

Wednesday, November 25

Morning Prayer

James Huntington

Opening Sentence: Pentecost

Grace to you and peace from God our Father and the Lord Jesus Christ. Philippians 1:2

Confession

Let us confess our sins against God and our neighbor.

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. Amen.

Invitatory

Lord, open our lips.

And our mouth shall proclaim your praise.
Glory to the Father, and to the Son, and to the Holy Spirit,
As it was in the beginning, is now, and will be for ever. Amen.

Alleluia. The Lord has shown forth his glory: Come let us adore him. Alleluia.

Venite Psalm 95:1-7

Come let us sing to the Lord; *
let us shout for joy to the Rock of our salvation.

Let us come before his presence with thanksgiving *
and raise a loud shout to him with psalms.

For the Lord is a great God, *
and a great King above all gods.

In his hand are the caverns of the earth, *
and the heights of the hills are his also.

The sea is his, for he made it, *
and his hands have molded the dry land.

Come, let us bow down, and bend the knee, *
and kneel before the Lord our Maker.

For he is our God,
and we are the people of his pasture and the sheep of his hand. *
Oh, that today you would hearken to his voice!

Antiphon

Alleluia. The Lord has shown forth his glory: Come let us adore him. Alleluia.

Psalm 119:145-176

Qoph Clamavi in toto corde meo

145
I call with my whole heart; *
answer me, O LORD, that I may keep your statutes.

146
I call to you;
oh, that you would save me! *
I will keep your decrees.

147
Early in the morning I cry out to you, *
for in your word is my trust.

148
My eyes are open in the night watches, *
that I may meditate upon your promise.

149
Hear my voice, O LORD, according to your loving-kindness; *
according to your judgments, give me life.

150
They draw near who in malice persecute me; *
they are very far from your law.

151
You, O LORD, are near at hand, *

and all your commandments are true.

152

Long have I known from your decrees *
that you have established them for ever.

Resh Vide humilitatem

153

Behold my affliction and deliver me, *
for I do not forget your law.

154

Plead my cause and redeem me; *
according to your promise, give me life.

155

Deliverance is far from the wicked, *
for they do not study your statutes.

156

Great is your compassion, O LORD; *
preserve my life, according to your judgments.

157

There are many who persecute and oppress me, *
yet I have not swerved from your decrees.

158

I look with loathing at the faithless, *
for they have not kept your word.

159

See how I love your commandments! *
O LORD, in your mercy, preserve me.

160

The heart of your word is truth; *
all your righteous judgments endure for evermore.

Shin Principes persecuti sunt

161

Rulers have persecuted me without a cause, *
but my heart stands in awe of your word.

162

I am as glad because of your promise *
as one who finds great spoils.

163

As for lies, I hate and abhor them, *

but your law is my love.

164

Seven times a day do I praise you, *
because of your righteous judgments.

165

Great peace have they who love your law; *
for them there is no stumbling block.

166

I have hoped for your salvation, O LORD, *
and have fulfilled your commandments.

167

I have kept your decrees *
and I have loved them deeply.

168

I have kept your commandments and decrees, *
for all my ways are before you.

Taw Appropinquet deprecatio

169

Let my cry come before you, O LORD; *
give me understanding, according to your word.

170

Let my supplication come before you; *
deliver me, according to your promise.

171

My lips shall pour forth your praise, *
when you teach me your statutes.

172

My tongue shall sing of your promise, *
for all your commandments are righteous.

173

Let your hand be ready to help me, *
for I have chosen your commandments.

174

I long for your salvation, O LORD, *
and your law is my delight.

175

Let me live, and I will praise you, *
and let your judgments help me.

176

I have gone astray like a sheep that is lost; *
search for your servant,

for I do not forget your commandments.

Gloria Patri

Glory to the Father, and to the Son, and to the Holy Spirit
as it was in the beginning, is now, and will be for ever. Amen.

Old Testament Lesson

Obadiah 1:15:21 (NRSV)

15 For the day of the LORD is near against all the nations.

As you have done, it shall be done to you;
your deeds shall return on your own head.

16 For as you have drunk on my holy mountain,
all the nations around you shall drink;
they shall drink and gulp down,
and shall be as though they had never been.

17 But on Mount Zion there shall be those that escape,
and it shall be holy;
and the house of Jacob shall take possession of those who dispossessed them.

18 The house of Jacob shall be a fire,
the house of Joseph a flame,
and the house of Esau stubble;
they shall burn them and consume them,
and there shall be no survivor of the house of Esau;
for the LORD has spoken.

19 Those of the Negeb shall possess Mount Esau,
and those of the Shephelah the land of the Philistines;
they shall possess the land of Ephraim and the land of Samaria,
and Benjamin shall possess Gilead.

20 The exiles of the Israelites who are in Halah
shall possess Phoenicia as far as Zarephath;
and the exiles of Jerusalem who are in Sepharad
shall possess the towns of the Negeb.

21 Those who have been saved shall go up to Mount Zion
to rule Mount Esau;
and the kingdom shall be the LORD's.

The Word of the Lord.

Thanks be to God.

Canticle 11 The Third Song of Isaiah
Surge, illumine Isaiah 60:1-3, 11a, 14c, 18-19

Arise, shine, for your light has come, *
and the glory of the Lord has dawned upon you.

For behold, darkness covers the land; *
deep gloom enshrouds the peoples.

But over you the Lord will rise, *
and his glory will appear upon you.

Nations will stream to your light, *
and kings to the brightness of your dawning.

Your gates will always be open; *
by day or night they will never be shut.

They will call you, The City of the Lord, *
The Zion of the Holy One of Israel.

Violence will no more be heard in your land, *
ruin or destruction within your borders.

You will call your walls, Salvation, *
and all your portals, Praise.

The sun will no more be your light by day; *
by night you will not need the brightness of the moon.

The Lord will be your everlasting light, *
and your God will be your glory.

Glory to the Father, and to the Son, and to the Holy Spirit
as it was in the beginning, is now, and will be for ever. Amen.

New Testament Lesson

1 Peter 2:1-10 (NRSV)

1 Rid yourselves, therefore, of all malice, and all guile, insincerity, envy, and all slander. 2 Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation- 3 if indeed you have tasted that the Lord is good.

4 Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and 5 like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. 6 For it stands in scripture:

"See, I am laying in Zion a stone,
a cornerstone chosen and precious;
and whoever believes in him will not be put to shame."

7 To you then who believe, he is precious; but for those who do not believe,

"The stone that the builders rejected
has become the very head of the corner,"

8 and
"A stone that makes them stumble,
and a rock that makes them fall."
They stumble because they disobey the word, as they were destined to do.

9 But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light.

10 Once you were not a people,
but now you are God's people;
once you had not received mercy,
but now you have received mercy.

The Word of the Lord.

Thanks be to God.

Gospel

Matthew 19:23-30 (NRSV)

23 Then Jesus said to his disciples, "Truly I tell you, it will be hard for a rich person to enter the kingdom of heaven. 24 Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." 25 When the disciples heard this, they were greatly astounded and said, "Then who can be saved?" 26 But Jesus looked at them and said, "For mortals it is impossible, but for God all things are possible."

27 Then Peter said in reply, "Look, we have left everything and followed you. What then will we have?"

28 Jesus said to them, "Truly I tell you, at the renewal of all things, when the Son of Man is seated on the throne of his glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. 29 And everyone who has left houses or brothers or sisters or father or mother or children or fields, for my name's sake, will receive a hundredfold, and will inherit eternal life. 30 But

many who are first will be last, and the last will be first.

The Word of the Lord.

Thanks be to God.

Canticle 16 The Song of Zechariah

Luke 1:68-79

Blessed be the Lord, the God of Israel;*
he has come to his people and set them free.

He has raised up for us a mighty savior,*
born of the house of his servant David.
Through his holy prophets he promised of old,

that he would save us from our enemies,*
from the hands of all who hate us.

he promised to show mercy to our fathers*
and to remember his holy covenant.

This was the oath he swore to our father Abraham,*
to set us free from the hands of our enemies,

Free to worship him without fear,*
holy and righteous in his sight
all the days of our life.

You, my child, shall be called the prophet of the Most High,*
for you will go before the Lord to prepare his way,

To give his people knowledge of salvation*
by the forgiveness of their sins.

In the tender compassion of our God*
the dawn from on high shall break upon us,

To shine on those who dwell in darkness and the shadow of death,*
and to guide our feet into the way of peace.

Glory to the Father, and to the Son, and to the Holy Spirit
as it was in the beginning, is now, and will be for ever. Amen.

James Huntington, 25 November 1935

James Huntington was born in Boston in 1854, studied at Harvard and at St Andrew's Divinity School in Syracuse, was ordained to the priesthood around 1880, and served a working-class congregation. After a few years, he felt called to found a monastic order for priests of the Episcopal Church, and with two companions he began working among poor immigrants on New York's Lower East Side. After a slow start, he with others became the Order of the Holy Cross, which now has a monastery in West Park, New York, and priests involved in parish work and social work scattered elsewhere. Huntington was Superior of the order for several non-consecutive terms, but devoted himself chiefly to preaching, teaching, and counselling until his death on 28 June 1935. Since this is the feast of Irenaeus of Lyons, he is commemorated on the anniversary of the receiving of his monastic vows by the Bishop of New York on 25 November 1884.

In the course of his work, he became involved in the labor-union movement and the land-tax movement. The latter of these may require some explanation. (Those who have no interest in proposals for social reform may wish to skip to the closing prayer.)

Henry George, author of *Progress and Poverty*, argued that, while some forms of wealth are produced by human activity, and are rightly the property of the producers (or those who have obtained them by voluntary exchange from the previous owners), land and natural resources are bestowed by God on the human race, and that every one of the N inhabitants of the earth has a claim to $1/N$ th of the coal beds, $1/N$ th of the oil wells, $1/N$ th of the mines, and $1/N$ th of the fertile soil. God wills a society where everyone may sit in peace under his own vine and his own fig tree.

The Law of Moses undertook to implement this by making the ownership of land hereditary, with a man's land divided among his sons (or, in the absence of sons, his daughters), and prohibiting the permanent sale of land. (See Leviticus 25:13-17,23.) The most a man might do with his land is sell the use of it until the next Jubilee year, when all debts were cancelled and all land returned to its hereditary owner.

Henry George's proposed implementation is to tax all land at about 99.99% of its rental value, leaving the owner of record enough to cover his bookkeeping expenses. The resulting revenues would be divided equally among the natural owners of the land, viz. the people of the country, with everyone receiving a dividend check regularly for the use of his share of the earth (here I am anticipating what I think George would have suggested if he had written in the 1990's rather than the 1870's).

This procedure would have the effect of making the sale price of a piece of land, not including the price of buildings and other improvements on it, practically zero. The cost of being a landholder would be, not the original sale price, but the tax, equivalent to rent. A man who chose to hold his "fair share," or $1/N$ th

of all the land, would pay a land tax about equal to his dividend check, and so would break even. By $1/N$ th of the land is meant land with a value equal to $1/N$ th of the value of all the land in the country. Naturally, an acre in the business district of a great city would be worth as much as many square miles in the open country. Some would prefer to hold more than one N 'th of the land and pay for the privilege. Some would prefer to hold less land, or no land at all, and get a small annual check representing the dividend on their inheritance from their father Adam.

Note that, at least for the able-bodied, this solves the problem of poverty at a stroke. If the total land and total labor of the world are enough to feed and clothe the existing population, then $1/N$ th of the land and $1/N$ th of the labor are enough to feed and clothe $1/N$ th of the population. A family of 4 occupying $4/N$ ths of the land (which is what their dividend checks will enable them to pay the tax on) will find that their labor applied to that land is enough to enable them to feed and clothe themselves. Of course, they may prefer to apply their labor elsewhere more profitably, but the situation from which we start is one in which everyone has his own plot of ground from which to wrest a living by the strength of his own back, and any deviation from this is the result of voluntary exchanges agreed to by the parties directly involved, who judge themselves to be better off as the result of the exchanges.

Some readers may think this a very radical proposal. In fact, it is extremely conservative, in the sense of being in agreement with historic ideas about land ownership as opposed to ownership of, say, tools or vehicles or gold or domestic animals or other movables. The laws of English-speaking countries uniformly distinguish between real property (land) and personal property (everything else). In this context, "real" is not the opposite of "imaginary." It is a form of the word "royal," and means that the ultimate owner of the land is the king, as symbol of the people. Note that the law does not recognize "landowners." The term is "landholders." The concept of eminent domain is that the landholder may be forced to surrender his landholdings to the government for a public purpose. Historically, eminent domain does not apply to property other than land, although complications arise when there are buildings on the land that is being seized.

I will mention in passing that the proposals of Henry George have attracted support from persons as diverse as Felix Morley, Aldous Huxley, Woodrow Wilson, Helen Keller, Winston Churchill, Leo Tolstoy, William F Buckley Jr, and Sun Yat-sen.

The immediate concrete proposal favored by most Georgists today is that cities shall tax land within their boundaries at a higher rate than they tax buildings and other improvements on the land. (In case anyone is about to ask, "How can we possibly distinguish between the value of the land and the value of the buildings on it?" let me assure you that real estate assessors do it all the time. It is standard practice to make the two assessments separately, and a high fraction of land in the business district of a large city will be owned by a different person from the owner of the building on it.) Many cities have moved to a system of taxing the land more heavily than the buildings on it, and most have been pleased with the results, finding that landholders are more likely to use their land productively -- to their own benefit and that of the public -- if their taxes do not automatically go up when they improve their land by constructing or maintaining buildings on it. Since I do not intend here to present a treatise on economics -- merely to mention for those not already familiar with it an idea important in the history of Western

thought -- I will not elaborate, but refer the interested reader to George's book and to the publications of the Lvt (Land Value Tax) Society.

I repeat, this is not an argument for a political or economic proposal, but simply background material on the founder of a religious order. You did not expect me to tell you that James Huntington was a disciple of Henry George and leave you wondering who Henry George was, did you?

written by James Kiefer

Prayer

O loving God, by whose 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.

Apostles' Creed

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

The Lord's Prayer

Our Father, who art in heaven,

hallowed be thy Name,
thy kingdom come,
thy will be done, on earth as it is in
heaven.

Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass
against us.

And lead us not into temptation,
but deliver us from evil.

For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Suffrages A

Show us your mercy, O Lord;

And grant us your salvation.

Clothe your ministers with righteousness;

Let your people sing with joy.

Give peace, O Lord, in all the world;

For only in you can we live in safety.

Lord, keep this nation under your care;

And guide us in the way of justice and truth.

Let your way be known upon earth;

Your saving health among all nations.

Let not the needy, O Lord, be forgotten;

Nor the hope of the poor be taken away.

Create in us clean hearts, O God;

And sustain us with your Holy Spirit.

Collect of the Day: Pentecost, proper 29

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

A Collect for Peace

O God, the author of peace and lover of concord, to know you is eternal life and to serve you is perfect freedom: Defend us, your humble servants, in all assaults of our enemies; that we, surely trusting in your defense, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. Amen.

For Mission

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you; bring the nations into your fold; pour out your Spirit upon all flesh, and hasten the coming of your kingdom; through Jesus Christ our Lord. Amen.

World Cycle of Prayer

We pray for the people of Slovakia.

[Slovakia, Heart of Europe](#)

Ecumenical Cycle of Prayer

We pray for our sisters and brothers, members of the Canadian Chinese Alliance Church Association.

[The Canadian Chinese Alliance Church Association](#)

For Peace

Eternal God, in whose perfect kingdom no sword is drawn but the sword of righteousness, no strength known but the strength of love: So mightily spread abroad your Spirit, that all peoples may be gathered under the banner of the Prince of Peace, as children of one Father; to whom be dominion and glory, now

and for ever. Amen.

For our Country

Almighty God, who has given us this good land for our heritage: We humbly beseech you that we may always prove ourselves a people mindful of your favor and glad to do your will. Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way. Defend our liberties, and fashion us into one united people. Endue with the spirit of wisdom those to whom in your Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to your law, we may show forth your praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in you to fail; all which we ask through Jesus Christ our Lord. Amen.

For the President of the United States and all in Civil Authority

O Lord our Governor, whose glory is in all the world: We commend this nation to your merciful care, that, being guided by your Providence, we may dwell secure in your peace. Grant to the President of the United States, the Governor of this State (or, Commonwealth), and to all in authority, wisdom and strength to know and to do your will. Fill them with the love of truth and righteousness, and make them ever mindful of their calling to serve this people in your fear; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, world without end. Amen.

A Prayer Attributed to St. Francis

Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love.

For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.

General Thanksgiving

Almighty God, Father of all mercies, we your unworthy servants give you humble thanks for all your goodness and loving-kindness to us and to all whom you have made. We bless you for our creation, preservation, and all the blessings of this life; but above all for your immeasurable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we pray, give us such an awareness of your mercies, that with truly thankful hearts we may show

forth your praise, not only with our lips, but in our lives, by giving up our selves to your service, and by walking before you in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory throughout all ages. Amen.

A Prayer of St. Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. Amen.

Benediction

Let us bless the Lord. Alleluia. Alleluia.

Thanks be to God. Alleluia. Alleluia.

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever. Amen. Ephesians 3:20,21