

Nineteenth Sunday after Pentecost Oct. 8

The Collect and Psalms will be read from The Episcopal Church Book of Common Prayer. The Old Testament, Epistle and Gospel will be read from The Christian Standard Bible.

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: Exodus 20:1-4, 7-9, 12-20

20 Then God spoke all these words:

2 I am the Lord your God, who brought you out of the land of Egypt, out of the place of slavery.

3 Do not have other gods besides me.

4 Do not make an idol for yourself, whether in the shape of anything in the heavens above or on the earth below or in the waters under the earth.

7 Do not misuse the name of the Lord your God, because the Lord will not leave anyone unpunished who misuses his name.

8 Remember the Sabbath day, to keep it holy: 9 You are to labor six days and do all your work,

12 Honor your father and your mother so that you may have a long life in the land that the Lord your God is giving you.

13 Do not murder.

14 Do not commit adultery.

15 Do not steal.

16 Do not give false testimony against your neighbor.

17 Do not covet your neighbor's house. Do not covet your neighbor's wife, his male or female servant, his ox or donkey, or anything that belongs to your neighbor.

18 All the people witnessed the thunder and lightning, the sound of the ram's horn, and the mountain surrounded by smoke. When the people saw it they trembled and stood at a distance. 19 "You speak to us, and we will listen," they said to Moses, "but don't let God speak to us, or we will die."

20 Moses responded to the people, "Don't be afraid, for God has come to test you, so that you will fear him and will not sin."

Hear what the Spirit is saying to God's people

Track 1 Psalm: Psalm 19

- 1 The heavens declare the glory of God, *
and the firmament shows his handiwork.
- 2 One day tells its tale to another, *
and one night imparts knowledge to another.
- 3 Although they have no words or language, *
and their voices are not heard,
- 4 Their sound has gone out into all lands, *
and their message to the ends of the world.
- 5 In the deep has he set a pavilion for the sun; *
it comes forth like a bridegroom out of his chamber;
it rejoices like a champion to run its course.
- 6 It goes forth from the uttermost edge of the heavens
and runs about to the end of it again; *
nothing is hidden from its burning heat.
- 7 The law of the Lord is perfect
and revives the soul; *
the testimony of the Lord is sure
and gives wisdom to the innocent.
- 8 The statutes of the Lord are just
and rejoice the heart; *
the commandment of the Lord is clear
and gives light to the eyes.

9 The fear of the Lord is clean

and endures for ever; *

the judgments of the Lord are true

and righteous altogether.

10 More to be desired are they than gold,

more than much fine gold, *

sweeter far than honey,

than honey in the comb.

11 By them also is your servant enlightened, *

and in keeping them there is great reward.

12 Who can tell how often he offends? *

cleanse me from my secret faults.

13 Above all, keep your servant from presumptuous sins;

let them not get dominion over me; *

then shall I be whole and sound,

and innocent of a great offense.

14 Let the words of my mouth and the meditation of my

heart be acceptable in your sight, *

O Lord, my strength and my redeemer.

Track 2 Old Testament: Isaiah 5:1-7

I will sing about the one I love,

a song about my loved one's vineyard:

The one I love had a vineyard

on a very fertile hill.

2 He broke up the soil, cleared it of stones,

and planted it with the finest vines.

He built a tower in the middle of it

and even dug out a winepress there.

He expected it to yield good grapes,

but it yielded worthless grapes.

3 So now, residents of Jerusalem
and men of Judah,
please judge between me
and my vineyard.

4 What more could I have done for my vineyard
than I did?

Why, when I expected a yield of good grapes,
did it yield worthless grapes?

5 Now I will tell you
what I am about to do to my vineyard:

I will remove its hedge,
and it will be consumed;
I will tear down its wall,
and it will be trampled.

6 I will make it a wasteland.

It will not be pruned or weeded;
thorns and briers will grow up.

I will also give orders to the clouds
that rain should not fall on it.

7 For the vineyard of the Lord of Armies
is the house of Israel,
and the men of Judah,
the plant he delighted in.

He expected justice
but saw injustice;
he expected righteousness
but heard cries of despair.

Hear what the Spirit is saying to God's people

Track 2 Psalm: Psalm 80:7-14

7 Restore us, O God of hosts; *

show the light of your countenance, and we shall be saved.

8 You have brought a vine out of Egypt; *

you cast out the nations and planted it.

9 You prepared the ground for it; *

it took root and filled the land.

10 The mountains were covered by its shadow *

and the towering cedar trees by its boughs.

11 You stretched out its tendrils to the Sea *

and its branches to the River.

12 Why have you broken down its wall, *

so that all who pass by pluck off its grapes?

13 The wild boar of the forest has ravaged it, *

and the beasts of the field have grazed upon it.

14 Turn now, O God of hosts, look down from heaven;

behold and tend this vine; *

preserve what your right hand has planted.

Hear what the Spirit is saying to God's people

Epistle: Philippians 3:4b-14

If anyone else thinks he has grounds for confidence in the flesh, I have more: 5 circumcised the eighth day; of the nation of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; regarding the law, a Pharisee; 6 regarding zeal, persecuting the church; regarding the righteousness that is in the law, blameless.

7 But everything that was a gain to me, I have considered to be a loss because of Christ.

8 More than that, I also consider everything to be a loss in view of the surpassing value of knowing Christ Jesus my Lord. Because of him I have suffered the loss of all things and

consider them as dung, so that I may gain Christ 9 and be found in him, not having a

righteousness of my own from the law, but one that is through faith in Christ—the

righteousness from God based on faith. 10 My goal is to know him and the power of his

resurrection and the fellowship of his sufferings, being conformed to his death, 11 assuming

that I will somehow reach the resurrection from among the dead.

12 Not that I have already reached the goal or am already perfect, but I make every effort to take hold of it because I also have been taken hold of by Christ Jesus. 13 Brothers and sisters, I do not consider myself to have taken hold of it. But one thing I do: Forgetting what is behind and reaching forward to what is ahead, 14 I pursue as my goal the prize promised by God's heavenly call in Christ Jesus.

Hear what the spirit is saying to God's people

Gospel: Matthew 21:33-46

33 "Listen to another parable: There was a landowner, who planted a vineyard, put a fence around it, dug a winepress in it, and built a watchtower. He leased it to tenant farmers and went away. 34 When the time came to harvest fruit, he sent his servants to the farmers to collect his fruit. 35 The farmers took his servants, beat one, killed another, and stoned a third. 36 Again, he sent other servants, more than the first group, and they did the same to them. 37 Finally, he sent his son to them. 'They will respect my son,' he said.

38 "But when the tenant farmers saw the son, they said to each other, 'This is the heir. Come, let's kill him and take his inheritance.' 39 So they seized him, threw him out of the vineyard, and killed him. 40 Therefore, when the owner of the vineyard comes, what will he do to those farmers?"

41 "He will completely destroy those terrible men," they told him, "and lease his vineyard to other farmers who will give him his fruit at the harvest."

42 Jesus said to them, "Have you never read in the Scriptures:

The stone that the builders rejected
has become the cornerstone.

This is what the Lord has done
and it is wonderful in our eyes?

43 Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruit. 44 Whoever falls on this stone will be broken to pieces; but on whomever it falls, it will shatter him."

45 When the chief priests and the Pharisees heard his parables, they knew he was speaking about them. 46 Although they were looking for a way to arrest him, they feared the crowds, because the people regarded him as a prophet.

The Gospel of the Lord

On October 8 we celebrate the lives of William Dwight Porter Bliss, Priest and Richard Theodore Ely, Economist. 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 4, 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 8, 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.**