

Twenty-second Sunday after Pentecost, Oct. 29

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 Holman Christian Standard Bible.

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

34 Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which faces Jericho, and the Lord showed him all the land: Gilead as far as Dan, 2 all of Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the Mediterranean Sea, 3 the Negev, and the region from the Valley of Jericho, the City of Palms, as far as Zoar. 4 The Lord then said to him, "This is the land I promised Abraham, Isaac, and Jacob, 'I will give it to your descendants.' I have let you see it with your own eyes, but you will not cross into it."

5 So Moses the servant of the Lord died there in the land of Moab, as the Lord had said. 6 He buried him in the valley in the land of Moab facing Beth-peor, and no one to this day knows where his grave is. 7 Moses was 120 years old when he died; his eyes were not weak, and his vitality had not left him. 8 The Israelites wept for Moses in the plains of Moab 30 days. Then the days of weeping and mourning for Moses came to an end.

9 Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him. So the Israelites obeyed him and did as the Lord had commanded Moses. 10 No prophet has arisen again in Israel like Moses, whom the Lord knew face to face. 11 He was unparalleled for all the signs and wonders the Lord sent him to do against the land of Egypt

—to Pharaoh, to all his officials, and to all his land, 12 and for all the mighty acts of power and terrifying deeds that Moses performed in the sight of all Israel.

Hear what the Spirit is saying to God's people

Track 1 Psalm: Psalm 90:1-6, 13-17

- 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

19 The Lord spoke to Moses: 2 “Speak to the entire Israelite community and tell them: Be holy because I, Yahweh your God, am holy.

15 “You must not act unjustly when deciding a case. Do not be partial to the poor or give preference to the rich; judge your neighbor fairly. 16 You must not go about spreading slander among your people; you must not jeopardize your neighbor’s life; I am Yahweh.

17 “You must not harbor hatred against your brother. Rebuke your neighbor directly, and you will not incur guilt because of him. 18 Do not take revenge or bear a grudge against members of your community, but love your neighbor as yourself; I am Yahweh.

Hear what the Spirit is saying to God's people

Track 2 Psalm: Psalm 1

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

2 For you yourselves know, brothers, that our visit with you was not without result. 2 On the

contrary, after we had previously suffered, and we 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 men, 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 nursing mother 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

34 When the Pharisees heard that He had silenced the Sadducees, they came together. 35 And one of them, an expert in the law, asked a question to test Him: 36 "Teacher, which command in the law is the greatest?" 37 He said to him, "Love the Lord your God with all your heart, with all your soul, and with all your mind. 38 This is the greatest and most important command. 39 The second is like it: Love your neighbor as yourself. 40 All the Law and the Prophets depend on these two commands." 41 While the Pharisees were together, Jesus questioned them, 42 "What do you think about the Messiah? Whose Son is He?" "David's," they told Him. 43 He asked them, "How is it then that David, inspired by the Spirit, calls Him 'Lord': 44 The Lord declared to my Lord, 'Sit at My right hand until I put Your enemies under Your feet'?" 45 "If David calls Him 'Lord,' how then can the Messiah be his Son?" 46 No one was able to answer Him at all, and from that day no one dared to question Him anymore.

The Gospel of the Lord

Closing Prayer: On November 3 we celebrate the life of Richard Hooker Priest. Read from *A Great Cloud of Witnesses*.

In any list of Anglican theologians, Richard Hooker's name would stand high, if not first. He was born in 1553 at Heavitree, near Exeter, and was admitted in 1567 to Corpus Christi College, Oxford, of which he became a Fellow ten years later. After ordination and marriage in 1581, he held a living in Buckinghamshire. In 1586, he became Master of the Temple, in London. Later, he served country parishes in Boscombe, Salisbury, and Bishopsbourne near Canterbury.

A controversy with a noted Puritan led Hooker to prepare a comprehensive defense of the Reformation settlement under Queen Elizabeth I. This work, his masterpiece, was entitled *Laws of Ecclesiastical Polity*. Its philosophical base is Aristotelian, with a strong emphasis upon natural law eternally planted by God in creation. On this foundation, all positive laws of Church and State are grounded—from Scriptural revelation, ancient tradition, reason, and experience.

Book Five of the *Laws* is a massive defense of the Book of Common Prayer, directed primarily against Puritan detractors. Hooker's arguments are buttressed by enormous patristic learning, but the needs of the contemporary worshiper are paramount, and he draws effectively on his twenty-year experience of using the Book. Hooker's vast learning and the quality of his style reveal him to be a man of moderate, patient, and serene character.

Concerning the nature of the Church, Hooker wrote: "The Church is always a visible society of men; not an assembly, but a Society. For although the name of the Church be given unto Christian assemblies, although any multitude of Christian men congregated may be termed by the name of a Church, yet assemblies properly are rather things that belong to a Church. Men are assembled for performance of public actions; which actions being ended, the assembly dissolveth itself and is no longer in being, whereas the Church which was assembled doth no less continue afterwards than before."

Pope Clement VIII is reported to have said that Hooker's work "had in it such seeds of

eternity that it would abide until the last fire shall consume all learning.”

Let us pray: O God of truth and peace, you 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.**