt love thy neighbour as thyself.

40 On these two commandments dependeth the whole law and the prophets.

41 And the Pharisees being gathered together, Jesus asked them,

42 Saying: What think you of Christ? whose son is he? They say to him: David's.

43 He saith to them: How then doth David in spirit call him Lord, saying:

44 The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

#### **The Gospel of the Lord**

**Closing Prayer: October 30 we celebrate the life of John Wyclif Priest and Prophetic Witness. Read from A Great Cloud of Witnesses.**

John Wyclif is remembered as a forerunner of the Protestant Reformation.

Born in Yorkshire, England, around 1330, Wyclif was educated at Oxford. Although he served as a parish priest, he spent most of his vocation teaching theology and philosophy at Oxford and was celebrated for his academic achievements.

In 1374, Wyclif defended the position of the Crown during a dispute with the papacy over finances. Because of this newfound notoriety, Wyclif gathered around him a group of powerful patrons who were able to provide a reasonable level of safe haven and security for him. This meant that Wyclif could begin to test some of his theological views that were at odds with and critical of the positions of the medieval church. Without the support of such powerful allies, Wyclif, a priest and university professor, could never have withstood the discipline that would have come his way.

A number of Wyclif's radical ideas got worked out in the centuries that followed, as the movement toward reformation gained momentum. Wyclif believed that believers could have a direct, unmediated relationship with God, not requiring the intervention of the Church or its priesthood. He held that a national Church could be fully and completely the Church and not have to tolerate the interference and abuse of international, i.e., papal, authority. Believing that the Scriptures should be available to all who could read them, and not mediated through the instruction of the Church, Wyclif translated the Vulgate—the Latin edition of the Bible—into English.

The tables turned dramatically when Wyclif questioned the eucharistic doctrine of transubstantiation. He believed that the underlying philosophy was problematic and that the popular piety flowing from it led inevitably to superstitious behaviors. He was condemned for his eucharistic views in 1381. Although Wyclif had nothing to do with inciting the Peasants' Revolt of the same year, he was an easy target for blame. He retired, left Oxford, and died three years later in Leicestershire.

Later reformers John Hus and Martin Luther acknowledged their debt to Wyclif.

**Let us pray:** O God, your justice continually challenges your Church to live according to its

calling: Grant us, who now remember the work of John Wyclif, contrition for the wounds which our sins inflict on your Church and such love for Christ that we may seek to heal the divisions which afflict his Body; through the same Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**