

St Francis Episcopal Church, San Jose, CA
Morning Prayer, Tuesday, July 27, 2021
Commemoration of William Reed Huntington
Priest, 1909

When 2 people are reading: READER 1: Plain Text *Reader 2: Italics* **Both: Bold**

You are invited to begin the service by lighting a candle.

People may spend their whole lives climbing the ladder of success only to find, once they reach the top, that the ladder is leaning against the wrong wall.¹ *Thomas Merton*

O Lord God, we have no idea where we are going. We do not see the road ahead of us. We cannot know for certain where it will end. Nor do we really know ourselves, and the fact that we think that we are following Your Will does not mean that we are actually doing so. But we believe that the desire to please You does in fact please You. And we hope we have that desire in all that we are doing.²

O Lord, open our lips
and our mouth shall proclaim your praise.

God is love. Whoever lives in love lives in God, and God in them. *1 John 4:16*
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.

The night has passed, and the day lies open before us; let us pray with one heart and mind. As we rejoice in the gift of this new day, so may the light of your presence, O God, set our hearts on fire with love for you; now and forever. **Amen.**

Psalm 133

1 Oh, how good and pleasant it is, when brethren live together in unity!

2 *It is like fine oil upon the head that runs down upon the beard,*

3 Upon the beard of Aaron, and runs down upon the collar of his robe.

4 *It is like the dew of Hermon that falls upon the hills of Zion.*

5 For there the Lord has ordained the blessing: life for evermore.

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 ver. Amen.

¹ https://www.azquotes.com/author/10004-Thomas_Merton

² Based on a prayer by Thomas Merton.

A reading from Joel

¹² *Yet even now, says the Lord,
return to me with all your heart,
with fasting, with weeping, and with mourning;*

¹³ *rend your hearts and not your clothing.*

*Return to the Lord, your God,
for he is gracious and merciful,
slow to anger, and abounding in steadfast love,
and relents from punishing.*

¹⁴ *Who knows whether he will not turn and relent,
and leave a blessing behind him,
a grain-offering and a drink-offering
for the Lord, your God?*

¹⁵ *Blow the trumpet in Zion;
sanctify a fast;*

call a solemn assembly;

¹⁶ *gather the people.*

*Sanctify the congregation;
assemble the aged;*

*gather the children,
even infants at the breast.*

*Let the bridegroom leave his room,
and the bride her canopy.*

¹⁷ *Between the vestibule and the altar
let the priests, the ministers of the Lord, weep.*

*Let them say, 'Spare your people, O Lord,
and do not make your heritage a mockery,
a byword among the nations.*

*Why should it be said among the peoples,
'Where is their God?'*

The Word of the Lord.

Thanks be to God

**Wisdom freed from a nation of oppressors a holy people and a blameless race;
She entered the soul of a servant of the Lord, withstood dread rulers with
wonders and signs.**

**To the saints she gave the reward of their labors, and led them by a marvelous
way;**

She was their shelter by day and a blaze of stars by night.

She brought them across the Red Sea, she led them through mighty waters;

**But their enemies she swallowed in the waves and spewed them out from the
depths of the abyss.**

**And then, Lord, the righteous sang hymns to your Name, and praised with one voice your protecting hand;
For Wisdom opened the mouths of the mute, and gave speech to the tongues of a newborn people.
Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be forever. Amen.**

A reading from the Gospel of John

20 'I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, ²¹that they may all be one. As you, Father, are in me and I am in you, may they also be in us,²² so that the world may believe that you have sent me. ²²The glory that you have given me I have given them, so that they may be one, as we are one, ²³I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.

²⁴Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

25 'Righteous Father, the world does not know you, but I know you; and these know that you have sent me. ²⁶I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them.'

The Word of the Lord

Thanks be to God.

Strike up the instruments, a song to my God with timbrels, chant to the Lord with cymbals;

Sing to him a new song, exalt and acclaim his name.

A new hymn I will sing to my God. O Lord, great are you and glorious, wonderful in power and unsurpassable.

Let your every creature serve you; for you spoke, and they were made, You sent forth your spirit, and they were created; no one can resist your word.

The mountains to their bases, and the seas, are shaken; the rocks, like wax, melt before your glance.

But to those who fear you, you are very merciful.

Judith 16:1,13-15

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.

The 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 Prayers

Save your people, Lord, and bless your inheritance;
Govern and uphold them, now and always.
Day by day we bless you;
We praise your Name for ever.
Lord, keep us from all sin today;
Have mercy on us, Lord, have mercy.
Lord, show us your love and mercy;
For we put our trust in you.
In you, Lord, is our hope;
And we shall never hope in vain.

O Lord our God, we thank you for instilling in the heart of your servant William Reed Huntington a fervent love for your Church and its mission in the world; and we pray that, with unflagging faith in your promises, we may make known to all people your blessed gift of eternal life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Let us pray to our kind and merciful God that his love for us may animate all we do and that our love may become contagious. Let us say:
Lord, make us instruments of your love.

- That the Church, the People of God, may never cease to proclaim by its teaching, life and liturgy that love of God and neighbor is the heart of the gospel and that people are God's gift to us, let us pray:
Lord, make us instruments of your love.

- That people may not lose their hearts in today's economic systems of profit, efficiency, production and competition, but that they may keep giving first place to human relationships of friendship and respect, let us pray:

Lord, make us instruments of your love.

- That we may have room in our hearts and homes for refugees and strangers, that we may learn to share our goods and ourselves with the little people loved by God - the poor and the lonely and those who suffer, let us pray:

Lord, make us instruments of your love.

- That those who don't know how to forgive, those who have not experienced much happiness in life or whose longings have not been fulfilled may encounter a bit of God's goodness in our attention and care, let us pray:

Lord, make us instruments of your love.

- That in our Christian communities we may uplift one another rather than tear down, accept each other with trust and affection, forgive one another from the heart and go forward together in hope and love, let us pray:

Lord, make us instruments of your love.

Our gentle God, help us to love you and one another with your measure, that is, without measure, in Christ Jesus our Lord. *Amen.*

Ever present God, you called us to be in relationship with one another and promised to dwell wherever two or three are gathered. In our community, we are many different people; we come from many different places, have many different cultures. Open our hearts that we may be bold in finding the riches of inclusion and the treasures of diversity among us. We pray in faith. *Amen.*³

Give us, O God, the vision which can see Your love in the world in spite of human failure.

Give us the faith to trust Your goodness in spite of our ignorance and weakness.

Give us the knowledge that we may continue to pray with understanding hearts.

And show us what each one of us can do to set forward the coming of the day of universal peace. *Amen.*⁴

For all those who have fallen victim to hatred and inhumanity, for those loved ones who are left behind to mourn, for the souls of those whose hearts are cold, Lord, hear our prayer.

For the children who are being born into this world of conflict and violence, for women and mothers who suffer needlessly, Lord, hear our prayer.

For all those who have been forced into unemployment, who long to return to work, for all those who struggle to support their families, Lord, hear our prayer.

For the soldiers who are misguided in thinking that their bullets will bring about peace,

³ <https://www.xavier.edu/jesuitresource/online-resources/prayer-index/justice-prayers>

⁴ Frank Borman. Prayer from Apollo 8.

<https://www.xavier.edu/jesuitresource/online-resources/prayer-index/justice-prayers>

for those who feel called to conscientiously object to military orders, Lord, hear our prayer.

For the children who cry in their beds at night and wonder "what have I done?"
For the mothers and fathers who must try to explain the unexplainable, Lord, hear our prayer.

For all the children who have died before their time, for the soldiers who allow their uniform to strip them of their humanity, for the healers who are denied the opportunity to use their gifts, Lord, hear our prayer.

For the redemption of souls of both victim and perpetrator, for those who commit themselves to the forgiveness of sins, Lord, hear our prayer. Amen.⁵

The Lord bless us, and preserve us from all evil, and keep us in eternal life. **Amen.**
Let us bless the Lord. **Thanks be to God.**

WILLIAM REED HUNTINGTON

PRIEST (27 JULY 1909)

W R Huntington, although never a bishop, had more influence on the Episcopal Church than most bishops. He was born in Lowell, Massachusetts, in 1838, the son of a physician, studied at Harvard, and was ordained a priest in 1862. In each of the thirteen General Conventions (held every three years, in years that have a remainder of 2 when divided by 3) of the Episcopal Church that met between 1870 and his death, he was a member, and indeed the most prominent member, of the House of Deputies. In 1871 he moved for the restoration of the ancient Order of Deaconesses, which was finally officially authorized in 1889. His parish became a center for the training of deaconesses. Huntington's was the chief voice calling for a [revision of the Book of Common Prayer](#) (completed in 1892), and his the greatest single influence on the process of revision. The prayers he wrote for it include the following, used during Holy Week and on Fridays.



Almighty God, whose dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same thy Son Jesus Christ our Lord.

⁵ Author unknown. <https://www.xavier.edu/jesuitresource/online-resources/prayer-index/justice-prayers>

In his book [*The Church Idea*](#) (1870), Huntington undertook to discuss the basis of Christian unity, and he formulated the Chicago-Lambeth Quadrilateral, a statement adopted first by the House of Bishops of the Episcopal Church in 1886 and then, with slight modifications, by the Bishops of the world-wide Anglican Communion assembled at Lambeth in 1888. The statement set forth four principles which Anglicans regard as essential, and offer as a basis for discussion of union with other Christian bodies.

[See the [1979 US Book of Common Prayer, p. 876-7](#), for this statement.] *Note: this link is to a document in Adobe Acrobat (PDF) format.*

A personal observation: The reader will notice that the four points of the Lambeth Quadrilateral: Scriptures, Creeds, Sacraments, and Ministry, correspond roughly to the points listed in Acts 2:41f, where Luke speaks of those who received the Gospel as it was preached on Pentecost.

So those who received his word were baptized, and there were added that day about three thousand souls.

And they continued steadfast in the apostles' doctrine and fellowship, and in the breaking of bread, and in the prayers.

These early Christians were in the apostles' doctrine. That is, they believed what the apostles taught about the Resurrection of Jesus, and about His victory on our behalf over the power of sin and death. That is to say, they believed the doctrine summarized in the Creeds.

[For background articles on the Apostles' and Nicene Creeds, consult the web at <http://elvis.rowan.edu/~kilroy/CHRISTIA/library/subject-index.htm#CREEDS>.]

They were in the apostles' fellowship. That is, they did not seek to serve God as unattached individuals, nor did they form groups of persons of like minds with their own in whose company they might worship. They joined themselves to the existing band of believers, whose nucleus was the apostles. That is, they were united by participation in the ministry of the apostles and those whom the apostles deputized to carry on their work.

They participated in the breaking of bread. That is, they were regular participants in the Sacrament of the Lord's Supper. (That they had received the Sacrament of Holy Baptism has already been specified.)

They participated in the prayers. As far back as our records go, Christian services of worship have consisted principally of two things: (1) the reading of the Holy Scriptures and preaching based on them, accompanied by prayer, and (2) the celebration of the Lord's Supper. The pattern was set by Our risen Lord at Emmaus (Luke 24:13-35), when He first opened the Scriptures to His companions, and then "was known to them in the breaking of bread." The former part, the prayers and readings and sermons, would often be referred to simply as "the prayers."

End of personal observation.

Despite his involvement in the national affairs of the Church, Huntington was foremost a parish priest, for 21 years (1862-1883) at All Saints' Church in Worcester, Massachusetts, and for 26 years (1883-1909) at Grace Church, New York City. He died 26 July 1909.

by James Kiefer

Note: We have online the text of a short book written by William Reed Huntington on the [history of the Book of Common Prayer](#). An extended version is online at [archive.org](#). Several other texts are online thanks to the [Anglican History Project](#).

<http://satucket.com/lectionary/WRHuntington.htm>