

Morning Prayer

Friday, November 25



Opening Sentence

The hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. *John 4:23*

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.*

Versicle and Response

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 forever. Amen. Alleluia.

Antiphon

The mercy of the Lord is everlasting:

Come let us adore him.

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

Psalm 140

Eripe me, Domine

¹Deliver me, O Lord, from evildoers;*
protect me from the violent,
²Who devise evil in their hearts*
and stir up strife all day long.
³They have sharpened their tongues like a serpent;*
adder s poison is under their lips.
⁴Keep me, O Lord, from the hands of the wicked;*
protect me from the violent,
who are determined to trip me up.
⁵The proud have hidden a snare for me
and stretched out a net of cords;*
they have set traps for me along the path.
⁶I have said to the Lord, You are my God;*
listen, O Lord, to my supplication.
⁷O Lord God, the strength of my salvation,*
you have covered my head in the day of battle.
⁸Do not grant the desires of the wicked, O Lord,*
Nor let their evil plans prosper.
⁹Let not those who surround me lift up their heads;*
let the evil of their lips overwhelm them.
¹⁰Let hot burning coals fall upon them;*
let them be cast into the mire, never to rise up again.
¹¹A slanderer shall not be established on the earth,*
and evil shall hunt down the lawless.
¹²I know that the Lord will maintain the cause of the poor*
and render justice to the needy.
¹³Surely, the righteous will give thanks to your Name,*
and the upright shall continue in your sight.

Psalm 142

Voce mea ad Dominum

¹I cry to the Lord with my voice;*
to the Lord I make loud supplication.
²I pour out my complaint before him*
and tell him all my trouble.
³When my spirit languishes within me, you know my path;*
in the way wherein I walk they have hidden a trap for me.
⁴I look to my right hand and find no one who knows me;*
I have no place to flee to, and no one cares for me.
⁵I cry out to you, O Lord;*

I say, You are my refuge,
my portion in the land of the living.
⁶Listen to my cry for help, for I have been brought very low;*
save me from those who pursue me,
for they are too strong for me.
⁷Bring me out of prison, that I may give thanks to your Name;*
when you have dealt bountifully with me,
the righteous will gather around me.

Gloria Patri

Glory be to the Father, and to the Son,
and to the Holy Ghost:
as it was in the beginning, is now,
and ever shall be.
World without end. Amen. *Amen.*

The First Lesson

A reading from the book of Zechariah 14:1-11

¹See, a day is coming for the Lord, when the plunder taken from you will be divided in your midst. ²For I will gather all the nations against Jerusalem to battle, and the city shall be taken, and the houses looted and the women raped; half the city shall go into exile, but the rest of the people shall not be cut off from the city. ³Then the Lord will go forth and fight against those nations as when he fights on a day of battle. ⁴On that day his feet shall stand on the Mount of Olives, which lies before Jerusalem on the east; and the Mount of Olives shall be split in two from east to west by a very wide valley; so that one half of the Mount shall withdraw northward, and the other half southward. ⁵And you shall flee by the valley of the Lord's mountain, for the valley between the mountains shall reach to Azal; and you shall flee as you fled from the earthquake in the days of King Uzziah of Judah. Then the Lord my God will come, and all the holy ones with him. ⁶On that day there shall not be either cold or frost. ⁷And there shall be continuous day (it is known to the Lord), not day and not night, for at evening time there shall be light.

⁸On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea; it shall continue in summer as in winter. ⁹And the Lord will become king over all the earth; on that day the Lord will be one and his name one. ¹⁰The whole land shall be turned into a plain from Geba to Rimmon south of Jerusalem. But Jerusalem shall remain aloft on its site from the Gate of Benjamin to the place of the former gate, to the Corner Gate, and from the Tower of Hananel to the king's wine presses. ¹¹And it shall be inhabited, for never again shall it be doomed to destruction; Jerusalem shall abide in security.

The Word of the Lord.

Thanks be to God.

Psalm 10 The Second Song of Isaiah *Quaerite Dominum*

Isaiah 55:6-1

Seek the Lord while he wills to be found; *
call upon him when he draws near.
Let the wicked forsake their ways *
and the evil ones their thoughts;
And let them turn to the Lord, and he will have compassion, *
and to our God, for he will richly pardon.

For my thoughts are not your thoughts, *
nor your ways my ways, says the Lord.
For as the heavens are higher than the earth, *
so are my ways higher than your ways,
and my thoughts than your thoughts.
For as rain and snow fall from the heavens *
and return not again, but water the earth,
Bringing forth life and giving growth, *
seed for sowing and bread for eating,
So is my word that goes forth from my mouth; *
it will not return to me empty;
But it will accomplish that which I have purposed, *
and prosper in that for which I sent it.
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.*

The Second Lesson

A reading from the book of Romans 15:7-13

⁷Welcome one another, therefore, just as Christ has welcomed you, for the glory of God. ⁸For I tell you that Christ has become a servant of the circumcised-on behalf of the truth of God in order that he might confirm the promises given to the patriarchs, ⁹and in order that the Gentiles might glorify God for his mercy. As it is written, "Therefore I will confess you among the Gentiles, and sing praises to your name"; ¹⁰and again he says, "Rejoice, O Gentiles, with his people"; ¹¹and again, "Praise the Lord, all you Gentiles, and let all the peoples praise him"; ¹²and again Isaiah says, "The root of Jesse shall come, the one who rises to rule the Gentiles; in him the Gentiles shall hope."

¹³May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

The Word of the Lord.

Thanks be to God.

Psalm 18 A Song to the Lamb *Dignus es*

Revelation 4:11; 5:9-10, 13

Splendor and honor and kingly power *
are yours by right, O Lord our God,
For you created everything that is, *
and by your will they were created and have their being;
And yours by right, O Lamb that was slain, *
for with your blood you have redeemed for God,
From every family, language, people, and nation, *
a kingdom of priests to serve our God.
And so, to him who sits upon the throne, *
and to Christ the Lamb,
Be worship and praise, dominion and splendor, *
forever and forevermore.

The Gospel

The Gospel according to Luke 19:28-40

²⁸After he had said this, he went on ahead, going up to Jerusalem. ²⁹When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, ³⁰saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. ³¹If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" ³²So those who were sent departed and found it as he had told them. ³³As they were untying the colt, its owners asked them, "Why are you untying the colt?" ³⁴They said, "The Lord needs it." ³⁵Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. ³⁶As he rode along, people kept spreading their cloaks on the road. ³⁷As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, ³⁸saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" ³⁹Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." ⁴⁰He answered, "I tell you, if these were silent, the stones would shout out."

The Word of the Lord.

Thanks be to God.

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

The Lord be with you.

And also with you.

Let us pray.

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,
forever and ever. *Amen.*

The Suffrages

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 forever.
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.

A Collect for Fridays

Almighty God, whose most 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 Jesus Christ your Son our Lord. *Amen.*

A Collect 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.*

Collect of Commemoration

Preserve your people, O God, from discouragement in the face of adversity, as you did your servant James Huntington, knowing that when you have begun a good work you will bring it to completion. Through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, forever and ever. *Amen.*

Trinity Cycle of Prayer

Barbara Rutan

Let us pray now for our own needs and those of others.

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.

Thanks be to God.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen. 2 Corinthians 13:14*

The Commemoration

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 date is the feast of Irenaeus of Lyons, Huntington 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 from the previous owners by voluntary gift or exchange), 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 their own vine and their own fig tree.

The Law of Moses undertook to implement this by making the ownership of land hereditary, with a person's land divided among sons (or, in the absence of sons, daughters), and prohibiting the permanent sale of land. (See Leviticus 25:13-17,23.) The most a person might do with their land is sell the use of it until the next Jubilee year, an amnesty declared once every 50 years, 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 their bookkeeping expenses. The resulting revenues would be divided equally among the natural owners of the land, that is, the people of the country, with everyone receiving a dividend check regularly for the use of their 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 person who chose to hold their "fair share," or $1/N$ th of all the land, would pay a land tax about

equal to their dividend check, and so would break even. By 1/Nth of the land is meant land with a value equal to 1/Nth 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/Nth of the land and 1/Nth of the labor are enough to feed and clothe 1/Nth of the population. A family of 4 occupying 4/Nths 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 their own plot of ground from which to wrest a living by the strength of their 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 monarch, as symbol of the people. Note that English-derived law does not recognize "landowners." The term is "landholders." The concept of eminent domain is that the landholder may be forced to surrender their 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. To the Five Nobel Prizes authorized by Alfred Nobel himself there has been added a sixth, in Economics, and the Henry George Foundation claims eight of the Economics Laureates as supporters, in whole or in part, of the proposals of Henry George (Paul Samuelson, 1970; Milton Friedman, 1976; Herbert A. Simon, 1978; James Tobin, 1981; Franco Modigliani, 1985; James M. Buchanan, 1986; Robert M. Solow, 1987; William S. Vickrey, 1996).

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 parcel of land in the business district of a large city very often has a different owner from the building on it.) Many cities have moved to a system of taxing land more heavily than improvements, 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.

An advantage of this proposal in the eyes of many is that it is a Fabian proposal, "evolution, not revolution," that it is incremental and reversible. If a city or other jurisdiction does not like the results of a two-level tax system, it can repeal the arrangement or reduce the difference in levels with no great upheaval. It is not like some other proposals of the form,

"Distribute all wealth justly, and make me absolute dictator of the world so that I can supervise the distribution, and if it doesn't work, I promise to resign." The problem is that absolute dictators seldom resign.

For those who wish to inquire further, I recommend reading the book *Progress and Poverty*, by Henry George. It is available from the [Robert Schalkenbach Foundation](#) or from your local bookstore or library. It should be on every list of Great Books of the Western World, or of books that every educated person is assumed to have read. Ask for their catalog, and make a similar request of the [Henry George Foundation](#).

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?