

Sermon

June 28, 2026

The Fifth Sunday after Pentecost:

Proper 8



The Holy Eucharist:

**The Liturgy for the Proclamation
of the Word of God
and Celebration of the
Holy Communion**

Gloria Dei Episcopal Church

Palenville, New York 12463

The Rev. John E. Miller. Priest-in-Charge

Kathie F. Miller, Organist

The Liturgy of the Word

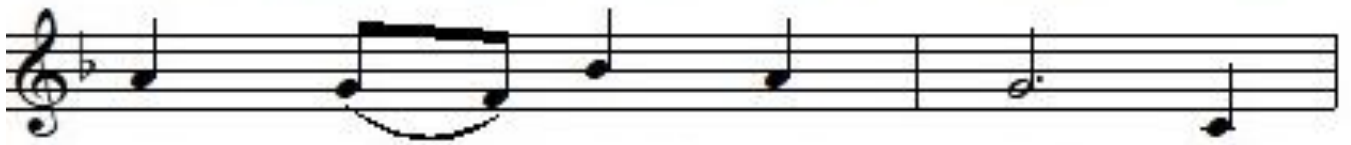
Blessed are you, holy and living One.
You come to your people and set them free.

Collect for Purity

Hymn of Praise:



- | | | | | | | | |
|----|---|--------|-------|-------|-------|--------|------|
| 1. | O | praise | the | gra - | cious | power | that |
| 2. | O | praise | per - | sis - | tent | truth | that |
| 3. | O | praise | in - | clu - | sive | love | en - |
| 4. | O | praise | the | tide | of | grace | that |
| 5. | O | praise | the | word | of | faith | that |
| 6. | O | praise | the | liv - | ing | Christ | with |



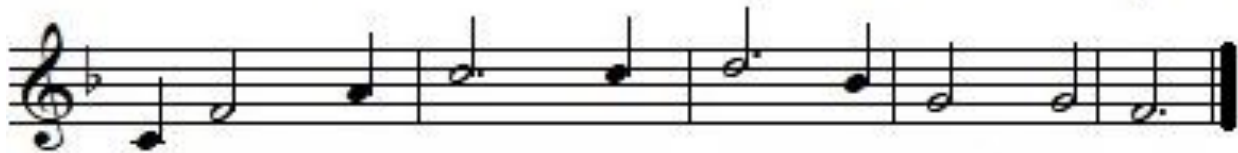
- | | | | | | | |
|----|---------|--------|--------|-------|--------|------|
| 1. | tum - | bles | walls | of | fear | and |
| 2. | o - | pens | fist - | ed | minds | and |
| 3. | - cir - | cling | ev - | ery | race, | ob - |
| 4. | laps | at | ev - | ery | shore | with |
| 5. | claims | us | as | God's | own, | a |
| 6. | faith's | bright | song - | ful | voice! | An - |



- | | | | | | | | | |
|----|----------|-------|-------|-------|-------|------|---------|-----|
| 1. | gath - | ers | in | one | house | of | faith | all |
| 2. | eas - | es | from | their | anx - | ious | clutch | the |
| 3. | - li - | vi - | ous | to | gen - | der, | wealth, | to |
| 4. | vi - | sions | of | a | world | at | peace, | no |
| 5. | liv - | ing | tem - | ple | built | on | Christ, | our |
| 6. | - nounce | the | gos - | pel | to | the | world | and |



1. strang - ers far and near:
2. pre - jud - ice that blinds.
3. so - cial rank or place.
4. long - er bled by war.
5. rock and cor - ner - stone.
6. with these words re - joice.



we praise you, Christ! Your cross has made us one.

Collect of the Day

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

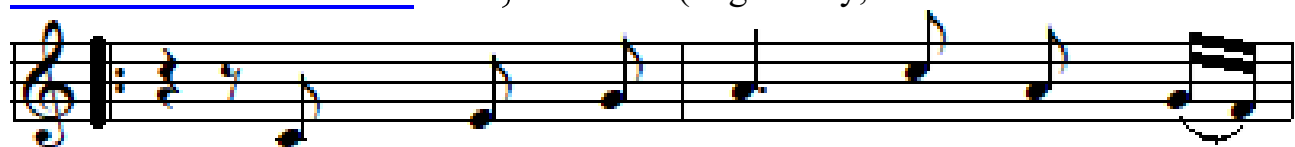
A Reading from the Book of the Prophet Jeremiah:

Then the prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and all the people who were standing in the house of the LORD; and the prophet Jeremiah said, “Amen! May the LORD do so; may the LORD fulfill the words that you have prophesied, and bring back to this place from Babylon the vessels of the house of the LORD, and all the exiles. But listen now to this word that I speak in your hearing and in the hearing of all the people. The prophets who preceded you and me from ancient times prophesied war, famine, and pestilence against many countries and great kingdoms.

As for the prophet who prophesies peace, when the word of that prophet comes true, then it will be known that the LORD has truly sent the prophet.”

The word of the Lord. *Thanks be to God.*

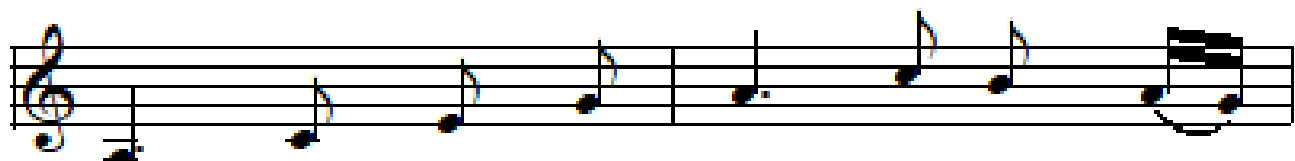
[Gradual Psalm 89:1-4, 15-18](#) (Organ only, other words flashed on screen)



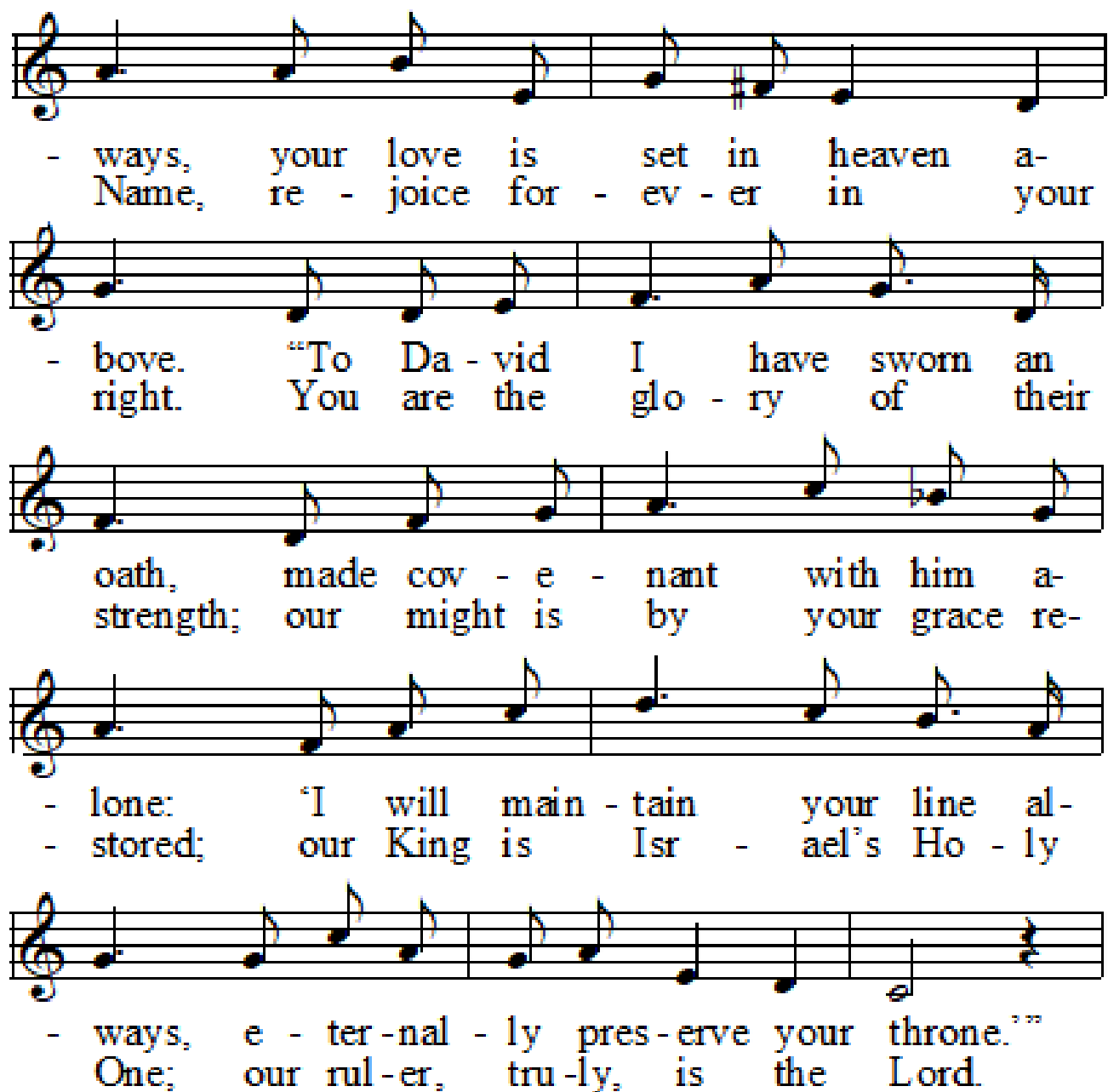
1. From age to age I will pro-
2. How blest are those who shout your



- claim your faith, for - ev - er sing your
praise! They walk as al - ways in your



love; your faith - ful - ness en - dures al -
light; They glo - ry dai - ly in your



- ways, your love is set in heaven a-
Name, re - joice for - ev - er in your

- bove. "To Da - vid I have sworn an
right. You are the glo - ry of their

oath, made cov - e - nant with him a-
strength; our might is by your grace re-

- lone: 'I will main - tain your line al-
- stored; our King is Isr - ael's Ho - ly

- ways, e - ter - nal - ly pres - erve your throne.'"
One; our rul - er, tru - ly, is the Lord.

This is the song of the people of God. *Thanks be to God.*

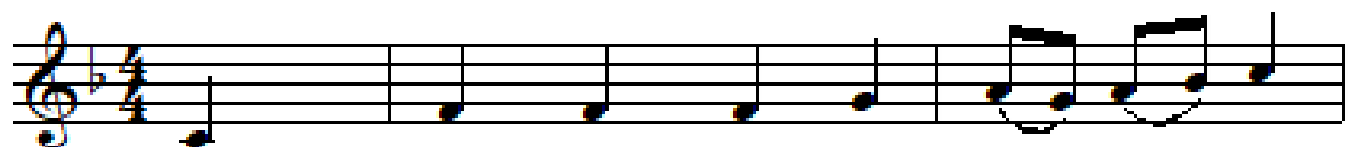
A reading from St. Paul's Epistle to the Church in Rome:

Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace. What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?

But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. Hear what the Spirit is saying to the Churches.

Thanks be to God.

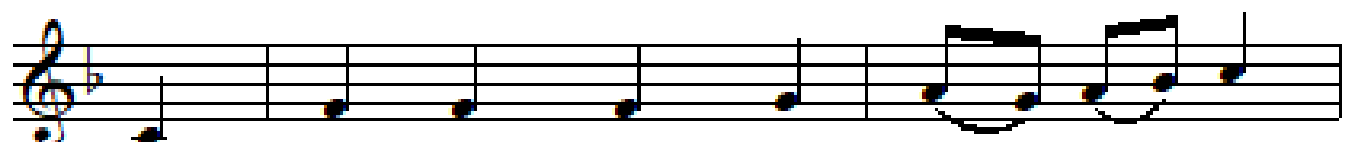
Sequence Hymn:



1. Blessed be the God of Is - ra - el,
2. With pro - mised mer - cy will God still
3. My child, as pro - phet of the Lord



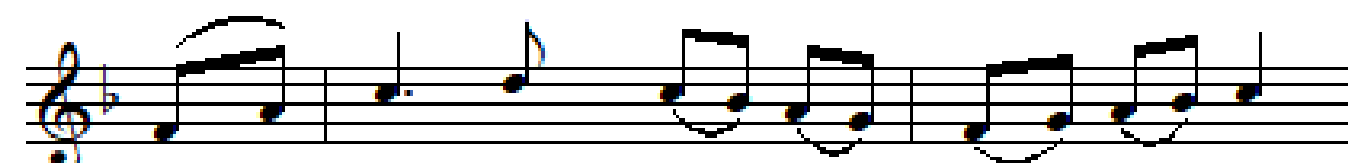
1. who comes to set us free
2. the co - ve - nant re - call,
3. you will pre - pare the way,



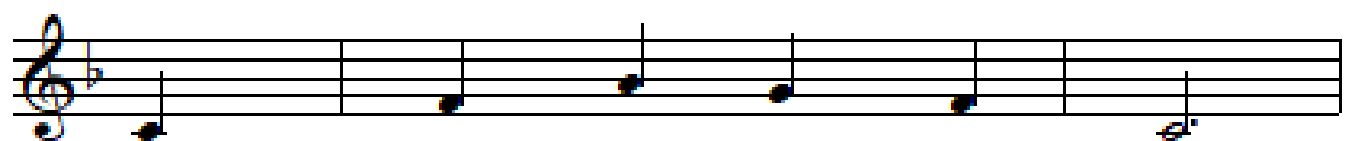
1. and rais - es up new hope for us:
2. the oath once sworn to Ab - ra - ham,
3. to tell God's peo - ple they are saved



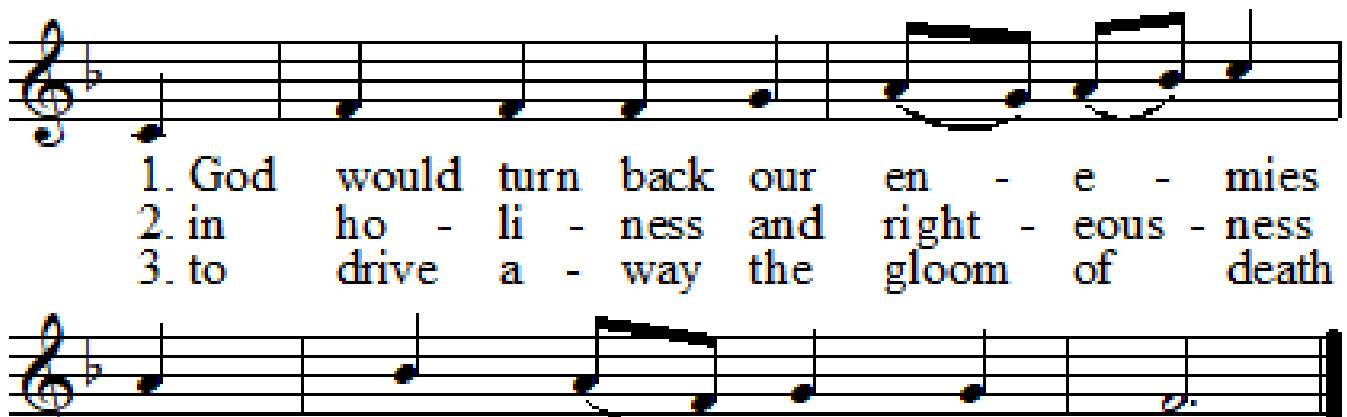
1. a Branch from Da - vid's tree.
2. from foes to save us all;
3. from sin's e - ter - nal sway.



1. So have the pro - phets long de - clared
2. that we might wor - ship with - out fear
3. Then shall God's mer - cy from on high



1. that with a migh - ty arm
2. and of - fer lives of praise,
3. shine forth and nev - er cease



1. God would turn back our en - e - mies
 2. in ho - li - ness and right - eous - ness
 3. to drive a - way the gloom of death

1. and all who wish us harm.
 2. to serve God all our days.
 3. and lead us in - to peace.

The Holy Gospel of our Savior Jesus Christ
 according to St. Matthew: ***Glory to you, Lord Christ.***

"Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple--truly I tell you, none of these will lose their reward."

The Gospel of the Lord. ***Praise to you, Lord Christ.***

The Sermon

Terrifying Word, life-giving Word, sanctifying Word,
send your Spirit to equip and inspire us,
and make your grace-filled hospitality
the center of our lives. +

For the last three weeks we have been reading and reflecting on the tenth chapter of Matthew's Gospel, in which Jesus has been preparing his disciples for mission.

He has called together the twelve disciples, whom Matthew lists by name. He has bestowed upon them power over evil spirits and over every disease and sickness, power to restore wholeness wherever they encounter broken bodies, broken minds, broken lives. They are to proclaim that the Kingdom of Heaven is close at hand.

He has told them to travel light, to concentrate on Israel, at least for the time being, and to depend on the hospitality of those to whom they are sent to provide the necessities of life along the way. If they are not received in a place, they are to move on to the next, shaking the dust of the unreceptive town from their feet.

He has told them to expect opposition. The Reign of God is not something that will be received as Good News by those in power, or by those who live in fear of them. They will be arrested and dragged before the representatives of empire, both secular and religious. The Spirit of the Father will be present to give them the words with which they will respond.

Discord will create tension and alienation in families.

Everyone will hate you because of me, Jesus tells them. But their trials will be nothing more nor less than a share in the trials of him whose disciples they are.

Do not be afraid of the opposition. There is nothing hidden that will not be revealed. God has numbered the very hairs on your head. To seek personal fulfillment by this world's values is to court disappointment. Those who would find their life on their own will lose it.

But those who lose their life—who invest their life in the kingdom values that seek and serve Christ in every person, who invest themselves in the pursuit of peace, and justice with compassion,—they will find life.

The disciples are to identify with Jesus. And by identifying with Jesus they are identifying with God. They are identifying with the prophetic justice and righteousness that are part and parcel of the values that God wants us to live by. The cup of water looks ahead to Matthew 25, where Jesus will explicitly take to himself the identity of the least, the last, and the lost.

As Jesus sends his disciples off, we find ourselves looking ahead to next week's semiquincentennial Fourth of July weekend. This and Thanksgiving Day are the only secular holidays for which liturgical Propers are provided in the Church's Calendar, and though Independence Day does not take precedence over the numbered proper, I have been known to take that liberty.

As Jesus has sent his disciples off to proclaim the Good News, so are we sent out into the various environments in which we live and move and have our being. To call to discipleship is a call to leaven those various environments with God's love.

The political philosophy on which this country was founded, the idea that government derives its legitimate power from the consent of the governed, means that when we talk about, or pray for, “those who bear the authority of government in this and every land,” we’re talking about ourselves, at least as far as this land is concerned. As for other lands, our underlying political philosophy calls on us to monitor the degree to which our government interferes in the affairs of other nations, and to what aims and purposes, advocating and voting accordingly.

There is a sharp divide in American Christianity over what it means to follow Jesus in the political and social arena. For some, following Jesus means maintaining standards of purity, and insisting that others comply with those same standards. God has been thought, more often than not, to be heavily invested in the status quo—especially when those who interpret the will of God to a culture are themselves heavily invested in the status quo. Issues that belong in the realm of personal stewardship become the subject of strident voices of condemnation masquerading as prophecy.

That kind of discipleship Jesus actively and consistently opposed.

From the time of Elijah and Micah and Jeremiah and Amos, of Jesus and the Apostolic Church, to the time of the Founding Fathers, down to our own time, God has dispatched prophetic voices, calling us back into the original vision of who and what we were meant to be, individually as disciples and as citizens; corporately as the Body of Christ, as a nation, and as the world community, that we might reflect anew the image of God, and work to build a just society reflecting the reign of God. And we need to listen to them.

Our God is a God of steadfast love, with a fervent passion for “liberty and justice for *all*.” A God who knows that we stray from the way of truth and love, forgives us, and guides us back onto the right path.

As we prepare to commit ourselves to the God of loving-kindness at Baptism, we “renounce the evil forces of this world which corrupt and destroy the creatures of God.” We promise, in fact, to “*persevere* in resisting evil [in all forms and at all levels] and, “whenever you fall into sin [whether as individuals, or as a Church, or as a society] to repent and return to the Lord.”

We commit ourselves to “seek and serve Christ in all persons.” That is our orientation, as disciples of our Lord Jesus Christ, to our fellow human beings, in Jerusalem, in Judea and Samaria, and to the ends of the earth. Those who are like us and those who differ from us. Those who love us and those who hate us. Including those we count as enemies—Jesus was quite clear about that. From that perspective we will naturally “strive for justice and peace among all people, and respect the dignity of every human being.”

We will exercise responsible stewardship over all that we are and all that we have, whether we consider that it is to God, or to future generations, that the Creation ultimately belongs. And therein, I think, lies the key to understanding the demands of Christian discipleship on our behavior as citizens. I believe that, if we are exercising faithful discipleship as followers of our Lord, Jesus Christ, then we will, at the same time, be exercising responsible citizenship. I would further assert that any disciple who finds this not to be the case, needs to reassess their orientation toward one or both roles.

For Moses and the prophets of Israel sought to create a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, and promote the general welfare of God's people.

Throughout the Scriptures God claims the poor as God's own special possession, and demands that they be treated with justice and compassion. Especially widows and orphans; there's also specific mention of aliens.

Jesus was dedicated to the proposition that all people are equal in the sight of God, equal in worth and equal in dignity, equally entitled as birthright to life, liberty, and the pursuit of happiness.

God calls us, as God's disciples, to work, and to pray and to give in pursuit of those goals of love and respect, of justice and peace, to which our society also solicits our devotion as engaged and informed citizens. To that end, he has placed the Holy Spirit in our hearts, to guide and empower us for God's service, and for the service of humanity and the common good, as disciples and as citizens.

The Nicene Creed

We believe in one God, the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made, of one Being with the Father.
Through him all things were made.

For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen

Prayers of the People

The Leader and People pray responsively

In peace, we pray to you, Lord God.

Silence

For all people in their daily life and work;
***For our families, friends, and neighbors,
and for those who are alone.***

For this community, the nation, and the world;
For all who work for justice, freedom, and peace.

For the just and proper use of your creation;
***For the victims of hunger, fear, injustice,
and oppression.***

For all who are in danger, sorrow,
or any kind of trouble;
***For those who minister to the sick,
the friendless, and the needy.***

For the peace and unity of the Church of God;
***For all who proclaim the Gospel,
and all who seek the Truth.***

For Sean, our Presiding Bishop, and Jeremiah,
our Bishop; and all bishops and other ministers;
For all who serve God in his Church.

For the special needs and concerns of this congregation.

Hear us, Lord; ***For your mercy is great.***

We thank you, Lord, for all the blessings of this life.

We will exalt you, O God our King;

And praise your Name for ever and ever.

We pray for all who have died,

that they may have a place in your eternal kingdom.

Lord, let your loving-kindness be upon them;

Who put their trust in you.

The Presider completes the Prayers with a Collect:

Lord God Almighty, you have made all the peoples of the earth for your glory, to serve you in freedom and in peace: Give to the people of our country a zeal for justice and the strength of forbearance, that we may use our liberty in accordance with your gracious will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Confession of Sin

In a dark and disfigured world
we have not held out the light of life:
Lord, have mercy. ***Lord, have mercy.***

In a hungry and despairing world
we have failed to share our bread:
Christ, have mercy. ***Christ, have mercy.***

In a cold and loveless world
we have kept the love of God to ourselves:
Lord, have mercy. ***Lord, have mercy.***

Let us confess our sins against God and our neighbor.

Silence may be kept.

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.

The Absolution

The Peace

The Liturgy for the Celebration of Holy Communion

The Offertory

The Celebrant begins the Offertory with a sentence of Scripture. Offerings of bread and wine, and money or other gifts, are presented and placed on the Altar.

Offertory Hymn:



1. As we gath - er at your Ta - ble,
2. Turn our wor - ship in - to wit - ness
3. Grac - ious Spi - rit, help us sum - mon



1. as we lis - ten to your Word,
2. in the sac - ra - ment of life;
3. oth - er guests to share that Feast



1. help us know, O God, your pres - ence;
2. send us forth to love and serve you,
3. where tri - umph - ant Love will wel - come



1. let our hearts and minds be stirred
2. bring - ing peace where there is strife.
3. those who had been last and least.



1. Nour - ish us with sac - red sto - ry
2. give us, Christ, your great com - pas - sion
3. there no more will en - vy blind us



1. till we claim it as our own;
2. to for - give as you for - gave;
3. nor will pride our peace des - troy,



1. teach us through this ho - ly ban - quet
2. may we still be - hold your im - age
3. as we join with saints and an - gels



1. how to make love's vic - t'ry known.
2. in the world you died to save.
3. to re - peat the sound - ing joy.

The Great Thanksgiving: Eucharistic Prayer E

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing
and fed us with your constant love;
you have redeemed us in Jesus Christ
and knit us into one body.

Through your Spirit you replenish us
and call us to fullness of life.

Therefore, joining with Angels and Archangels and
with the faithful of every generation, we lift our
voices with all creation as we sing:





The Celebrant continues

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love.

Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation.

Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said:

“Take, eat: This is my Body which is given for you.
Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said:

“Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ.

Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world.

Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. *AMEN.*

As our Savior Christ has taught us, we now pray,

Our Fa - ther in hea - ven, hal - lowed be your Name,
your king - dom come, your will be done
on earth as in hea - ven.
Give us to - day our dai - ly bread.
Forgive us our sins
as we forgive those who sin a - gainst us.
Do not bring us to the time of tri - al,
but de - liv - er us from e - vil,
For the King - dom, the pow - er, and the
glo - ry are yours, now and for ev - er. A - men,

The Breaking of the Bread

The Celebrant breaks the consecrated Bread

A period of silence is kept.

Alleluia! ***Alleluia!***

I will confess you among the peoples, O Lord;

I will sing praise to you among the nations.

For your loving-kindness

is greater than the heavens,

and your faithfulness reaches to the clouds.

Alleluia! ***Alleluia!***

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

Communion Hymn: [The Hymnal, 1982 # 521](#)

- 1 Put forth, O God, thy Spirit's might
and bid thy Church increase,
in breadth and length, in depth and height,
her unity and peace.
- 2 Let works of darkness disappear
before thy conquering light;
let hatred and tormenting fear
pass with the passing night.
- 3 Let what apostles learned of thee
be ours from age to age;
their steadfast faith our unity,
their peace our heritage.
- 4 O Judge divine of human strife!
O Vanquisher of pain!
To know thee is eternal life,
to serve thee is to reign

Post-communion Prayer

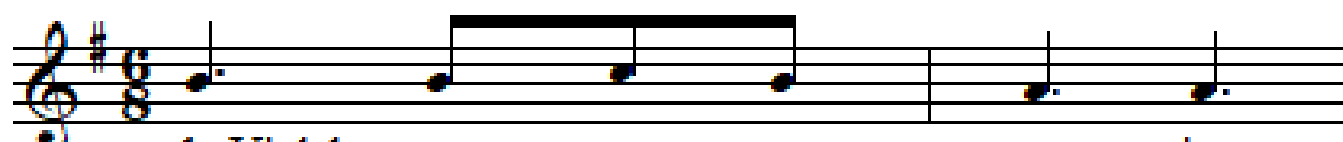
God of wisdom,
receive all we offer you this day.
Enrich our lives with the gifts of your Spirit,
that we may follow the way of our Lord Jesus Christ,
and serve one another in freedom.
We ask this in his name. amen

Blessing & Dismissal

God's Blessing be with you,
Christ's peace be with you,
the Spirit's outpouring be with you,
now and always. *Amen.*

Parting Hymn:

Words changed for Gloria Del service



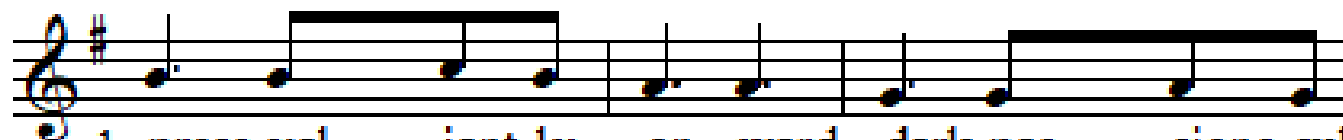
1. Yield not to temp - at - ion,
2. Shun those who choose e - vil,
3. To those who stay faith - ful,



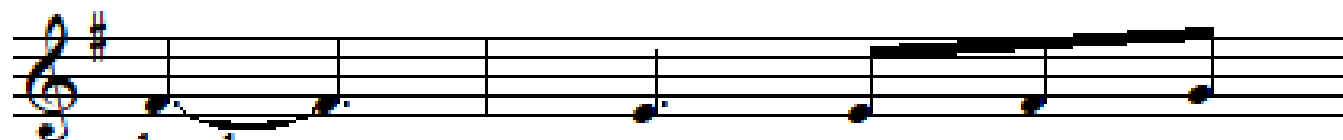
1. for yield-ing is sin; each vic - tory will
2. bad lan - guage dis - dain, God's name hold in
3. God giv - eth a crown; through love we shall



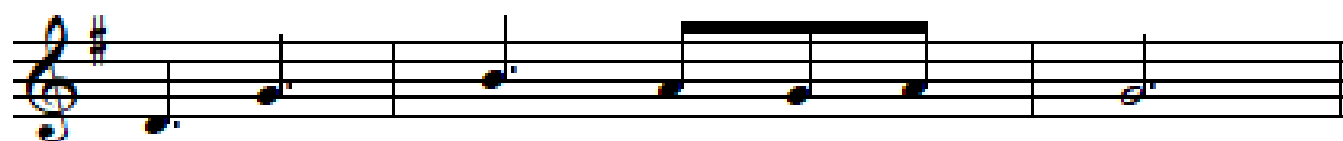
1. help you some o - ther to win;
2. rev - erence, nor take it in vain;
3. tri - umph, though of - ten cast down;



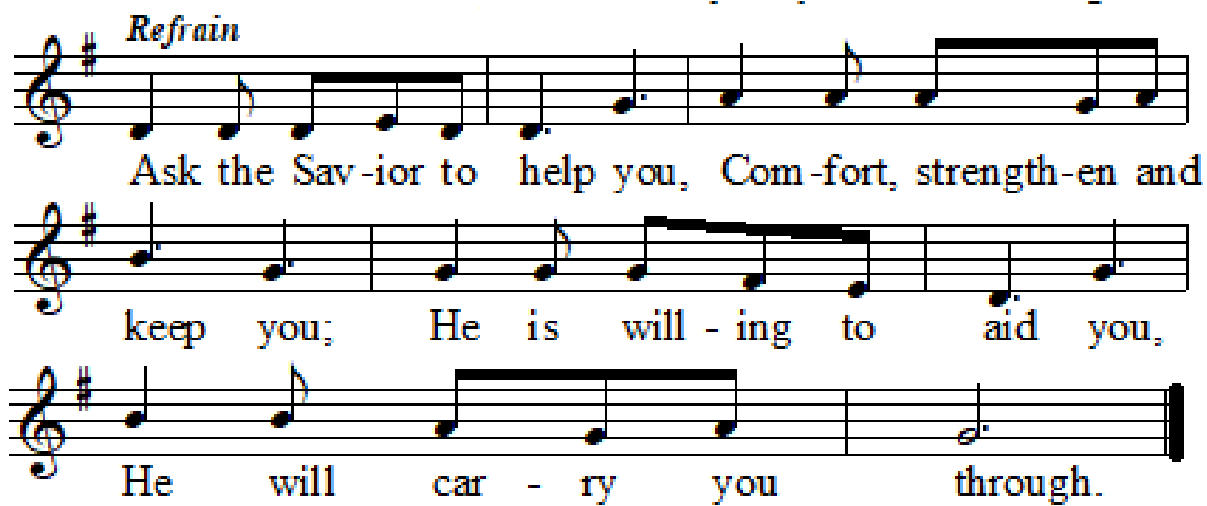
1. press val - iant-ly on - ward, dark pas - sions sub-
2. be thought-ful and ea - rnest, kind-heart - ed and
3. He who is our Sav - ior our strength will re-



1. - due,
2. true, look ev - er to
3. - new;



Je - sus, He'll car - ry you through.



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Psalms 89:14, 15-18:

Words: A New Metrical Psalter: New Revised Lectionary Edition

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