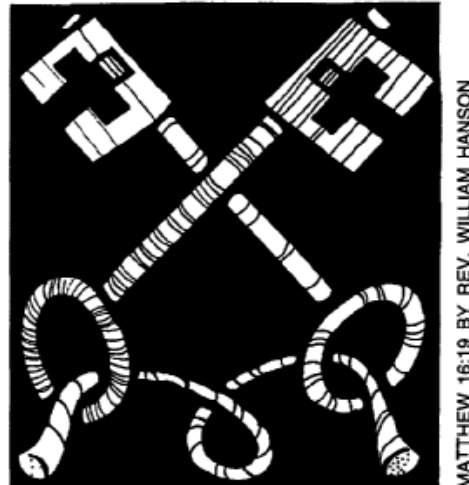


August 23, 2026
The Thirteenth Sunday after Pentecost:
Proper 16



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

Gloria Dei Episcopal Church
3393 Route 23A PO Box 298
Palenville, New York 12463

The Rev. John E. Miller. Priest-in-Charge
Kathie F. Miller, Organist
Phone (518) 329-4562
E-mail: johnplus74@outlook.com

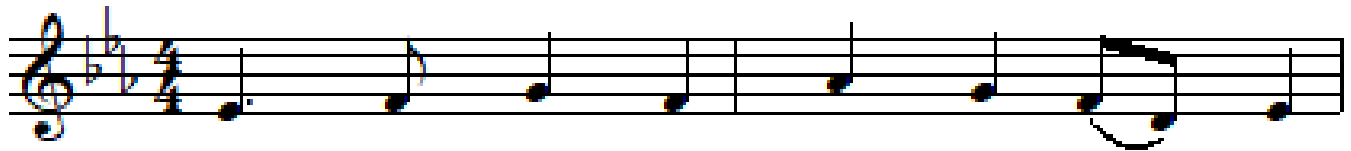
The Liturgy of the Word

Blessed are you, holy and living One.

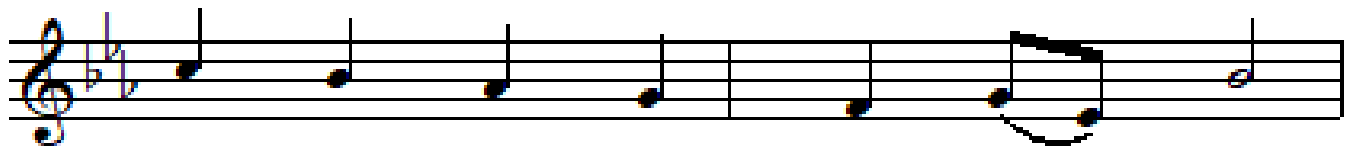
You come to your people and set them free.

Collect for Purity

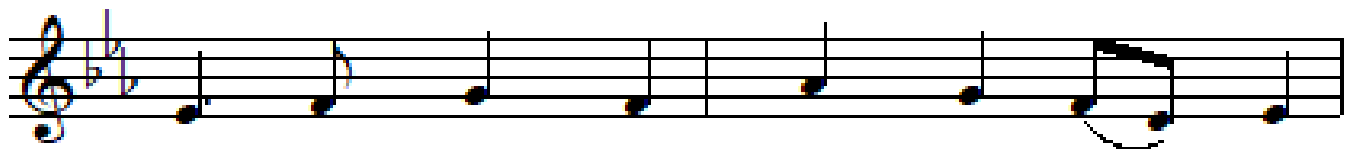
Hymn of Praise: (Sung to Abbot's Leigh)



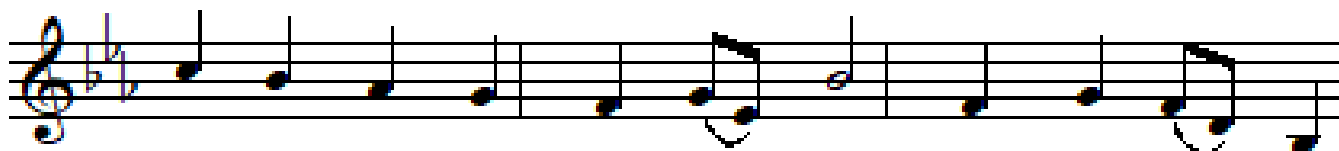
1. Lord, You give the great com - mis - sion:
2. Lord, You call us to Your ser - vice:
3. Lord, You make the com - mon ho - ly:
4. Lord, You show us love's true mea - sure:
5. Lord, you bless with word as - sur - ing:



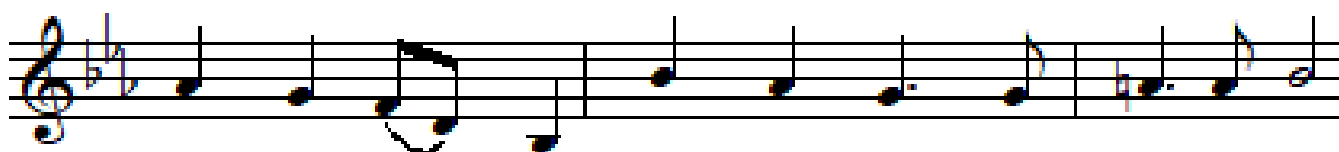
1. "Heal the sick and preach the Word."
2. "In My name bap - tize and teach."
3. "This My bo - dy, this My blood."
4. "Fa - ther, what they do, for - give."
5. I am with you to the end."



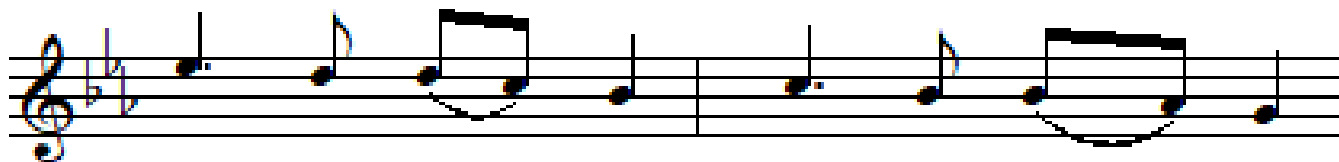
1. Lest the Church neg - lect its mis - sion,
2. That the world may trust Your pro - mise,
3. Let us all, for earth's true glo - ry,
4. Yet we hoard as pri - vate trea - sure
5. Faith and hope and love re - stor - ing,



1. and the Gos - pel go un - heard, Help us wit - ness
2. life a - bun - dant meant for each, Give us all new
3. dai - ly lift life hea - ven - ward, Ask - ing that the
4. all that You so free - ly give. May Your care and
5. may we serve as you in - tend, and a - mid the



to Your pur - pose with re - newed in - te - gri - ty,
ferv - or, draw us clos - er in com - mu - ni - ty.
world a - round us share your chil - dren's li - ber - ty
mer - cy lead us to a just so - ci - e - ty.
cares that claim us, hold in mind e - ter - ni - ty;



With the Spi - rit's gifts em - power us



for the work of min - is - try.

Collect of the Day

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; 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 Isaiah:

Listen to me, you that pursue righteousness,
you that seek the LORD.

Look to the rock from which you were hewn,
and to the quarry from which you were dug.

Look to Abraham your father
and to Sarah who bore you;
for he was but one when I called him,
but I blessed him and made him many.

For the LORD will comfort Zion;
he will comfort all her waste places,
and will make her wilderness like Eden,
her desert like the garden of the LORD;
joy and gladness will be found in her,
thanksgiving and the voice of song.

Listen to me, my people,
and give heed to me, my nation;
for a teaching will go out from me,
and my justice for a light to the peoples.

I will bring near my deliverance swiftly,
my salvation has gone out
and my arms will rule the peoples;
the coastlands wait for me,
and for my arm they hope.

Lift up your eyes to the heavens,
and look at the earth beneath;
for the heavens will vanish like smoke,
the earth will wear out like a garment,
and those who live on it will die like gnats;
but my salvation will be forever,
and my deliverance will never be ended.

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

Gradual Psalm 138



1 I will give thanks to you, O Lord,
with/ my whole/ heart; *
before the/ gods I will/ sing your/ praise.

2 I will bow down toward your holy temple
and/ praise your/ Name, *
because of your/ love and/ faith-ful-/ness;

3 For you have glori-/fied your/ Name *
and your/ word a/-bove all/ things.

4 When I called, you/ ans-wered/ me; *
you in-/creased my/ strength with/-in me.

5 All the kings of the earth will/ praise you, O/ Lord, *
when they
have/ heard the/ words of your/ mouth.

6 They will sing of the/ ways of the/ Lord, *
that great is the/ glo-ry/ of the/ Lord.

Second half

7 Though the Lord be high, he /cares for the/ lowly; *
he perceives the/ haught-y/ from a-/far. (Over)



8 Though I walk in the midst of trouble,
you/ keep me/ safe; *
you stretch forth your hand against the fury
of my enemies;/ your right/ hand shall/ save me.

9 The Lord will make good his/ purpose for/ me; *
O Lord, your love endures for ever;
do not a-/ bandon the/ works of your/ hands.

This is the song of the people of God.

Thanks be to God.

*The Semi-continuous Old Testament Lesson
is printed at the back of the booklet.*

A reading from St. Paul's Epistle to the Romans:

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgement, each according to the measure of faith that God has assigned

For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

Hear what the Spirit is saying to the people of God.

Thanks be to God.

Sequence Hymn

Live in cha-ri - ty and stead - fast love.

Live in cha-ri - ty; God will dwell with you.

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

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

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

The Sermon

May the words of my mouth and the meditations of our hearts be acceptable in your sight, O Lord, our Rock and our Redeemer.

I hope that the opening words of today's Epistle were familiar to most of you; they are one of the options for the Sentences with which I introduce the Offertory as we begin our weekly celebration of the Lord's Supper:

I appeal to you, brothers and sisters, to present your selves as a living sacrifice, holy and acceptable to God, which is your reasonable service (or spiritual worship).

Both Eucharistic Prayers in Rite I incorporate the same language with a slightly different approach:

And here we offer and present unto thee, O Lord, our selves, our souls and bodies to be a reasonable, holy, and living sacrifice unto thee...

Because that sense of self-offering is reflected in only one of the contemporary-language Great Thanksgiving prayers, I try to articulate that intent in my choice of offertory sentences. Sometimes I use the one that is not taken directly from the Bible:

Let us now with gladness present the offerings and oblations of our life and labor to the Lord.

Let me stop to unpack two of those words from the liturgy.

The Catechism lists seven kinds of prayer, which could be compressed into five. Four of them we learned in Sunday School under the acronym ACTS: Adoration, Contrition, Thanksgiving, and Supplication.

Adoration is defined in the Catechism as

“the lifting up of the heart and mind to God, asking nothing but to enjoy God’s presence.”

The Catechism adds *praise* as a subcategory,

“not to obtain anything, but because God’s Being draws praise from us.”

Contrition is about sorrow over our sins, which the current Catechism calls *penitence*.

Supplication has traditionally been subdivided into *intercession*, prayer directed at the needs of others, and *petition*, directed at our own needs.

Oblation, the word I want to unpack here, is defined as

“an offering of ourselves, our lives and labors,
in union with Christ, for the purposes of God.”

It is nothing more nor less than an acknowledgement that we belong to God. We pass the plate every Sunday not just to meet the needs of the institution, but to express our dependence on God, and our commitment to our common mission to bring God’s love and justice into the world. When you put your money in the plate, you might give a thought to what you did to earn that money; to think of your worldly vocations as ministry, offering up your contribution to our common life in the concentric circles in which you live and move and have your being: in your roles within your family, in the community, as a disciple in this Church, as a citizen of this nation, as a part of God’s ongoing creation. Again from the Catechism:

The mission of the Church is to restore all people to unity with God and each other in Christ.

The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.

The Church carries out its mission through the ministry of all its members.

We approach the altar of God, offering our selves to God, to be transformed and empowered for the service of God in the world.

The other word is *sacrifice*. It comes from two Latin words, *facio*, which means to make or to do, and *sacrum*, which means holy. The common understanding of sacrifice is to give something up for a greater purpose, and at the altar, the greater purpose is the glory of God, which makes holy that which is offered.

It is impossible to understand Peter's confession of faith and Jesus' resulting affirmation without taking into account Peter's complete and immediate failure to understand, much less accept, the implications of Jesus as Messiah.

Jesus and his disciples are at Caesarea Philippi, a regional capital in the Roman Empire, about twenty miles north of Galilee. Built by Herod the Great on a site traditionally dedicated to the pagan God Pan, it was occupied after Herod's death by his son, Philip, who renamed it for Caesar and for himself. Peter's confession of Jesus as the Messiah takes place in a highly charged political atmosphere, reflecting the common hope for a Messiah who would return to restore the greatness of Israel under David and Solomon.

So-o-o, says Jesus, what are people saying about the Son of Man? Jesus was referring to himself, but the term comes from Daniel 7, which describes four dreadful beasts, representing four successive empires, each vision with details suggesting unchecked strength and violence.

These four beasts are conquered in succession and a throne appears, occupied by the Ancient One, with clothes like snow and hair like lamb's wool, the throne made of flame, with blazing wheels. A river of fire flows out from his presence, and ten thousand times ten thousand stand ready to serve him.

The vision continues as "one like a human being," or Son of Man, appears and is presented to the Ancient One. Power, glory and kingship are given to him; all peoples, nations, and languages will serve him. His rule is everlasting, and his reign is indestructible.

These are the politically charged images in the minds of the disciples as Jesus asks what the crowds seem to be thinking about him, referring to himself with this Messianic title: Son of Man.

The imagery with which the disciples responded would have been more familiar to them and their world than to us. When he heard about Jesus, Herod Antipas had wondered aloud whether John the Baptist might have come back to life, and he probably wasn't the only one to consider that possibility. You may recall how, when the crowds at the Jordan River were trying to learn the Baptist's identity, Elijah was one of the possibilities they considered; the Old Testament ends with Malachi's reminder to remember the law of Moses my servant, and a declaration of God's promise to send Elijah before the great and terrible day of the Lord, to turn the hearts of parents to their children, and of children to their parents, lest God come and strike the land with utter destructionⁱ.

Elijah had disappeared into heaven in a whirlwind, riding on a fiery chariot drawn by horses of fireⁱⁱ, and had appeared with Jesus and Moses on the mount of Transfiguration.

Jeremiah, like Jesus, had engaged in nonviolent confrontation with corrupt authority, and had suffered for it.

Who does our world say that Jesus is?

The Guthrie Center in Great Barrington is located in the repurposed Trinity Church, in which the famous story of “Alice’s Restaurant” went down in 1965. A big sign in the front vestibule announcing worship events displays four large capital letters: B-Y-O-G. Bring your own God! An informational brochure advises that “the Foundation and the Center are dedicated to all those around the world who believe that there is one truth and infinite ways to approach it. As the world becomes smaller we must find ways to embrace the spiritual journeys of those whose traditions are different, without abandoning our own.”

It is imperative that we reflect the image of God by loving people and accepting them as they are, even as we offer the love of God as we believe God is revealed in the Christ, and the transforming power of the Holy Spirit, to those who are attracted to it, at the same time joining in common cause with our Jewish, Muslim, Buddhist, Hindu, Native, Humanist, and other neighbors in the struggle for justice and peace, observing together those points in our Baptismal Covenant that virtually all people of good will should hold in common:

1st--to persevere in resisting evil, monitoring our own attitudes and behaviors, repenting as necessary and returning to a common vision and purpose, while confronting the forces of evil, cosmic and social;

2nd--to reach out in compassion and service to all persons, loving our neighbors as ourselves. For us as Christians, of course, the promise is to seek and serve Christ in our common humanity, yet the call to love is universal and needs to be addressed as such;

3rd--to strive for justice and peace among all people, respecting the dignity of every human being and the sacredness of all creation, exercising our citizenship in ways that promote freedom and justice; embracing those of differing cultures and religions, acknowledging that we may even have something to learn from them.

That said, our participation in Christianity *is* called discipleship, which entails learning based in relationship—relationship that is deeply personal yet not private--relationship with God as God has been made know to us by revelation in Jesus, the Christ.

For me Jesus is, as Peter declared, the Messiah, the Son of the living God, though like Peter, we don't always understand or accept the implications of that. That Jesus is the perfect revelation of God, and his life and teachings the definitive model for godly living is essential to understanding my own distortions of the image of God, God's vision of who I was meant to do and be, and the path to restoration of the image of God in me. To deny those truths is to abandon my own spiritual journey.

The call to discipleship is, to return to Romans, a call to transformation. It is a call to self-denial. It is a call to follow Jesus all the way to the Cross. We will take up this side of discipleship next week, when Peter's moment in the spotlight will come to a swift end as Jesus rebukes him for his glaring failure even to understand the nature of Jesus' messiahship or the path of discipleship.

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

Let us pray to the Lord, saying, “Lord, hear our prayer.”)

Let us pray for the peace of the world:
the Lord grant that we may live together
in justice and faith. ***Lord, hear our prayer.***

Let us pray for this country, and especially for Donald, our
President and Kathy, our Governor, and all in authority: the
Lord help them to serve this people
according to his holy will. ***Lord, hear our prayer.***

Let us pray for children and young people:
the Lord guide their growth and development.
Lord, hear our prayer.

Let us pray for the sick:
the Lord deliver them and keep them in his love.
Lord, hear our prayer.

Let us pray for all who are condemned to exile, prison, harsh treatment, or hard labor,
for the sake of justice and truth:
the Lord support them and keep them steadfast.

Lord, hear our prayer.

We remember the prophets, apostles, martyrs, and all who have borne witness to the gospel:
the Lord direct our lives in the same spirit
of service and sacrifice. ***Lord, hear our prayer.***

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified:
Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. Amen.

Confession of Sin

Let us confess our sins to God.

Silence may be kept.

Minister and People

God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.

The Absolution

The Peace

The Liturgy for the Celebration of Holy Communion

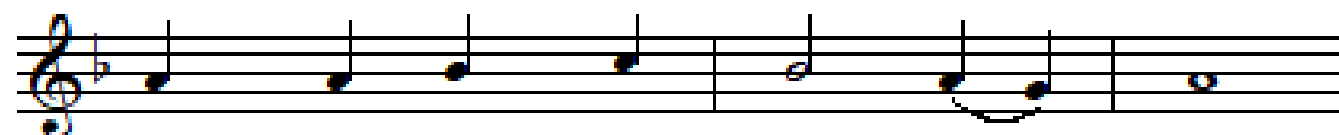
The Offertory

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.

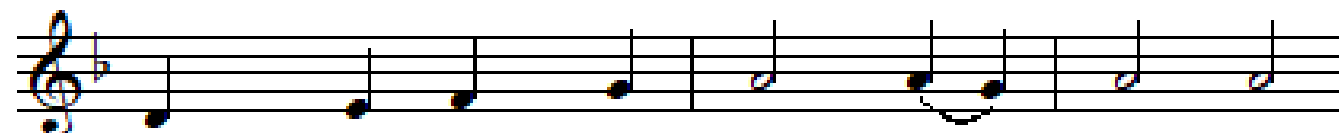
Offertory Hymn:



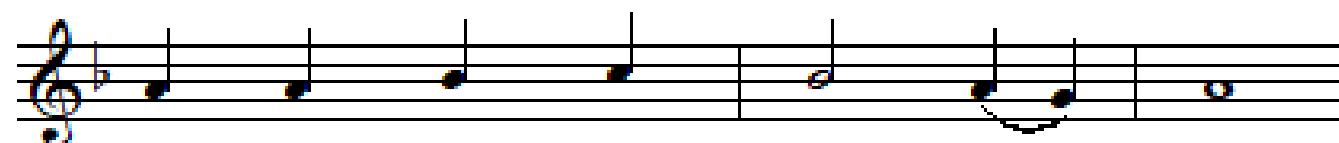
1. With the bo - dy that was bro - ken,
2. In the cross of Christ con - fid - ing,
3. Fed by break - ing and out - pour - ing,



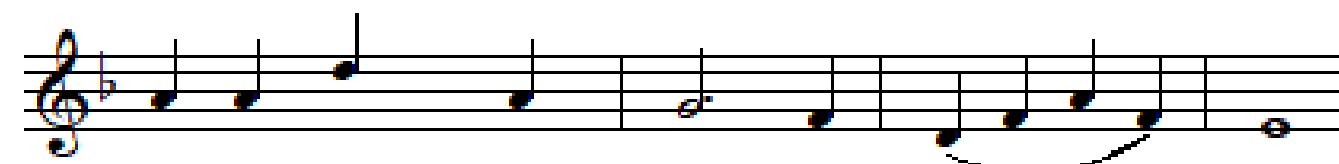
1. to the bo - dy who pro - claim,
2. by the cross we bear as sign,
3. joined in break - ing - forth of praise,



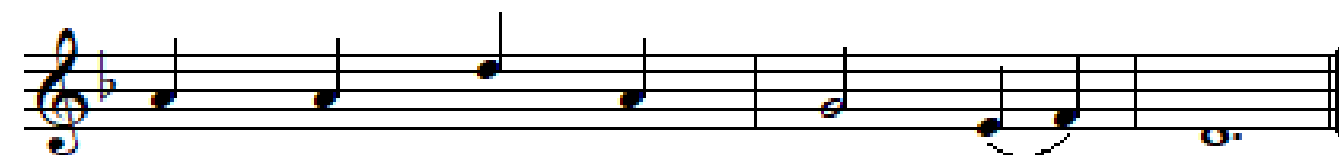
1. by the blood that is life's to - ken,
2. through the Spi - rit's gifts and guid - ing,
3. given the peace of God's re - stor - ing,



1. for the life found in his name:
2. with these gifts of bread and wine:
3. sent in peace to live al - ways:



1. so the Word - made - flesh has spo - ken,
2. so the church in faith a - bid - ing
3. so we show forth our a - dor - ing



1. and his pres - ence here we claim.
2. keeps the feast Christ made di - vine.
3. as God's ser - vants all our days.

The Great Thanksgiving: Eucharistic Prayer B

The people remain standing. The Celebrant, faces them and says

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 right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

For you are the source of light and life; you made us in your image, and called us to new life in Jesus Christ our Lord.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:



The people stand or kneel. Then the Celebrant continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into 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 Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said,

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

After supper he 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 shed for you and for many
for the forgiveness of sins.

Whenever you drink it,
do this for the remembrance of me.”

Therefore, according to his command, O Father,

Celebrant and People

We remember his death,

We proclaim his resurrection,

We await his coming in glory;

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit.

In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for 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!**

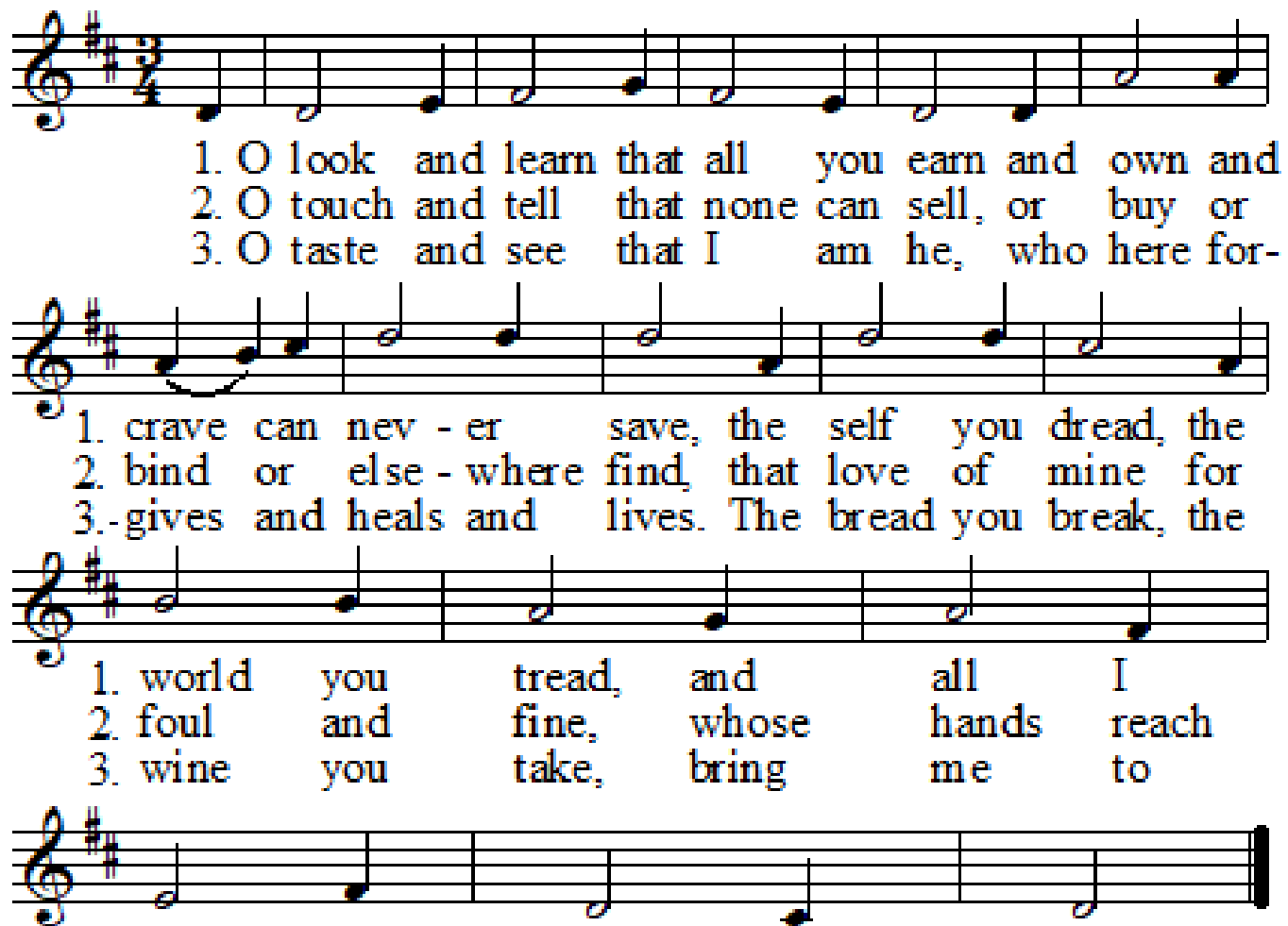
The Word became flesh
and came to dwell among us;
and we have beheld his glory
full of grace and truth.

Alleluia! **Alleluia!**

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

Communion Hymn: (organ only, 4 vss)



1. O look and learn that all you earn and own and
2. O touch and tell that none can sell, or buy or
3. O taste and see that I am he, who here for-

1. crave can nev - er save, the self you dread, the
2. bind or else - where find, that love of mine for
3. -gives and heals and lives. The bread you break, the

1. world you tread, and all I
2. foul and fine, whose hands reach
3. wine you take, bring me to

1. meet in wine and bread.
2. out for bread and wine.
3. you, all for love's sake.

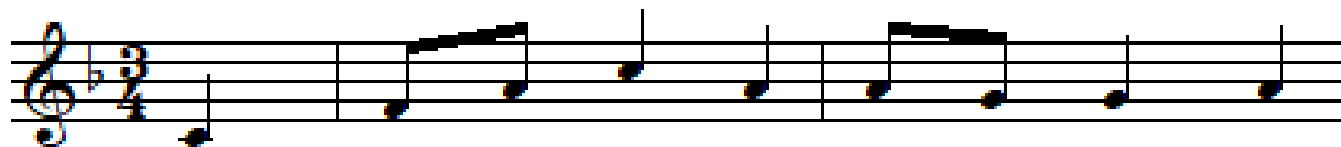
Post-communion Prayer

Loving God,
we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior.
Amen.

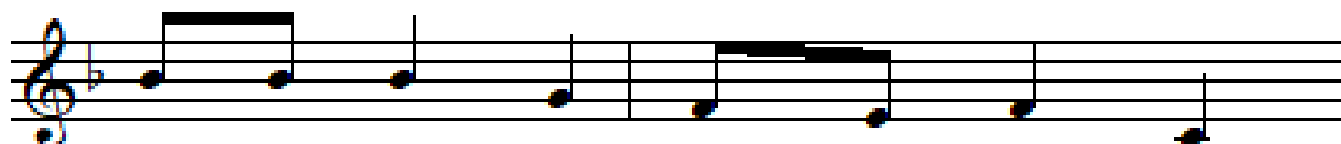
Blessing & Dismissal

Live without fear:
your Creator has made you holy,
has always protected you,
and loves you as a mother.
Go in peace to follow the good road
and may God's blessing be with you always.

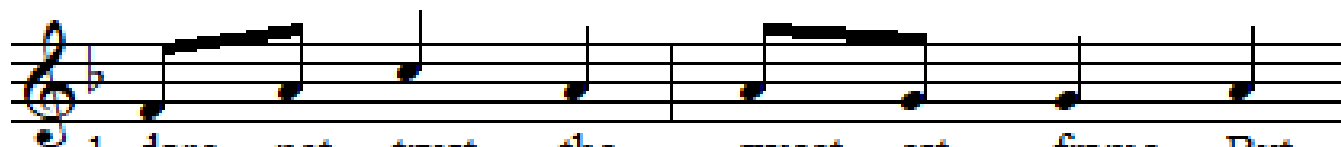
Parting Hymn



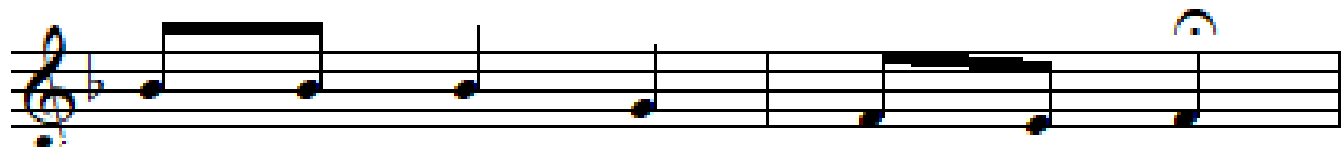
1. My hope is built on no - thing less Than
2. When dark - ness veils His love - ly face, I
3. His oath, His cov - e - nant and blood, Sup -
4. When He shall come with trum - pet sound, Oh



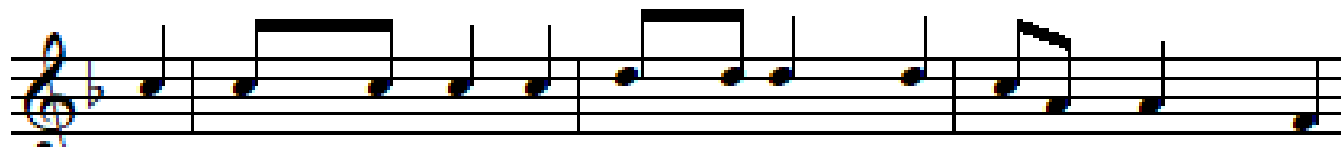
1. Je - sus' blood and righ - teous - ness. I
2. rest on His un - chang - ing grace. In
3. - port me in the whelm - ing flood. When
4. may I then in Him be found. Dressed



1. dare not trust the sweet - est frame, But
2. ev - ery high and storm - y gale, My
3. all a - round my soul gives way, He
4. in His right - eous - ness a - lone, Fault -



1. who - lly lean on Je - sus' name.
2. an - chor holds with - in the veil.
3. then is all my hope and stay.
4. - less to stand be - fore the throne.



On Christ the sol-id rock I stand, All o - ther ground is



sink - ing sand; All o - ther ground is sink - ing sand.

Texts from The Book of Common Prayer (Church Hymnal Corporation),
Enriching Our Worship: Supplemental Liturgical material prepared by the standing liturgical commission Copyright © 1998
by the Church Pension Fund, with blanket permission for local use.
The Book of Alternative Services of the Anglican Church of Canada. Copyright © 2004 by the General Synod of the
Anglican Church of Canada. All rights reserved. Reproduced under license from ABC Publishing, Anglican Book Centre, a
ministry of the General Synod of the Anglican Church of Canada, from *Anglican Liturgical Library*.
and other sources as noted below.

Public domain hymns/ tunes compliments of the Cyber Hymnal.

Unless otherwise indicated, copyrighted musical resources are used by permission under OneLicense.net License #A-713733

The Scripture quotations contained herein (Isaiah 51:1-6; Romans 12:1-8; Matthew 16:13-20; Exodus 1:8-2:10) are from the
New Revised Standard Version of the Bible, copyright ©1989 by the Division of Christian Education of the National Council
of the Churches of Christ in the United States of America, and are used by permission. All rights reserved.

Gathering Hymn: “Lord, you give the great commission”

Words: Jeffrey Rowthorn (b. 1934) Copyright © 1985 Hope Publishing

Music: *Austria*; Franz Joseph Haydn (1732-1809) (Public domain)

Psalm 138:

Psalm: Text: BCP Pointed by Fr. Miller

Tone: *Double Anglican Chant in A*; Henry Dibdin (1813-1866)

Offertory Hymn: “With the body that was broken”

Words: Carl P> Daw, Jr. (1944-) Copyright © 1989 Hope Publishing

Music: *Picardy*; 17th Century French Carol (Public domain)

Sanctus & Lord’s Prayer from the *El Shaddai setting for Ho*

by Betty Pulkingham (1928-2019). Copyright © 1975 Celebration

Communion Hymn: “O look and learn that all you earn”

Words: John L. Bell (b. 1949) & Graham Maule (1958-2019)

Copyright © 1989 Wild Goose Resource Group, Iona Community,

Music: *Puer Nobis*; Michael Praetorius *1571-1621)

Parting Hymn: “My hope is built on nothing less” (Public domain)

Words: Edward Mote (1797-1874)

Musci: William B. Bradbury (1816-1868)

Gloria Dei Episcopal Church

3393 Route 23A

PO Box 298

Palenville, NY 12463

A Missionary Outpost of the Episcopal Diocese of Albany

The Rt. Rev. Jeremiah D. Williamson, Bishop

Continuing the work of Calvary Episcopal Church + Cairo, NY

<https://www.gloria-dei-episcopal-church-palenville-ny.org/>

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

Kathie F. Miller, Organist

(518) 329-4562 + johnplus74@outlook.com

Semi-continuous Old Testament Lesson

Now a new king arose over Egypt, who did not know Joseph. He said to his people, “Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land.” Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labor. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, “When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live.” But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, “Why have you done this, and allowed the boys to live?” The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them.” So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families.

Then Pharaoh commanded all his people, “Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live.”

Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him.

The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him. “This must be one of the Hebrews’ children,” she said. Then his sister said to Pharaoh’s daughter, “Shall I go and get you a nurse from the Hebrew women to nurse the child for you?”⁸ Pharaoh’s daughter said to her, “Yes.” So the girl went and called the child’s mother. Pharaoh’s daughter said to her, “Take this child and nurse it for me, and I will give you your wages.” So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh’s daughter, and she took him as her son. She named him Moses, “because,” she said, “I drew him out of the water.”

Psalm 124

ⁱ Malachi 3:22-24

ⁱⁱ II Kings 2:11