

Sermon

30 August 2026

The Fourteenth Sunday after Pentecost:

Proper 17



The Holy Eucharist:

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

Gloria Dei Episcopal Church

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The Liturgy of the Word

God the Father Creator of heaven and earth,

Have mercy on us.

God the Son, Redeemer of the world,

Have mercy on us.

God the Holy Spirit, Sanctifier of the faithful,

Have mercy on us.

Holy, blessed and glorious Trinity, One God,

Have mercy on us.

Hear our prayers, O Christ our God. ***Hear us, O Christ.***

Govern and direct your holy Church; fill it with love and truth;
and grant it that unity which is your will.

Hear us, O Christ.

Give us boldness to preach the gospel in all the world, and to
make disciples of all the nations.

Hear us, O Christ.

Enlighten your bishops, priests and deacons, especially Sarah
of Canterbury; Sean, our Presiding Bishop; Jeremiah, our
Bishop; and all whom you call to ordained ministry, with
knowledge and understanding, that by their teaching and their
lives they may proclaim your word.

Hear us, O Christ.

Give to this Diocese gathered in Convention next month, your gifts of wisdom and discernment.

Hear us, O Christ.

Give your people, in the various environments in which they live and work, your grace to witness to your word and bring forth the fruit of your Spirit.

Hear us, O Christ.

Bring into the way of truth all who have erred and are deceived. ***Hear us, O Christ.***

Strengthen those who stand; comfort and help the fainthearted; raise up the fallen; and finally beat down Satan under our feet.

Hear us, O Christ.

Guide the leaders of the nations into the ways of peace and justice. ***Hear us, O Christ.***

Give your wisdom and strength to Donald, the President of the United States, and Kathy, the Governor of this state, that in all things they may do your will, for your glory and the common good. ***Hear us, O Christ.***

Give to the Congress of the United States, especially Charles, Kirsten and Josh, our representatives in that body, the members of the President's Cabinet, those who serve in our state legislature, especially Michelle and Christopher, who represent us there, and all others in authority the grace to walk always in the ways of truth.

Hear us, O Christ.

Bless the justices of the Supreme Court and all those who administer the law, that they may act with integrity and do justice for all your people. ***Hear us, O Christ.***

Give to us, the people of this and every land, your grace to so exercise our rights and duties that justice and peace may prevail, and the freedom and dignity of every person, and the integrity of your creation, will be respected. ***Hear us, O Christ.***

Behold and bless those whose lives are affected by imbalance in nature, especially those currently dealing with, or recovering from, earthquakes, wildfires and the air pollution that results from them; extremes of drought and flooding; and record-breaking heat waves; give us the will to use the resources of the earth in ways that safeguard its integrity, to your honor and glory, and for the benefit of all your creatures. ***Hear us, O Christ.***

Lift up those who march peacefully to protest the lingering racism in our culture, growing economic disparity, and repeated failures in accountability in high places; give us wisdom and discernment in choosing those with whom we will entrust with the power of government, and grace and courage to hold them accountable. ***Hear us, O Christ.***

Give us grace to bring an end to racism, sexism, greed, and all other forms of discrimination, that they may be forever banished from our hearts, our society, our laws and our institutions. ***Hear us, O Christ.***

We pray for an end to the heavy-handed tactics of empire in managing domestic unrest and to the violence for which protest is merely an excuse. ***Hear us, O Christ.***

Bless and keep all your people, ***Hear us, O Christ.***

Comfort and liberate the lonely, the bereaved and the oppressed. ***Hear us, O Christ.***

Keep in safety those who travel and all who are in peril. ***Hear us, O Christ.***

Heal the sick in body, mind or spirit and provide for the homeless, the hungry and the destitute.

Hear us, O Christ.

Visit with your healing grace those for whom our prayers have been requested specifically... Restore them to wholeness of body, mind and spirit, according to your will for all your people. ***Hear us, O Christ.***

Watch over those who teach and those who learn at every level of our educational systems. Give wisdom to those making decisions as we approach a new academic year; and guard and protect all children who are in danger anywhere.

Hear us, O Christ.

Shower your compassion on prisoners, hostages and refugees, and all who are in trouble. ***Hear us, O Christ.***

Forgive our enemies, persecutors and slanderers, and turn their hearts. ***Hear us, O Christ.***

Give us grace to forgive as we have been forgiven, and restore the broken relationships in our lives.

Hear us, O Christ.

Hear us as we remember those who have died..., and grant us with them a share in your eternal glory.

Hear us, O Christ.

Are there other concerns on our hearts and minds?

A period of silence is observed, providing an opportunity for members of the assembly to offer their own petitions.

From all evil and mischief; from pride, vanity and hypocrisy;
from envy, hatred and malice;
and from all evil intent, ***Jesus, Savior, deliver us.***

From sloth, worldliness and love of money;
from hardness of heart and contempt for your word
and your laws, ***Jesus, Savior, deliver us.***

From sins of body and mind; from deceits of the world, the
flesh and the devil, ***Jesus, Savior, deliver us.***

From famine and disaster; from violence, murder,
and dying unprepared, ***Jesus, Savior, deliver us.***

In all times of sorrow; in all times of joy;
in the hour of our death and at the day of judgment,
Jesus, Savior, deliver us.

By the mystery of your holy incarnation; by your birth,
childhood and obedience; by your baptism, fasting and
temptation, ***Jesus, Savior, deliver us.***

By your ministry in word and work; by your mighty acts of
power; by the preaching of your reign,
Jesus, Savior, deliver us.

By your agony and trial; by your cross and passion; by your
precious death and burial, ***Jesus, Savior, deliver us.***

By your mighty resurrection; by your glorious ascension;
and by your sending of the Holy Spirit,
Jesus, Savior, deliver us.

*Give us true repentance; forgive us our sins of negligence
and ignorance and our deliberate sins;
and grant us the grace of your Holy Spirit
to amend our lives according to your word.*

Holy God, Holy and Mighty, Holy Immortal One,
Have mercy on us.

Hymn of Praise (Recording lacks verse 4)



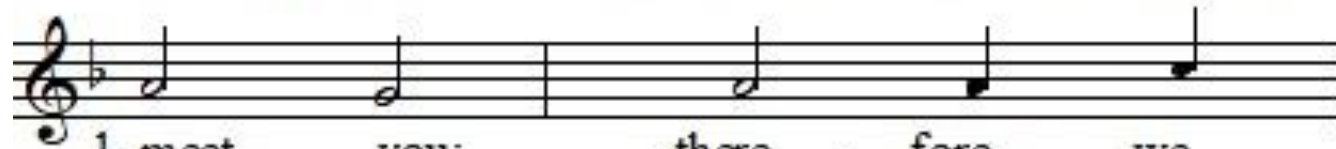
1. Come, Lord, be our guest, find your way a-mong us;
2. Come, Lord, be our guest, join our con-ver-sa-tion;
3. Come, Lord, be our guest. Gath-ered 'round your ta-ble,
4. Come, Lord, be our guest. Gath-ered in your pres-ence,
5. Come, Lord, be our host, bread and wine are wait-ing.



1. you whose word and will sowed the seed which
2. free our tongues to speak with-out res-er-
3. we con-fess our faith more than fact or
4. we con-fess your love is of life the
5. On your words de-pend all our cel-e-



1. sprung us. Earth your for-mer home, still is where we
2. -va-tion. Where your peo-ple meet, you per-fect their
3. fa-ble. You who made of old, all that earth was
4. es-sence. You who made, of old, all that earth was
5. -bra-ting. Fill us with your love, heal-ing and for-



- | | | | | |
|---------|---------|-------|--------|-----|
| 1. meet | you; | there | - fore | we |
| 2. plea | - sure; | there | - fore | we |
| 3. need | - ing, | bless | - ing | and |
| 4. need | - ing, | bless | - ing | and |
| 5. -giv | - ing; | then, | in | our |



- | | | | | | |
|----------|--------|---------|------|------|-----------|
| 1. greet | you, | Christ, | our | God | a - lone. |
| 2. trea | - sure | all | you | have | to share. |
| 3. feed | - ing | here | will | make | us new. |
| 4. lead | - ing, | show | our | love | your way. |
| 5. liv | - ing, | show | our | love | your way. |

Collect of the Day

Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; 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:

O LORD, you know;
remember me and visit me,
and bring down retribution for me on my persecutors.

In your forbearance do not take me away;
know that on your account I suffer insult.
Your words were found, and I ate them,
and your words became to me a joy
and the delight of my heart;
for I am called by your name,
O LORD, God of hosts.

I did not sit in the company of merrymakers,
nor did I rejoice;
under the weight of your hand I sat alone,
for you had filled me with indignation.

Why is my pain unceasing,
my wound incurable,
refusing to be healed?

Truly, you are to me like a deceitful brook,
like waters that fail.



Therefore thus says the LORD:

If you turn back, I will take you back,
and you shall stand before me.

If you utter what is precious, and not what is worthless,
you shall serve as my mouth.

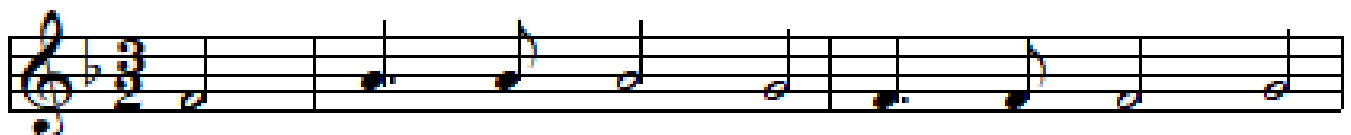
It is they who will turn to you,
not you who will turn to them.

And I will make you to this people
a fortified wall of bronze;
they will fight against you,
but they shall not prevail over you,
for I am with you
to save you and deliver you, says the LORD.

I will deliver you out of the hand of the wicked,
and redeem you from the grasp of the ruthless.

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

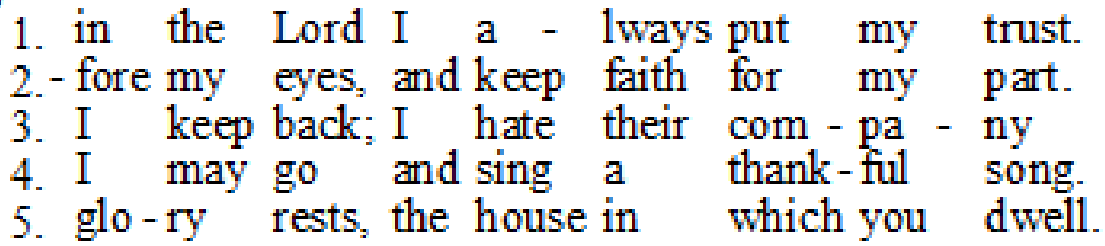
Gradual Psalm 26:1-8 Not available on You Tube)



1. Give judg - ment for me, O my Lord, for
2. Test me, O Lord, and try me well, ex-
3. With worth-less ones and with the false, I
4. In in - no - cence, O Lord my God, I
5. So, Lord, I will re - count your deeds, your



1. my life has been just; I have not fal - tered;
2. - a - mine mind and heart; I set your love be-
3. can - not bear to be; from e - vil - do - ers
4. wash my hands of wrong, that round your al - tar
5. won - ders I will tell. I love the place your



Thanks be to God.

Alternate OT Lesson & Psalm: Exodus 3:1-15; Psalm 105:1-6, 23-26, 45c

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

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honour. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers. (*Over*)

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, 'Vengeance is mine, I will repay, says the Lord. No, 'if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads.' Do not be overcome by evil, but overcome evil with good

Hear what the Spirit is saying to the Churches.

Thanks be to God.

Sequence Hymn: *The Hymnal, 1982 # 707*

1 Take my life, and let it be consecrated, Lord, to thee;
take my moments and my days,
let them flow in ceaseless praise.

Take my hands, and let them move at the impulse of thy love;
take my heart, it is thine own; it shall be thy royal throne.

2 Take my voice, and let me sing always, only, for my King; take my intellect, and use every power as thou shalt choose. Take my will, and make it thine; it shall be no longer mine. Take myself, and I will be ever, only, all for thee.

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

From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised.

And Peter took him aside and began to rebuke him, saying, "God forbid it, Lord! This must never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things."

Then Jesus told his disciples, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?

"For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom.'

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

The Sermon

Lord, as the fire of your word burned in Jeremiah's heart, so may it be kindled in ours, that we may discern your will and proclaim your love to a world that does not understand it, and is not willing to embrace it +

When Jesus asked his disciples at Caesarea Philippi, "What does the world make of the Son of Man," one of the possible answers offered was the prophet Jeremiah. Jeremiah speaks to us in this week's lesson from the Hebrew Scriptures, and I'm going to start with a look at the prophet, drawing some parallels between his situation and his response to it, and that of Jesus and his disciples, and our own.

Jeremiah's role as a prophet seems to have been preordained—"before I formed you in the womb I knew you;" God tells him; "before you were formed I set you apart; I made you a prophet to the nations." (1:5)

To Jeremiah fell the unenviable task of declaring God's judgment on a nation under siege in the larger drama of world politics. His fortunes rose and fell with those of king and court, as the conquest of Jerusalem by Nebuchadnezzar of Babylon progressed. His distress was multiplied; he shared in the general heartache of a people under conquest, and the hostility of that people over his scathingly unpopular message. He was arrested and accused of treason for advocating submission to Babylon, though Jerusalem was captured before the matter could be resolved. He was dragged off to Egypt by a gang of fleeing politicians, after prophesying against reliance on collusion with neighboring kingdoms that were also under immanent threat of annihilation at the hands of the conquering armies.

Jeremiah seems to have had a temper. He was not above shaking his fist at heaven and candidly expressing his dissatisfaction with the Almighty. Note how his mood shifts back and forth, five chapters later in the narrative:

You tricked me, Lord, and I was really fooled.

You are stronger than I am, and you have defeated me.

People never stop sneering and insulting me.

You have let me announce only destruction and death.

Your message has brought me nothing but insults and trouble.

Sometimes I tell myself not to think about you, Lord,
or even mention your name.

But your message burns in my heart and bones,
and I cannot keep silent.

I heard the crowds whisper, “Everyone is afraid.

Now’s our chance to accuse Jeremiah!”

All of my so-called friends are just waiting
for me to make a mistake.

They say, “Maybe Jeremiah can be tricked.

Then we can overpower him and get even at last.”

But you, Lord, are a mighty soldier, standing at my side.

Those troublemakers will fall down and fail—
terribly embarrassed, forever ashamed.

Lord All-Powerful, you test those who do right,
and you know every heart and mind.

I have told you my complaints, so let me watch you
take revenge on my enemies.

I sing praises to you, Lord.

You rescue the oppressed from the wicked.

Put a curse on the day I was born!

Don't bless my mother.

Put a curse on the man who told my father, "Good news!
You have a son."

May that man be like the towns you destroyed without pity.
Let him hear shouts of alarm in the morning
and battle cries at noon.

He deserves to die for not killing me before I was born.
Then my mother's body would have been my grave.

Why did I have to be born?

Was it just to suffer and die in shame?

In today's passage from chapter 15, he has echoed some of the same sentiments, working himself into a frenzy over the effects of his prophetic message on himself and others, the contempt of the world for the message of doom trapped in his heart, to the point where he calls God a "deceitful brook," a spring gone dry, from which he seeks refreshment and finds none. ⁱ

To his tirade, God responds (calmly, I like to imagine): "If you return, I will restore you." Calm down Jeremiah; I'm right here. And he does. For now. But the passage I just read does come later in the narrative.

Jeremiah stands before us as a reminder of the effect that the prophetic role has on the prophet, his outlook, and her standing in society. He also reminds us of the range of emotions we will experience as we endeavor to promote the kingdom values of justice and equality, of freedom, peace, and mutual respect, in an often-hostile set of environments.

Last week's Gospel left us on a high note. Peter has confessed Jesus to be the Messiah, the Son of God. Jesus has declared Peter blessed, pointing out that his insight is not of human origin, but divinely inspired. He will be given the keys to the kingdom of heaven. What he binds on earth will be bound in heaven, and what he releases on earth will be released in heaven!

Peter the rock. The rock—the foundation upon which Jesus will build his Church. A Church so strong that the gates of hell shall not stand against it. The Church storms the gates of hell, as we, its members, persevere in resisting evil—actively--by confronting injustice and oppression, holding those in power accountable as Jeremiah and Jesus did, with the same tensions and consequences that Jeremiah and Jesus experienced.

Peter the rock—that sank to the bottom of the lake, or would have, if Jesus hadn't pulled him out, when he moved his focus from Jesus to his own ability, which was suddenly found wanting.

Peter the rock—one moment a solid foundation for the Church, the next a stumbling block to trip over, thwarting God's purposes for the Body of Christ on earth.

When Peter acclaimed Jesus as the Messiah, he envisioned a show of naked power against the forces of evil as he perceived them. He figured that at the very least, Jesus was going to overthrow the Roman occupation and establish peace and prosperity under a restored Davidic monarchy. He was not prepared to have Jesus stand there in the relative safety of Galilee, and announce his intention to proceed to Jerusalem, where they all knew he faced fierce and dangerous opposition. He was not prepared to hear Jesus talk about suffering at the hands of political and religious authority, and being killed. He didn't understand what was to happen on the third day. So, Matthew tells us, he took Jesus aside and began to rebuke him! "Mercy to you Lord." That's the literal translation that, for some reason, we don't see in any of the versions. "This will not happen to you."

When Jesus begins to reveal the implications of his reign, Peter thinks he will get a chance to use his newly acquired keys to loose Jesus from suffering and death, and bind him to mercy.

But the key he has chosen will not unlock heaven's gates, for Jesus is already bound in heaven to the way of suffering, death and resurrection. Jesus has begun to show his disciples that it is binding for him to go into Jerusalem and to suffer much from the elders and chief priests and scribes, and to be killed (the word is extreme, suggesting annihilation), and on the third day be raised.

Jesus has begun to show them. This is the first of three predictions of his passion that Jesus will make in the Gospels, and the disciples won't understand until after it's all been accomplished. For now, they seem oblivious to the possibility of resurrection.

Jesus has begun to show them. More is implied here than informing them, or even teaching them, as Mark has it.

Matthew, I think, implies an ongoing process by which Jesus begins by the example of his daily life to walk the way of the Cross. Confronting evil without compromise. Embracing the vulnerability that resisting evil always generates. Trusting in God for a final outcome that is by no means obvious or certain.

Jesus has begun to show them that his passion, death and resurrection are absolutely necessary--binding. Same verb Jesus used when he bestowed the power to bind or release. Though beyond anyone's imagination, then or now, the Messiah will conform to the image of the suffering servant of Isaiah, whose suffering proves redemptive and ultimately fulfills God's purpose and plan.

Jesus immediately turns to Peter and snaps, "Get behind me, Satan!" Now where have we heard that before? Oh, yeah, in the wilderness. On the First Sunday in Lent. There the devil tempted Jesus to use his divine power to advance his own agenda. To make himself the benevolent dictator of the universe. That is what Peter envisioned and it is what we would like our God to be.

It is well to remember that the name “Satan” is the Hebrew word for adversary. Nothing more, nothing less. Satan is whatever opposes God’s will by diverting us from the knowledge and love of God, and our attention from faithful discipleship.

On one level what we have here is another temptation of Christ. The author of Hebrews reminds us that Jesus, in his full humanity, was tempted in every way as we are. We know how he begged in the Garden of Gethsemane for this destiny to go away. We know he was aware that he could call down twelve legions of angels to extricate him from it. It’s not hard to imagine him wishing he could remain right there in Galilee, far from the scribes and the Pharisees, preaching and teaching and healing, staying out of trouble and avoiding danger. But then how would the Scriptures be fulfilled? Not by twelve legions of angels, and not by hiding out in Galilee. Those responses belong to the world, not the reign of God.

Did you notice how Peter seems to have ignored Jesus’ prediction of the resurrection? He probably didn’t understand; the notion of that final victory over sin and death was completely off his radar. And, like Peter, we do not always remain focused on that ultimate yet unfulfilled victory as we confront the effects of evil in the world around us. The time between the climax of history and its conclusion is not a comfortable place to be. The principalities and powers that govern this world in opposition to God’s will and purpose do not take kindly to the efforts of God’s disciples to oppose their sinful influences and promote the values of God’s reign—compassionate justice and true peace rooted in mutual respect;

provision for the needs of others over the desires of the self; wholeness of body, mind, and spirit for all of God's creatures.

In the resurrection lies our only hope of victory. But between life and victory stands death and defeat. For Jeremiah, and for Jesus, and for Peter, and for us. On one level, death to sin, and newness of life, as God's image is restored in us by the transforming power of the Holy Spirit. On another, embracing the vulnerability that is inevitable when we stand up to evil in all its forms and dimensions:

to the spiritual forces of wickedness that rebel against God and enlist our allegiance in doing so;

to the evil powers of this world that corrupt and destroy the creatures of God, with which we too often collaborate;

and to the sinful desires within ourselves that draw us away from the love of God in pursuit of the things of this world-- power and prestige, wealth and influence, misplaced pride and the illusion of security, often at the expense of others.

Those who would save their life will lose it, in a worldview based on scarcity, which generates a self-centered competitive spirit that has been identified by some with original sin. But those who invest their lives in pursuit of discipleship will find the transformative power of the Holy Spirit, to restore God's image in us, to create anew in us that which we were meant to be, and to fill us with hope and confidence in the future, held by the God in whose knowledge and love we continually grow.

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

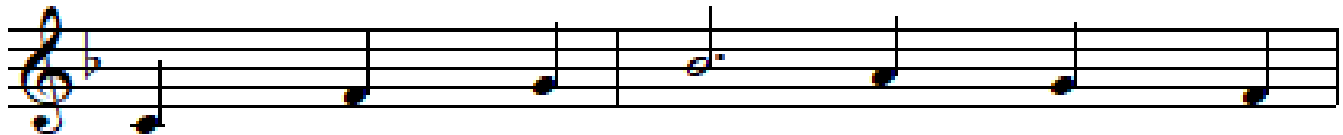
The Peace

The Liturgy for the Celebration of Holy Communion

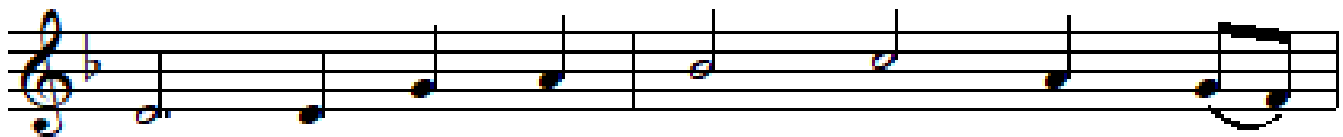
The Offertory

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.

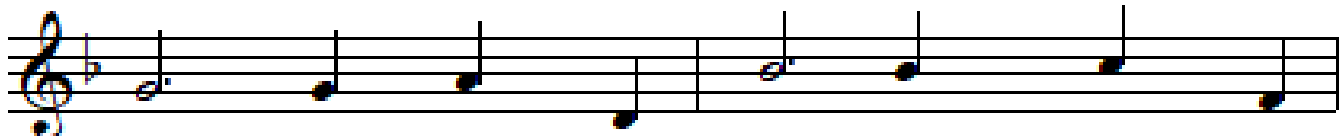
Offertory Hymn:



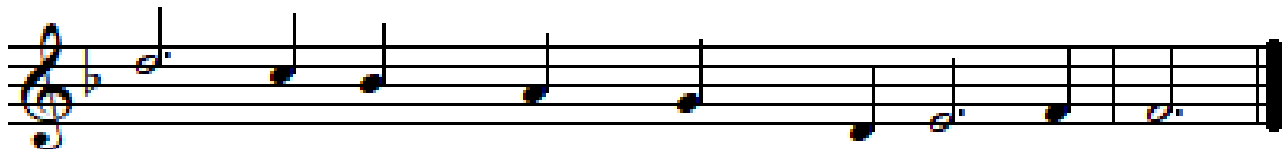
1. The church of Christ, in ev - 'ry
2. A - cross the world, a - cross the
3. Then let the ser - vant church a -
4. For Christ a - lone, whose blood was
5. We have no mis - sion but to



1. age be - set by change but Spi - rit -
2. street, the vic - tims of in - jus - tice
3. -rise, a car - ing church that longs to
4. shed, can cure the fe - ver in our
5. serve in full o - be - dience to our



1. -led, must claim and test its her - i -
2. cry for shel - ter and for bread to
3. be a part - ner in Christ's sac - ri -
4. blood. And teach us how to shae our
5. Lord, to care for all, with - out re -



1. -tage, and keep on ris - ing from the dead.
2. eat and nev - er live un - til they die.
3. -fice, and clothed in Christ's hu - man - i - ty.
4. bread and feed the starv - ing mul - ti - tude.
5. -serve, and spread Christ's li - ber - a - ting word.

The Great Thanksgiving: Eucharistic Prayer C –

May God 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.

Then, facing the Holy Table, the Celebrant proceeds
God of all power, Source and Sustainer of the Universe,
you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be:
shining light and enfolding dark;
the vast expanse of interstellar space,
galaxies, suns, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements
you brought forth the human race,
and blessed us with the capacity
for memory, reason, and skill.

You made us the stewards of your creation.

But we turned against you, and betrayed your trust;
and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return.
Through prophets and sages
you revealed your righteous Law.
And in the fullness of time you sent your eternal Word,
born of your servant Mary, to fulfill your Law,
opening for us the way of freedom and peace.

By his blood, he reconciled us.

By his wounds, we are healed.

And therefore we praise you,
joining with the heavenly chorus,
with prophets, apostles, and martyrs,
and with all those in every generation
who have looked to you in hope,
to proclaim with them your glory,
in their unending hymn:

Ho-ly, ho-ly, ho-ly Lord, God of pow-er and might,
hea-ven and earth are full of your glo-ry.
Ho - san - na in the high - est.
Bles-sed is the one who comes in the name of the Lord.
Ho - san-na in the high-est.

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 he was betrayed Jesus took bread,
said the blessing, broke the bread,
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.”

After supper, Jesus took the cup of wine,
gave thanks, and said,
“Drink this, all of you:
This is my Blood of the new Covenant,
which is shed for you and for all
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.”

Remembering now his work of redemption
and offering to you this sacrifice of thanksgiving,
***We celebrate Christ’s death and resurrection
as we await the day of his coming.***

Therefore, O God,
we who have been redeemed by Jesus Christ,
and made a new people by water and the Spirit,
now bring before you these gifts.
Sanctify them by your Holy Spirit
to be the Body and Blood of Jesus Christ our Savior.

Sanctify us also,
and let the grace of this Holy Communion
make us one body, one spirit in Christ,
that we may worthily serve the world in his name.

***Risen Lord, be known to us
in the breaking of the Bread.***

God of our ancestors; Redeemer and Mother of Israel;
God and Father of our Lord Jesus Christ:
Open our eyes to see your hand at work
in the world about us.
Deliver us from the presumption of coming to this Table
for solace only and not for strength;
for pardon only and not for renewal.

Accept these prayers and praises, Almighty God,
through Jesus Christ our great High Priest, to whom,
with you and the Holy Spirit,
your Church gives honor, glory, and worship,
from generation to generation. AMEN.

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





The Breaking of the Bread

The Celebrant breaks the consecrated Bread

A period of silence is kept.

Alleluia! ***Alleluia!***

May the Father of our Lord Jesus Christ
enlighten the eyes of our hearts,
that we may know what is the hope
to which he has called us.

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 # 513

1 Like the murmur of the dove's song,
like the challenge of her flight,
like the vigor of the wind's rush,
like the new flame's eager might:
come, Holy Spirit, come.

2 To the members of Christ's Body,
to the branches of the Vine,
to the Church in faith assembled,
to her midst as gift and sign:
come, Holy Spirit, come.

3 With the healing of division,
with the ceaseless voice of prayer,
with the power to love and witness,
with the peace beyond compare:
come, Holy Spirit, come.

Post-communion Prayer

Faithful God,

in the wonder of your wisdom and love

you fed your people in the wilderness

with the bread of angels,

and you sent Jesus to be the bread of life.

We thank you for feeding us with this bread.

May it strengthen us that by the power of the Holy Spirit

we may embody your desire and be renewed for your

service, through Jesus Christ our Savior. Amen.

Blessing & Dismissal

The Wisdom of God

the Love of God

and the Grace of God

strengthen you to be Christ's hands and heart in this world,

in the name of the Holy Trinity. *Amen.*

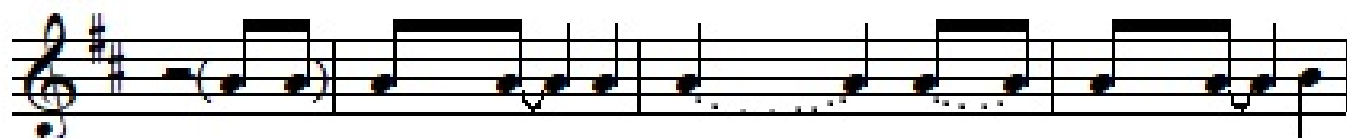
Parting Hymn



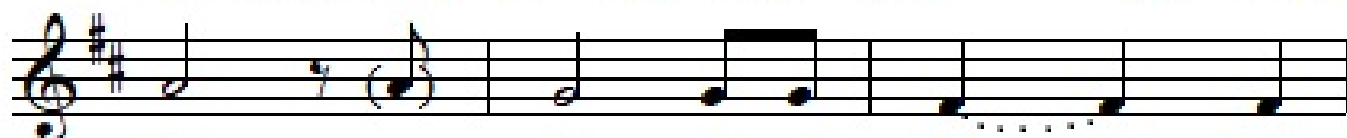
1. Move on the wa - ters move on the land;
2. Bread for our hun - ger, wine for our thirst,
3. - live in the voic-es. a - live in the cries, a-



1. fash-ion the earth from the clay in your hand
2. Spi - rit for free - dom, for ev - il's re - verse
3. - live in the weep-ing all lov - ing sur - vives



1. Form-ing the prayers and the mu - sic of
2. form in the heart and form on the
3. be a - live in the march - es, a - live in the



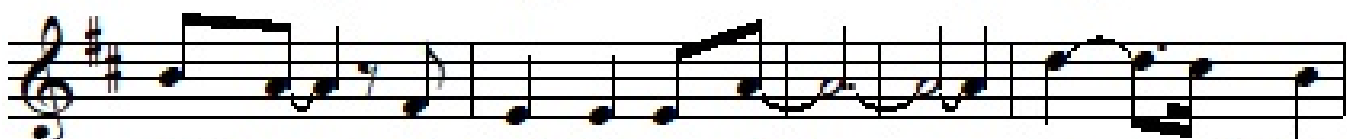
1. dance, a - live in the lives that
2. will, form in the laugh - ter no
3. streets, a - live in the vic - t'ries, a-



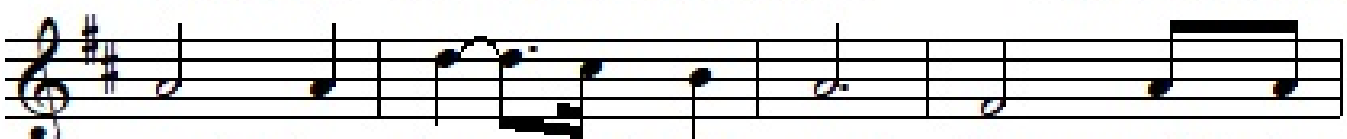
1. give hope a chance.
2. strug - gle can still. Why, it's rain - bows and
3. - live in de - feat.



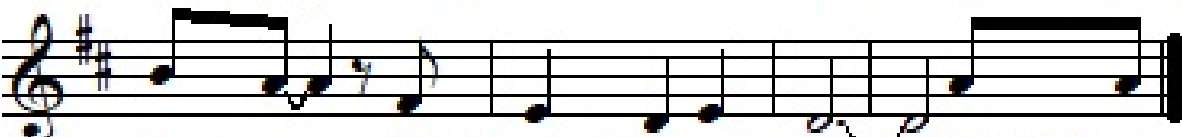
cros-ses, our hopes and our los-ses, light from the



dark-ness the Spi-rit pro-vides. Dance with the



world in joy and de - spair. Dance with the



heav-ens, God's wind in your hair. (v3) Be a-

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Gathering Hymn: Come and be our guest”

Words & Music (*Dietwein*): John L. Bell (b. 1949)

& Graham Maule (1958-2019)

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Psalms 26:1-8

Words: A New Metrical Psalter: New Revised Lectionary Edition

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ⁱ [The Holy Bible: The Contemporary English Version](#) (Nashville: Thomas Nelson, 1995), Je 20:7–18.