

## **Twenty-fifth Sunday after Pentecost**

The Old Testament, Epistle and Gospel will be read from The Message

The Collect and Psalms will be read from The Episcopal Church Book of Common Prayer.

**The Collect:** Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

### **Track 1 Old Testament: Judges 4:1-7**

4 1-3 The People of Israel kept right on doing evil in God's sight. With Ehud dead, God sold them off to Jabin king of Canaan who ruled from Hazor. Sisera, who lived in Harosheth Haggoyim, was the commander of his army. The People of Israel cried out to God because he had cruelly oppressed them with his nine hundred iron chariots for twenty years.

4-5 Deborah was a prophet, the wife of Lappidoth. She was judge over Israel at that time. She held court under Deborah's Palm between Ramah and Bethel in the hills of Ephraim. The People of Israel went to her in matters of justice.

6-7 She sent for Barak son of Abinoam from Kedesh in Naphtali and said to him, "It has become clear that God, the God of Israel, commands you: Go to Mount Tabor and prepare for battle. Take ten companies of soldiers from Naphtali and Zebulun. I'll take care of getting Sisera, the leader of Jabin's army, to the Kishon River with all his chariots and troops. And I'll make sure you win the battle."

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

### **Track 1 Psalm: Psalm 123**

1 To you I lift up my eyes, \*  
to you enthroned in the heavens.

2 As the eyes of servants look to the hand of their masters, \*  
and the eyes of a maid to the hand of her mistress,  
3 So our eyes look to the Lord our God, \*  
until he show us his mercy.  
4 Have mercy upon us, O Lord, have mercy, \*  
for we have had more than enough of contempt,  
5 Too much of the scorn of the indolent rich, \*  
and of the derision of the proud.

## **Track 2 Old Testament: Zephaniah 1:7, 12-18**

“Quiet now!

Reverent silence before me, God, the Master!

Time’s up. My Judgment Day is near:

The Holy Day is all set, the invited guests made holy.

On Judgment Day,

I’ll search through every closet and alley in Jerusalem.

I’ll find and punish those who are sitting it out, fat and lazy,

amusing themselves and taking it easy,

Who think, ‘God doesn’t do anything, good or bad.

He isn’t involved, so neither are we.’

But just wait. They’ll lose everything they have,

money and house and land.

They’ll build a house and never move in.

They’ll plant vineyards and never taste the wine.

14-18 “The Great Judgment Day of God is almost here.

It’s countdown time: . . . seven, six, five, four . . .

Bitter and noisy cries on my Judgment Day,

even strong men screaming for help.

Judgment Day is payday—my anger paid out:

a day of distress and anguish,  
a day of catastrophic doom,  
a day of darkness at noon,  
a day of black storm clouds,  
a day of bloodcurdling war cries,  
as forts are assaulted,  
as defenses are smashed.  
I'll make things so bad they won't know what hit them.  
They'll walk around groping like the blind.  
They've sinned against God!  
Their blood will be poured out like old dishwater,  
their guts shoveled into slop buckets.  
Don't plan on buying your way out.  
Your money is worthless for this.  
This is the Day of God's Judgment—my wrath!  
I care about sin with fiery passion—  
A fire to burn up the corrupted world,  
a wildfire finish to the corrupting people.”  
**Hear what the Spirit is saying to God's People**

## **Track 2 Psalm: Psalm 90:1-8, (9-11), 12**

- 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.

7 For we consume away in your displeasure; \*

we are afraid because of your wrathful indignation.

8 Our iniquities you have set before you, \*

and our secret sins in the light of your countenance.

9 [When you are angry, all our days are gone; \*

we bring our years to an end like a sigh.

10 The span of our life is seventy years,

perhaps in strength even eighty; \*

yet the sum of them is but labor and sorrow,

for they pass away quickly and we are gone.

11 Who regards the power of your wrath? \*

who rightly fears your indignation?]

12 So teach us to number our days \*

that we may apply our hearts to wisdom.

### **Epistle: 1 Thessalonians 5:1-11**

5 1-3 I don't think, friends, that I need to deal with the question of when all this is going to happen. You know as well as I that the day of the Master's coming can't be posted on our calendars. He won't call ahead and make an appointment any more than a burglar would. About the time everybody's walking around complacently, congratulating each other —"We've sure got it made! Now we can take it easy!"—suddenly everything will fall apart. It's going to come as suddenly and inescapably as birth pangs to a pregnant woman.

4-8 But friends, you're not in the dark, so how could you be taken off guard by any of this? You're sons of Light, daughters of Day. We live under wide open skies and know where we stand. So let's not sleepwalk through life like those others. Let's keep our eyes open and be smart. People sleep at night and get drunk at night. But not us! Since we're creatures of Day, let's act like it. Walk out into the daylight sober, dressed up in faith, love, and the hope of salvation.

9-11 God didn't set us up for an angry rejection but for salvation by our Master, Jesus Christ. He died for us, a death that triggered life. Whether we're awake with the living or asleep with the dead, we're alive with him! So speak encouraging words to one another. Build up hope so you'll all be together in this, no one left out, no one left behind. I know you're already doing this; just keep on doing it.

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

#### **Gospel: Matthew 25:14-30**

14-18 "It's also like a man going off on an extended trip. He called his servants together and delegated responsibilities. To one he gave five thousand dollars, to another two thousand, to a third one thousand, depending on their abilities. Then he left. Right off, the first servant went to work and doubled his master's investment. The second did the same. But the man with the single thousand dug a hole and carefully buried his master's money.

19-21 "After a long absence, the master of those three servants came back and settled up with them. The one given five thousand dollars showed him how he had doubled his investment. His master commended him: 'Good work! You did your job well. From now on be my partner.'

22-23 "The servant with the two thousand showed how he also had doubled his master's investment. His master commended him: 'Good work! You did your job well. From now on be my partner.'

24-25 "The servant given one thousand said, 'Master, I know you have high standards and hate careless ways, that you demand the best and make no allowances for error. I was afraid I might disappoint you, so I found a good hiding place and secured your money. Here it is, safe and sound down to the last cent.'

26-27 "The master was furious. 'That's a terrible way to live! It's criminal to live cautiously like that! If you knew I was after the best, why did you do less than the least? The least you could have done would have been to invest the sum with the bankers, where at least I would have gotten a little interest.'

28-30 “Take the thousand and give it to the one who risked the most. And get rid of this “play-it-safe” who won’t go out on a limb. Throw him out into utter darkness.’

## **The Gospel of the Lord**

**Closing Prayer: On November 25 we celebrate the life of James Otis Sargent Huntington, Priest and Monk. Read from *A Great Cloud of Witnesses*.**

In the Rule for the Order of the Holy Cross, James Huntington wrote: “Holiness is the brightness of divine love, and love is never idle; it must accomplish great things.”

Commitment to active ministry rooted in the spiritual life was the guiding principle for the founder of the first permanent Episcopal monastic community for men in the United States.

James Otis Sargent Huntington was born in Boston in 1854. After graduation from Harvard, he studied theology at St. Andrew’s Divinity School in Syracuse, New York, and was ordained deacon and priest by his father, the first Bishop of Central New York. In 1880 and 1881, he ministered in a working-class congregation at Calvary Mission, Syracuse.

While attending a retreat at St. Clement’s Church, Philadelphia, Huntington received a call to the religious life. He considered joining the Society of St. John the Evangelist, which had by that time established a province in the United States, but he resolved to found an indigenous American community.

Huntington and two other priests began their common life at Holy Cross Mission on New York’s Lower East Side, ministering with the Sisters of St. John Baptist among poor immigrants. The taxing daily regimen of Eucharist, prayer, and long hours of pastoral work soon forced one priest to leave for reason of health. The other dropped out for lack of a vocation. Huntington went on alone; and on November 25, 1884, his life vow was received by Bishop Potter of New York.

As Huntington continued his work among the immigrants, with emphasis on helping young people, he became increasingly committed to the social witness of the Church. His early involvements in the single-tax movement and the labor union movement were instrumental in the eventual commitment of The Episcopal Church to social ministries.

The Order attracted vocations, and, as it grew in the ensuing years, the community moved, first to Maryland, and, in 1902, to West Park, New York, where it established the monastery which is its mother house. Huntington served as Superior on several occasions, continuing his energetic round of preaching, teaching, and spiritual counsel until his death on June 28, 1935.

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**Let us pray:** O loving God, by your grace your servant James Huntington gathered a community dedicated to love and discipline and devotion to the holy Cross of our Savior Jesus Christ: Send your blessing upon all who proclaim Christ crucified and move the hearts of many to look upon him and be saved; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**