

Thursday, October 1  
Morning Prayer  
Remigius of Rheims

Opening Sentence: Pentecost

I was glad when they said to me, "Let us go to the house of the Lord." Psalm 122:1

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 mercy of the Lord is everlasting: Come let us adore him. Alleluia.

Jubilate

Be joyful in the Lord, all you lands;  
serve the Lord with gladness  
and come before his presence with a song.

Know this: The Lord himself is God;  
he himself has made us, and we are his;  
we are his people and the sheep of his pasture.

Enter his gates with thanksgiving;  
go into his courts with praise;  
give thanks to him and call upon his Name.

For the Lord is good;  
his mercy is everlasting;  
and his faithfulness endures from age to age.

Antiphon

Alleluia. The mercy of the Lord is everlasting: Come let us adore him. Alleluia.

Psalm 105

Part I *Confitemini Domino*

1  
Give thanks to the LORD and call upon his Name; \*  
make known his deeds among the peoples.

2  
Sing to him, sing praises to him, \*  
and speak of all his marvelous works.

3  
Glory in his holy Name; \*  
let the hearts of those who seek the LORD rejoice.

4  
Search for the LORD and his strength; \*  
continually seek his face.

5  
Remember the marvels he has done, \*  
his wonders and the judgments of his mouth,

6  
O offspring of Abraham his servant, \*  
O children of Jacob his chosen.

7  
He is the LORD our God; \*  
his judgments prevail in all the world.

8  
He has always been mindful of his covenant, \*  
the promise he made for a thousand generations:

9

The covenant he made with Abraham, \*  
the oath that he swore to Issac,

10

Which he established as a statute for Jacob, \*  
an everlasting covenant for Israel,

11

Saying, "To you will I give the land of Canaan \*  
to be your allotted inheritance."

12

When they were few in number, \*  
of little account, and sojourners in the land,

13

Wandering from nation to nation \*  
and from one kingdom to another,

14

He let no one oppress them \*  
and rebuked kings for their sake,

15

Saying, "Do not touch my anointed \*  
and do my prophets no harm."

16

Then he called for a famine in the land \*  
and destroyed the supply of bread.

17

He sent a man before them, \*  
Joseph, who was sold as a slave.

18

They bruised his feet in fetters; \*  
his neck they put in an iron collar.

19

Until his prediction came to pass, \*  
the word of the LORD tested him.

20

The king sent and released him; \*  
the ruler of the peoples set him free.

21

He set him as a master over his household, \*  
as a ruler over all his possessions,

22

To instruct his princes according to his will \*  
and to teach his elders wisdom.

## 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

### 2 Kings 18:28-37 (NRSV)

28 Then the Rabshakeh stood and called out in a loud voice in the language of Judah, "Hear the word of the great king, the king of Assyria! 29 Thus says the king: 'Do not let Hezekiah deceive you, for he will not be able to deliver you out of my hand. 30 Do not let Hezekiah make you rely on the LORD by saying, The LORD will surely deliver us, and this city will not be given into the hand of the king of Assyria.' 31 Do not listen to Hezekiah; for thus says the king of Assyria: 'Make your peace with me and come out to me; then every one of you will eat from your own vine and your own fig tree, and drink water from your own cistern, 32 until I come and take you away to a land like your own land, a land of grain and wine, a land of bread and vineyards, a land of olive oil and honey, that you may live and not die. Do not listen to Hezekiah when he misleads you by saying, The LORD will deliver us. 33 Has any of the gods of the nations ever delivered its land out of the hand of the king of Assyria? 34 Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? Have they delivered Samaria out of my hand? 35 Who among all the gods of the countries have delivered their countries out of my hand, that the LORD should deliver Jerusalem out of my hand?' "

36 But the people were silent and answered him not a word, for the king's command was, "Do not answer him." 37 Then Eliakim son of Hilkiah, who was in charge of the palace, and Shebna the secretary, and Joah son of Asaph, the recorder, came to Hezekiah with their clothes torn and told him the words of the Rabshakeh.

The Word of the Lord.

Thanks be to God.

### Canticle 8 The Song of Moses

Cantemus Domino Exodus 15:1-6, 11-13, 17-18

I will sing to the Lord, for he is lofty and uplifted; \*  
the horse and its rider has he hurled into the sea.

The Lord is my strength and my refuge; \*  
the Lord has become my Savior.

This is my God and I will praise him, \*  
the God of my people and I will exalt him.

The Lord is a mighty warrior; \*  
Yahweh is his Name.

The chariots of Pharaoh and his army has he hurled into the sea  
the finest of those who bear armor have been drowned in the Red Sea.

The fathomless deep has overwhelmed them; \*  
they sank into the depths like a stone.

Your right hand, O Lord, is glorious in might; \*  
your right hand, O Lord, has overthrown the enemy.

Who can be compared with you, O Lord, among the gods? \*  
who is like you, glorious in holiness,  
awesome in renown, and worker of wonders?

You stretched forth your right hand; \*  
the earth swallowed them up.

With your constant love you led the people you redeemed; \*  
with your might you brought them in safety to your holy dwelling.

You will bring them in and plant them \*  
on the mount of your possession,

The resting-place you have made for yourself, O Lord, \*  
the sanctuary, O Lord, that your hand has established.

The Lord shall reign \*  
for ever and for ever.

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 Corinthians 9:1-15 (NRSV)

1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? 2 If I am not an apostle to others, at least I am to you; for you are the seal of my apostleship in the

Lord.

3 This is my defense to those who would examine me. 4 Do we not have the right to our food and drink? 5 Do we not have the right to be accompanied by a believing wife, as do the other apostles and the brothers of the Lord and Cephas? 6 Or is it only Barnabas and I who have no right to refrain from working for a living? 7 Who at any time pays the expenses for doing military service? Who plants a vineyard and does not eat any of its fruit? Or who tends a flock and does not get any of its milk? 8 Do I say this on human authority? Does not the law also say the same? 9 For it is written in the law of Moses, "You shall not muzzle an ox while it is treading out the grain." Is it for oxen that God is concerned? 10 Or does he not speak entirely for our sake? It was indeed written for our sake, for whoever plows should plow in hope and whoever threshes should thresh in hope of a share in the crop. 11 If we have sown spiritual good among you, is it too much if we reap your material benefits? 12 If others share this rightful claim on you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ. 13 Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in what is sacrificed on the altar? 14 In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel. 15 But I have made no use of any of these rights, nor am I writing this so that they may be applied in my case. Indeed, I would rather die than that-no one will deprive me of my ground for boasting!

The Word of the Lord.

Thanks be to God.

Gospel

Matthew 7:22-29 (NRSV)

22 On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?' 23 Then I will declare to them, 'I never knew you; go away from me, you evildoers.' 24 "Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. 25 The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock. 26 And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. 27 The rain fell, and the floods came, and the winds blew and beat against that house, and it fell-and great was its fall!" 28 Now when Jesus had finished saying these things, the crowds were astounded at his teaching, 29 for he taught them as one having authority, and not as their scribes.

The Word of the Lord.

Thanks be to God.

Canticle 20 Glory to God  
Gloria in excelsis

Glory to God in the highest,  
and peace to his people on earth.  
Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.  
Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world:  
have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer.  
For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.

Remigius of Rheims, *1 October 530*

A 1987 motion picture, *The Big Easy* (a nickname for the city of New Orleans), and a 1996 television series of the same name based on it, have as the male lead a Cajun police detective named Remy McSwaine. In the first episode of the series (I am not sure of the film) we are informed that "Remy" is short for "Remington." I fear that this shows that the scriptwriters have not troubled to research Cajun culture. Remi is one of the three great national saints of France (the others are Denis (Dionysius) of Paris and Joan of Arc, or Joan the Maid (Jeanne la Pucelle)), and it is thoroughly natural for a Cajun to be named Remi. How is that for a topical introduction?

[Note: A Cajun (rhymes with "raging") is an Acadian. In 1755, the British, having taken Eastern Canada from the French in a war, expelled the French settlers from the maritime region called Acadia because they were expected to side with France in the next Anglo-French war. Many of them settled in southern Louisiana, where their descendants remain an identifiable group, a majority in many areas, with its own language, music, cuisine, and culture. They have been immortalized for American schoolchildren in Henry Wadsworth Longfellow's poem "Evangeline: a tale of Acadia." This is the one that begins,

This is the forest primeval; the murmuring pines and the hemlocks,  
bearded with moss, and in garments green, indistinct in the twilight,  
stand like Druids of old, with voices sad and prophetic,

stand like harpers hoar, with beards that rest on their bosoms.

It is the standard example for critics who maintain that the meter of Virgil's Aeneid is not suited to English verse. Present-day Cajuns, by repute at least, are a somewhat less sedate lot than Longfellow's heroes.]

Remi (Latin Remigius) was born about 438 and became bishop of Rheims about 460, at the remarkably young age of 22. (Both he and the city were named for his tribe, the Remi.) In his time, the Roman Empire and the Christian church were jointly faced with a serious practical problem -- the barbarian invasions. A series of droughts in central Asia had driven its inhabitants out in all directions in search of more livable territory. This brought the Goths, for example, across the Danube in the early 300's. Now the Emperor Constantine had died in 337, and during his lifetime the Church had debated the question of whether the Logos, the Word who was made flesh for our salvation in the person of Jesus of Nazareth, was (as Arius taught) the first and greatest of the beings created by God, but nevertheless not eternal, and not God; or was (as Athanasius taught) fully God, co-eternal and co-equal with the Father. At the Council of Nicea in 325, the Athanasian position had been endorsed by an overwhelming majority of the bishops assembled from throughout the Christian world. But the Arians refused to accept the decision, and there were attempts to re-negotiate and find a compromise that would make everyone happy. Then Constantine died, and his Empire was divided among his sons, with Constantius Emperor of the East, and eventually of the whole Empire. And Constantius was an Arian, and made a serious attempt to stamp out the Athanasian position by banishing its leaders and pressuring churches into electing or accepting Arian bishops. During his reign, missionaries, led by one Bishop Ulfilas, were sent to convert the Goths. And naturally, Ulfilas was an Arian. He preached with great vigor and eloquence among the Goths, and translated the Bible into their language (omitting, we are told, the wars of the Hebrews, on the grounds that the Goths were quite warlike enough without further encouragement). In fact, the portions of his translation that have survived are the only material we have in the Gothic language, and as such are highly valued by students of the history of languages. So the Goths became Arian Christians, and so did the Vandals. And these two highly warlike peoples were most of the time either making war on the settled peoples of the Empire or hiring out as mercenaries to defend the borders of the Empire from the next wave of invaders. You may remember that Ambrose, bishop of Milan (died 397, remembered 7 December), was commanded by the Empress Mother to hand over a church for the use of her soldiers, who were Goths and Arians, and that Ambrose refused, and filled the church with members of his congregation, who sang hymns composed by Ambrose for the occasion, and the soldiers did not attack. You may also remember that when Augustine lay on his deathbed in his town of Hippo in North Africa (near Carthage or modern Tunis), the city was under attack by Vandal troops, who had come into Africa out of Spain, and who captured and vandalized (that is where we get the term) the cities of North Africa, and Sicily and Sardinia and Corsica (which they made into bases for piracy) and the southern part of Italy. Long after Arianism had died out elsewhere, it was the religion of the Goths and Vandals and related peoples, and being an Arian was the mark of a good Army man.

Now a new people appeared on the scene, a pagan warrior tribe called the Franks. In the late 400's, they were led by a chief called Clovis, a pagan but married to a Christian wife, Clotilda. His wife and Bishop Remi (remember him?) spoke to him about the Christian faith, but he showed no particular signs of

interest until one day when he was fighting a battle against the Alemanni, and was badly outnumbered and apparently about to lose the battle. He took a vow that if he won, he would turn Christian. The tide of battle turned, and he won. Two years later, he kept his vow and was baptized by Remi at Rheims on Christmas Day, 496, together with about 3000 of his followers. (Rheims became the traditional and "proper" place for a French king to be crowned, as we learn from the story of Joan of Arc. It remained so until the French Revolution.) Now Clovis was converted to the Athanasian (or orthodox, or catholic) faith rather than the Arian, and this fact changed the religious history of Europe. The clergy he brought to his court were catholic, and when the Franks as a whole became Christians, which did not happen overnight, they became catholic Christians, meaning in this context that they were Athanasian rather than Arian, and accepted the belief that it was God himself, and not a particularly prominent angel, who came down from heaven and suffered for our salvation. During the preceding century, the Arians had had a near-monopoly on military power, and now this was no longer true. The conversion of the Franks brought about the conversion of the Visigoths, and eventually (about 300 years later) the empire of Charlemagne and the beginning of the recovery of Western Europe from the earlier collapse of government and of city life under the impact of plague, lead poisoning, currency inflation, confiscatory taxation, multiple invasions, and the assorted troubles of the Dark Ages.

As noted above, Clot(h)ilda, a Christian princess of Burgundy, married the pagan Clovis, King of the Franks, thus preparing the way for his baptism by Remi in 496, and for the conversion of the Franks. Their great-granddaughter, Bertha, married the pagan Ethelbert, King of Kent, thus preparing the way for his baptism by Augustine of Canterbury in 601, and for the eventual conversion of southeast England. Bertha and Ethelbert's daughter, Ethelburga, married the pagan Edwin, King of Northumbria, thereby preparing the way for his baptism by Paulinus in 627, and for the eventual conversion of many in the North of England.

written by James Kiefer

## Prayer

O God, who by the teaching of your faithful servant and bishop Remigius [and the loving influence and example of your handmaid Clotilda] turned the nation of the Franks from vain idolatry to the worship of you, the true and living God, in the fullness of the catholic faith; Grant that we who glory in the name of Christian may show forth our faith in worthy deeds; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, 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 21

O God, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

A Collect for the Renewal of Life

O God, the King eternal, who divides the day from the night and turns the shadow of death into the morning: Drive far from us all wrong desires, incline our hearts to keep your law, and guide our feet into the way of peace; that, having done your will with cheerfulness while it was day, we may, when night comes, rejoice to give you thanks; through Jesus Christ our Lord. Amen.

For Mission

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone

might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name. Amen.

### World Cycle of Prayer

We pray for the people of Liechtenstein.

### Liechtenstein News

### Ecumenical Cycle of Prayer

We pray for our sisters and brothers, members of the Church of Sweden.

### The Church of Sweden

### For Peace Among Nations

Almighty God our heavenly Father, guide the nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the kingdom of our Lord and Savior Jesus Christ. Amen.

### For Those in the Armed Forces of Our Country

Almighty God, we commend to your gracious care and keeping all the men and women of our armed forces at home and abroad. Defend them day by day with your heavenly grace; strengthen them in their trials and temptations; give them courage to face the perils which beset them; and grant them a sense of your abiding presence wherever they may be; through Jesus Christ our Lord. Amen.

### For the Conservation of Natural Resources

Almighty God, in giving us dominion over things on earth, you made us fellow workers in your creation: Give us wisdom and reverence so to use the resources of nature, that no one may suffer from our abuse of them, and that generations yet to come may continue to praise you for your bounty; through Jesus Christ our Lord. Amen.

### A Prayer of Self-Dedication

Almighty and eternal God, so draw our hearts to you, so guide our minds, so fill our imaginations, so control our wills, that we may be wholly yours, utterly dedicated unto you; and then use us, we pray you, as you will, and always to your glory and the welfare of your people; through our Lord and Savior Jesus

Christ. 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.

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit.  
Amen. *Romans 15:13*