

Fourteenth Sunday after Pentecost, Sept. 14

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: O God, because without you we are not able to please you mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Track 1 Old Testament: Jeremiah 4:11-12, 22-28

11 "At that time it will be said to this people and to Jerusalem, 'A searing wind blows from the barren heights in the wilderness on the way to my dear people. It comes not to winnow or to sift; 12 a wind too strong for this comes at my call. Now I will also pronounce judgments against them.'"

22 "For my people are fools;
they do not know me.
They are foolish children,
without understanding.
They are skilled in doing what is evil,
but they do not know how to do what is good."

23 I looked at the earth,
and it was formless and empty.

I looked to the heavens,
and their light was gone.

24 I looked at the mountains,
and they were quaking;
all the hills shook.

25 I looked, and there was no human being,
and all the birds of the sky had fled.

26 I looked, and the fertile field was a wilderness.

All its cities were torn down
because of the Lord
and his burning anger.

27 For this is what the Lord says:

“The whole land will be a desolation,
but I will not finish it off.

28 Because of this, the earth will mourn;
the skies above will grow dark.

I have spoken; I have planned,
and I will not relent or turn back from it.”

Hear what the Spirit is saying to God's people

Track 1 Psalm: Psalm 14

1 The fool has said in his heart, “There is no God.” *

All are corrupt and commit abominable acts;
there is none who does any good.

2 The Lord looks down from heaven upon us all, *

to see if there is any who is wise,
if there is one who seeks after God.

3 Every one has proved faithless;

all alike have turned bad; *

there is none who does good; no, not one.

4 Have they no knowledge, all those evildoers *

who eat up my people like bread
and do not call upon the Lord?

5 See how they tremble with fear, *

because God is in the company of the righteous.

6 Their aim is to confound the plans of the afflicted, *

but the Lord is their refuge.

7 Oh, that Israel’s deliverance would come out of Zion! *

when the Lord restores the fortunes of his people,

Jacob will rejoice and Israel be glad.

Track 2 Old Testament: Exodus 32:7-14

7 The Lord spoke to Moses: “Go down at once! For your people you brought up from the land of Egypt have acted corruptly. 8 They have quickly turned from the way I commanded them; they have made for themselves an image of a calf. They have bowed down to it, sacrificed to it, and said, ‘Israel, these are your gods, who brought you up from the land of Egypt.’” 9 The Lord also said to Moses, “I have seen this people, and they are indeed a stiff-necked people. 10 Now leave me alone, so that my anger can burn against them and I can destroy them. Then I will make you into a great nation.”

11 But Moses sought the favor of the Lord his God: “Lord, why does your anger burn against your people you brought out of the land of Egypt with great power and a strong hand? 12 Why should the Egyptians say, ‘He brought them out with an evil intent to kill them in the mountains and eliminate them from the face of the earth’? Turn from your fierce anger and relent concerning this disaster planned for your people. 13 Remember your servants Abraham, Isaac, and Israel—you swore to them by yourself and declared, ‘I will make your offspring as numerous as the stars of the sky and will give your offspring all this land that I have promised, and they will inherit it forever.’” 14 So the Lord relented concerning the disaster he had said he would bring on his people.

Hear what the Spirit is saying to God's people

Track 2 Psalm: Psalm 51:1-11

1 Have mercy on me, O God, according to your
loving-kindness; *

in your great compassion blot out my offenses.

2 Wash me through and through from my wickedness *
and cleanse me from my sin.

3 For I know my transgressions, *
and my sin is ever before me.

- 4 Against you only have I sinned *
and done what is evil in your sight.
- 5 And so you are justified when you speak *
and upright in your judgment.
- 6 Indeed, I have been wicked from my birth, *
a sinner from my mother's womb.
- 7 For behold, you look for truth deep within me, *
and will make me understand wisdom secretly.
- 8 Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed.
- 9 Make me hear of joy and gladness, *
that the body you have broken may rejoice.
- 10 Hide your face from my sins *
and blot out all my iniquities.
- 11 Create in me a clean heart, O God, *
and renew a right spirit within me.

Epistle: 1 Timothy 1:12-17

12 I give thanks to Christ Jesus our Lord who has strengthened me, because he considered me faithful, appointing me to the ministry— 13 even though I was formerly a blasphemer, a persecutor, and an arrogant man. But I received mercy because I acted out of ignorance in unbelief, 14 and the grace of our Lord overflowed, along with the faith and love that are in Christ Jesus. 15 This saying is trustworthy and deserving of full acceptance: "Christ Jesus came into the world to save sinners"—and I am the worst of them. 16 But I received mercy for this reason, so that in me, the worst of them, Christ Jesus might demonstrate his extraordinary patience as an example to those who would believe in him for eternal life. 17 Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

Hear what the Spirit is saying to God's people

Gospel: Luke 15:1-10

15 All the tax collectors and sinners were approaching to listen to him. 2 And the Pharisees and scribes were complaining, “This man welcomes sinners and eats with them.”

3 So he told them this parable: 4 “What man among you, who has a hundred sheep and loses one of them, does not leave the ninety-nine in the open field and go after the lost one until he finds it? 5 When he has found it, he joyfully puts it on his shoulders, 6 and coming home, he calls his friends and neighbors together, saying to them, ‘Rejoice with me, because I have found my lost sheep!’ 7 I tell you, in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who don’t need repentance.

8 “Or what woman who has ten silver coins, if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds it? 9 When she finds it, she calls her friends and neighbors together, saying, ‘Rejoice with me, because I have found the silver coin I lost!’ 10 I tell you, in the same way, there is joy in the presence of God’s angels over one sinner who repents.”

The Gospel of the Lord

On September 18 we remember the life of Edward Bouverie Pusey Priest. Read from A Great Cloud of Witnesses.

The revival of High Church teachings and practices in the Anglican Communion, known as the Oxford Movement, found its acknowledged leader in Edward Bouverie Pusey. Born near Oxford, August 22, 1800, Pusey spent all his scholarly life in that University as Regius Professor of Hebrew and as Canon of Christ Church. At the end of 1833, he joined John Keble and John Henry Newman in producing the Tracts for the Times, which gave the Oxford Movement its popular name of Tractarianism.

His most influential activity, however, was his preaching—catholic in content, evangelical in his zeal for souls. But to many of his more influential contemporaries, it seemed dangerously innovative. A sermon preached before the University in 1843 on “The Holy

Eucharist, a Comfort to the Penitent” was condemned without his being given an opportunity to defend it, and he himself was suspended from preaching for two years—a judgment he bore most patiently. His principles were thus brought before the public, and attention was drawn to the doctrine of the Real Presence of Christ in the Eucharist. From another University sermon, on “The Entire Absolution of the Penitent,” may be dated the revival of private confession in the Anglican Communion.

When Newman was received into the Roman Catholic Church in 1845, Pusey’s adherence to the Church of England kept many from following, and he defended them in their teachings and practices.

After the death of his wife in 1839, Pusey devoted much of his family fortune to the establishment of churches for the poor and much of his time and care to the establishment of sisterhoods. In 1845, he established the first Anglican sisterhood since the Reformation. It was at this community’s convent, Ascot Priory in Berkshire, that Pusey died on September 16, 1882. His body was brought back to Christ Church and buried in the cathedral nave. Pusey House, a house of studies founded after his death, perpetuates his name at Oxford. His own erudition and integrity gave stability to the Oxford Movement and won many to its principles.

Let us pray: Grant, O God, that in all time of our testing we may know your presence and obey your will; that, following the example of your servant Edward Bouverie Pusey, we may with integrity and courage accomplish what you give us to do, and endure what you give us to bear; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen**