

Sermon

July 10 , 2026

**The Seventh Sunday after Pentecost:
Proper 10**



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

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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: [Let us build a house](#)



1. Let us build a house where love can dwell and
2. Let us build a house where pro - phets speak, and
3. Let us build a house where love is found in
4. Let us build a house where hands will reach be-
5. Let us build a house where all are named, their



1. all can safe - ly live, a place where saints and
2. words are strong and true, where all God's child - ren
3. wa - ter, wine, and wheat: a ban - quet hall on
4. yond the wood and stone to heal and strength-en,
5. songs and vi - sions heard and loved and treas-ured,



1. child - ren tell how hearts learn to for-
2. dare to seek to dream God's reign a-
3. ho - ly ground, where peace and jus - tice
4. serve and teach and live the Word they've
5. taught and claimed as words with - in the



1. - give. Built of hopes and dreams and
2. - new. Here the cross shall stand as
3. meet. Here the love of God, through
4. known. Here the out - cast and the
5. Word Built of tears and cries and



1. vis - ions, rock of faith and vault of grace; here the
2. wit - ness and as sym - bol of God's grace; here as
3. Je - sus, is re - veal'd in time and space; as we
4. strang - er bear the im - age of God's face; let us
5. laugh - ter, pray'rs of faith and songs of grace; let this



1. love of Christ shall end di - vi - sions:
2. one we claim the faith of Je - sus:
3. share in Christ the feast that frees us: All are wel - come,
4. bring an end to fear and dan - ger:
5. house pro - claim from floor to raf - ter:



all are wel - come, all are wel - come in this place.

Collect of the Day

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

A Reading from the Book of the Prophet Isaiah:

For as the rain and the snow come down from heaven,
and do not return there

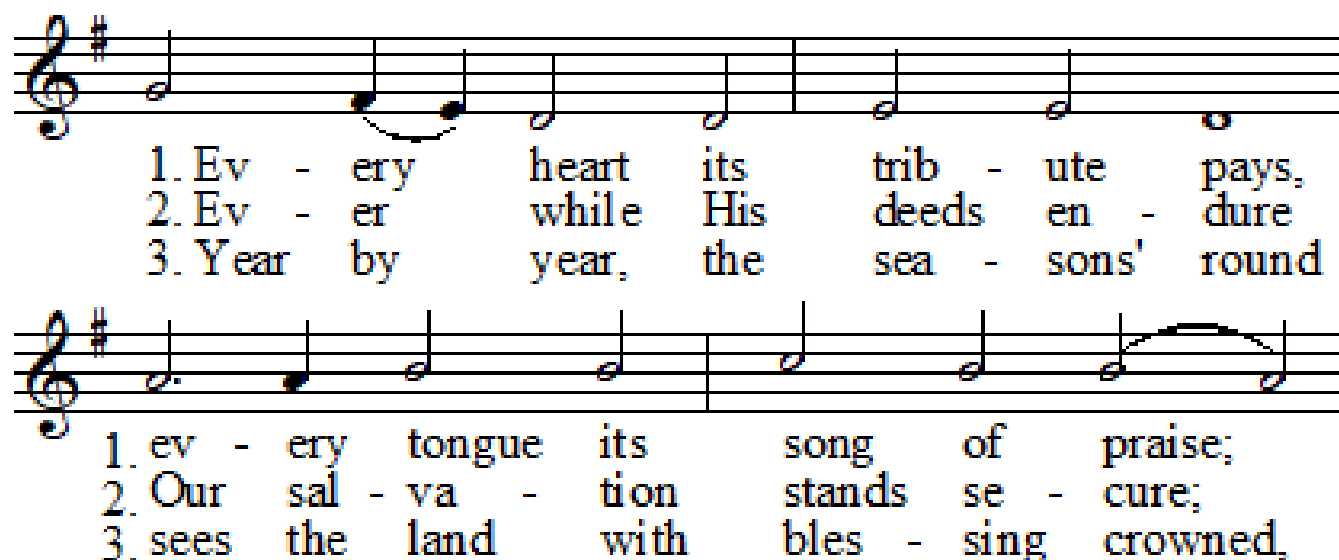
until they have watered the earth,
making it bring forth and sprout,
giving seed to the sower and bread to the eater,
so shall my word be that goes out from my mouth;
it shall not return to me empty,
but it shall accomplish that which I purpose,
and succeed in the thing for which I sent it.

(Over)

For you shall go out in joy,
and be led back in peace;
the mountains and the hills before you
shall burst into song,
and all the trees of the field shall clap their hands.
Instead of the thorn shall come up the cypress;
instead of the brier shall come up the myrtle;
and it shall be to the LORD for a memorial,
for an everlasting sign that shall not be cut off.

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

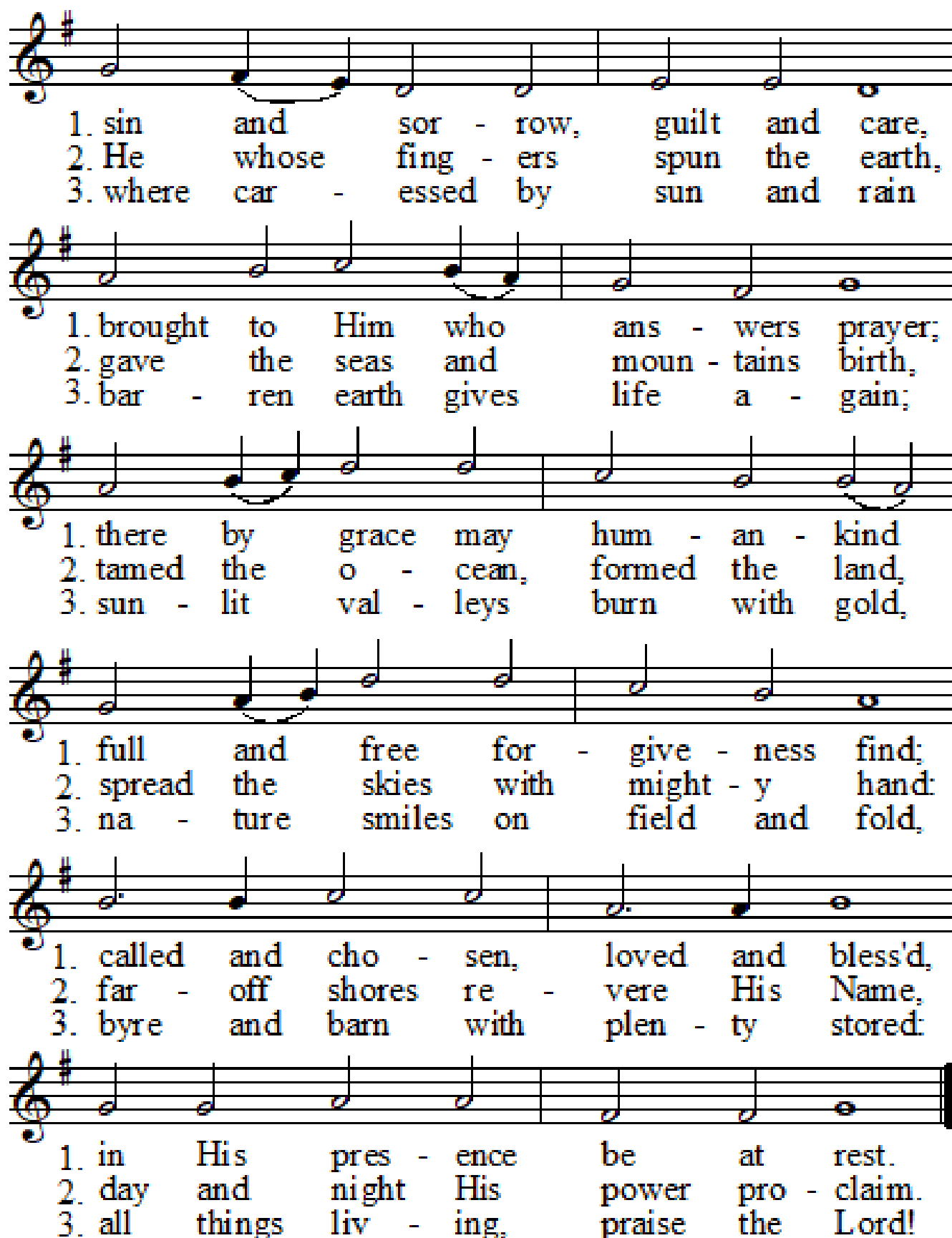
Gradual Psalm 65:1-14



The musical notation consists of two staves in G major (one sharp). The first staff has a treble clef and a key signature of one sharp (F#). The melody is written on a five-line staff. The lyrics are written below the staff, with three verses. The second staff also has a treble clef and a key signature of one sharp. The melody continues on a five-line staff. The lyrics are written below the staff, with three verses. The lyrics are: 1. Ev - ery heart its trib - ute pays, 2. Ev - er while His deeds en - dure 3. Year by year, the sea - sons' round 1. ev - ery tongue its song of praise; 2. Our sal - va - tion stands se - cure; 3. sees the land with bles - sing crowned.

1. Ev - ery heart its trib - ute pays,
2. Ev - er while His deeds en - dure
3. Year by year, the sea - sons' round

1. ev - ery tongue its song of praise;
2. Our sal - va - tion stands se - cure;
3. sees the land with bles - sing crowned.



1. sin and sor - row, guilt and care,
2. He whose fing - ers spun the earth,
3. where car - essed by sun and rain

1. brought to Him who ans - wers prayer;
2. gave the seas and moun - tains birth,
3. bar - ren earth gives life a - gain;

1. there by grace may hum - an - kind
2. tamed the o - cean, formed the land,
3. sun - lit val - leys burn with gold,

1. full and free for - give - ness find;
2. spread the skies with might - y hand;
3. na - ture smiles on field and fold,

1. called and cho - sen, loved and bless'd,
2. far - off shores re - vere His Name,
3. byre and barn with plen - ty stored;

1. in His pres - ence be at rest.
2. day and night His power pro - claim.
3. all things liv - ing, praise the Lord!

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

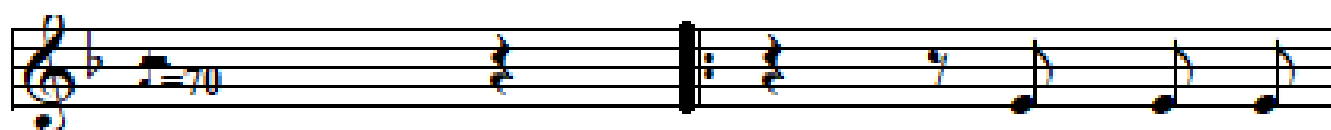
A reading from St. Paul's Epistle to the Church in Rome:

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.

But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

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

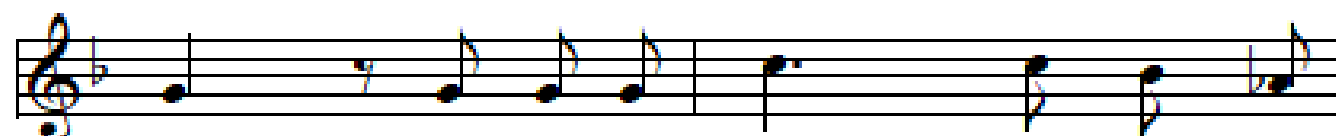
Thanks be to God.



1. Al - might - y
2. Let not our
3. Let not the



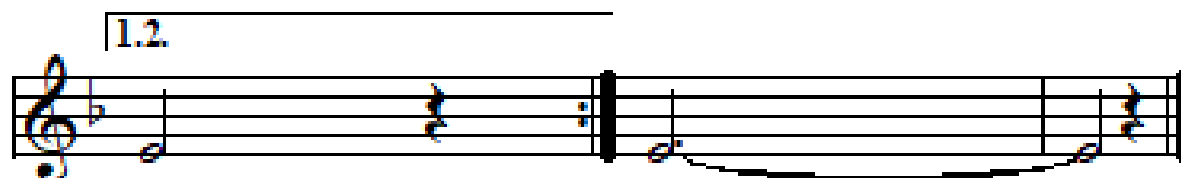
God, your word is cast like seed up= - on the
 self - ish - ness and hate this ho - ly seed re -
 world's de - ceit - ful cares the ris - ing - plant de -



ground, now let the dew of heaven des -
 - move, but give it root in ev - ery
 - stroy, but let it yield a hum - dred -



- cend and right - eous fruits a -
 heart to bring forth fruits of
 - fold the fruits of peace and



- bound
 love.
 joy.

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

That same day Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold,

"Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

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

One for the mouse, one for the crow, one to rot and one to grow. Let your Word take root in our hearts and minds, that our lives may show forth your living Word, Jesus the Christ.

The Parable of the Sower is, at one level, self-explanatory. In the manner of ancient agriculture, a sower casts seed upon the ground by the handful, letting it come to rest where it will. In addition to the disadvantages that Jesus outlined, it could cause crowding of plants in some places and sparseness in others. It also made weeding more of a challenge than today's row-crop methods. But before the invention of the mechanical drill early in the 18th century, row crop planting was extremely tedious. And we know that, even with row-crop planting, not every seed ultimately produces fruit. Even in a modern, scientifically managed garden, there is "one for the mouse, one for the crow, one to rot and one to grow."

We know, too, that most of the seeds stolen by birds end up being planted elsewhere, with a bit of fertilizer. And the stony, hard soil of today's parable reminds me of these words from the late folk singer and songwriter Malvina Reynolds:

[God bless the grass](#) that grows thru the crack.
They roll the concrete over it to try and keep it back.
But the concrete gets tired of what it has to do,
It breaks and it buckles and the grass grows thru,
And God bless the grass.

God bless the truth that fights toward the sun,
They roll the lies over it and think that it is done.
It moves through the ground and reaches for the air,
And after a while it is growing everywhere,
And God bless the grass.

God bless the grass that grows through cement.
It's green and it's tender and it's easily bent.
But after a while it lifts up its head,
For the grass is living and the stone is dead,
And God bless the grass.

God bless the grass that's gentle and low,
Its roots they are deep and its will is to grow.
And God bless the truth, the friend of the poor,
And the wild grass growing at the poor man's door,
And God bless the grass.

The intervening verses omitted in this week's Gospel lesson has Jesus explaining to his disciples that he teaches the crowds in parables because they lack the intimate relationship with himself that enables the disciples to understand (or at least begin to understand) the hidden mysteries of God's inbreaking reign. Even for the disciples, full understanding must wait until all things are fulfilled—that is, until Jesus has been crucified and, on the third day, raised from the dead. They will begin to understand as they meet the risen Lord in the days following Easter, and they will understand yet more fully when, as promised, the Holy Spirit is bestowed on the Day of Pentecost, leading them into all truth.

The word “parable” comes from two Greek words meaning *throw* and *alongside*. The parables are metaphors that Jesus “tosses out there” to challenge his hearers to think outside the box--beyond the cultural assumptions and expectations that are ingrained in their hearts and minds. The parables of Jesus can be divided into three categories: Parables of the Kingdom, Parables of Grace, and Parables of Judgement. The Sower is the first of eight Parables of the Kingdom to appear in

Matthew 13, which in turn opens the third of five sections of Matthew's Gospel. The others are The Weeds Among the Wheat, which we will look at next week; The Mustard Seed and The Leaven, which come up the week after; then The Treasure Hidden in a Field, The Pearl of Great Price, The Dragnet, and The Householder Who Brings Out Treasures Old and New.

Most of Jesus' parables turn the world's thinking on its head. A thirtyfold harvest is an exceptionally successful harvest, normal yield is seven and a half to ten, and here Jesus is talking about sixty and even a hundred! That would make any farmer in the crowd sit up and take notice! As we move through the parables we will see Jesus making similarly preposterous assertions that challenge the world's wisdom, opening hearts and minds to new possibilities under the reign of God.

The second half of today's reading is the explanation Jesus gives for the parable of the sower, which, Jesus tells us, is about the quality of the various kinds of soil upon which the seed falls. We need to look at this interpretation from two different perspectives: our own hearts and minds as ground upon which the seed of the Good News falls, and our role as sowers charged with the continuing task of spreading the seed of the Good News.

Though the categories of hard path, rocky soil, patch of weeds, and rich loam, may describe the receptivity of some at a basic level, there are times when all four of Jesus' descriptions fit each of us all too well.

There are times when we are not receptive to God's call to us, when we do not embrace it fully; we may even resist it. We don't always want to hear what God is trying to tell us. It goes in one ear and out the other. It falls on hard ground and the wicked one snatches it away.

There will be times when we are "fair weather disciples," following Jesus into the world only so long as he leads us into places that don't challenge our physical, emotional or relational comfort levels too much. The roots of our faith prove to be shallow, and will not sustain us in the face of adversity.

There will be times when we simply have better things to do than tend to our discipleship and mission. There's the familiar adage that if you're too busy to pray, you're too busy. The culture around us is full of thorns that will compete with the call of the Gospel for our time, our financial resources, our interest, and our attention.

And there will be times when our hearts and minds are so fixed on the things of God that when God comes to us, we will welcome the Holy Spirit at work within us, and open our hearts and minds to allow the Spirit to bring us deeper into the knowledge and love of our Creator, to re-form us in God's image, and to equip and empower us for the work God has given us to do in the various environments in which we find ourselves from day to day.

As we search our own hearts and minds for receptivity to God's presence within us, and for barriers to that receptivity, we are also called to be sowers, spreading the Good News of God's love and God's call to righteousness and justice with

compassion, and as we do that we need to understand that others have varying degrees of receptivity from time to time, just as we do. It is not for the sower to judge the quality of the soil; we simply spread the seed and maybe water, then let God give the growth—s St. Pau applies this lesson to Church planting in I Corinthians 3(:5-9).

We need to remember that by its very nature, the broadcast method scatters seed into every corner of the field, and the seed falls on all different environments, whether the soil is more--or less--conducive to growth. When Jesus likens the Kingdom of Heaven to a sower casting seed, he testifies to the catholic nature of the reign of God. It reaches out to all; it excludes none. The seed is spread over the whole field, and the four kinds of soil embrace all the possibilities for human states of readiness.

Germination is a mysterious process, hidden in the earth. “Unless a grain of wheat falls into the earth and dies, it remains just a single grain;” Jesus said in another place (John 12:24), “but if it dies, it bears much fruit.” The reign of God is a hidden reality, revealed to those willing to open their hearts and minds to new perspectives, to invest themselves fully in their discipleship, and above all to be open to growth.

The desired outcome for the sower is productivity—bearing fruit, seven-to-tenfold at least. That, too, is the desired outcome of the Word planted in our hearts and minds, and if Jesus is offering thirty, sixty, a hundred, I’ll take it!. That outcome is what Paul described as the *fruits* of the Spirit in Galatians 5 (16-26), which he contrasted with the *works* of the flesh,

“Our conduct is no longer controlled by our old [sinful] nature, but by the Spirit.” Paul writes to the Romans in today’s Epistle. “Those who live on the level of the old nature have their outlook formed by it, and that spells death; but those who live on the level of the spirit have the spiritual outlook, and that is life and peace.”

The “old sinful nature” is how the Common English Bible translates what our lectern translation calls “the flesh.” The Greek word *sarx*, according to Thayer’s Greek Lexicon, refers to the flesh, the physical body as such, and by extension, to (quoting Thayer) “the earthly nature of [humanity] apart from divine influence, and therefore prone to sin and opposed to God.” EQ

The *works* of the *flesh*, according to Galatians, are those disastrous consequences of our attempt to achieve fullness of life by our own devices, independent of God. They are hazardous to our physical, emotional and spiritual well-being, and they include things like immorality, corruption, idolatry, hatred, obsessions, hotheadedness, selfishness, rivalry, jealousy, and hedonism. Such qualities will not find a place under the reign of God. Those who belong to Jesus Christ have crucified the flesh with its passions and desires.

But the *fruit* of the *Spirit*, those qualities of life into which we grow as the Spirit moves us and transforms us, include love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. These are the characteristics that accurately reflect the image of God in us and make us the people God created us to be, and enable us to spread the love of God around, wherever we live and move and have our being.

Paul also describes the fruit of the Spirit in another place, which I hope you'll recognize:

Love is patient; love is kind; it isn't jealous; it doesn't brag; it isn't arrogant; it isn't rude; it doesn't seek its own advantage; it isn't irritable; it doesn't keep a record of complaints; it isn't happy with injustice, but is happy with the truth. Love puts up with all things, trusts in all things, hopes for all things, endures all things. Love never fails.”
(I Cor. 13:8-8a)

Let the seed of God's Word be planted in your hearts and minds. Let it grow and prosper, and bear much fruit.

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

God of heaven and earth, through Jesus Christ you promise to hear us when we pray to you in faith with thanksgiving.

We pray for one another, for our families and friends, through whom we learn to love and to be loved. Thank you for all who care for us. Give us grace to serve Christ by serving our neighbors and our community, loving others as he loves us.

We thank you for the unfailing love you hold out to everyone in Jesus Christ. Comfort and heal those in sorrow, need, sickness or any other trouble. Give them courage and hope in their distress, and bless those who minister to them.

We remember with gratitude your many gifts to us in creation and the rich heritage of this land. Help us and people everywhere to share with justice and peace the resources of the earth. Give wisdom to those in authority among us and to all leaders of the nations.

We pray for your Church throughout the world, thanking you for all who serve Christ and his kingdom. By your Spirit strengthen your people for their work and witness in the world. Unite us in your truth and love, that we who confess your name may also reflect your glory.

We remember with thanksgiving all who have died in Christ, and we rejoice at the faithful witness of your saints in every age, praying that we may enter with them into the unending joy of your heavenly kingdom.

Merciful God, you look with compassion on all who turn to you.

Hear the prayers of your people.

Grant that what we have asked in faith

we may by your grace receive;

through Jesus Christ our Lord. Amen.

Let us confess our sins against God and our neighbor.

Officiant and People together

The Absolution

The Peace



The Liturgy for the Celebration of Holy Communion

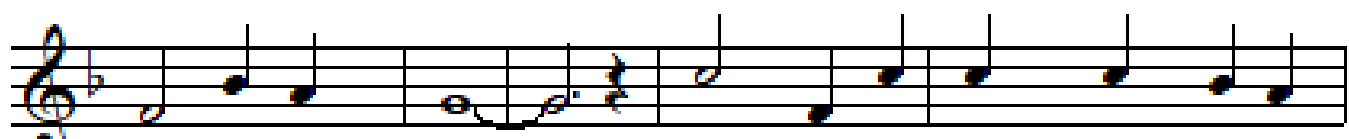
The Offertory

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.

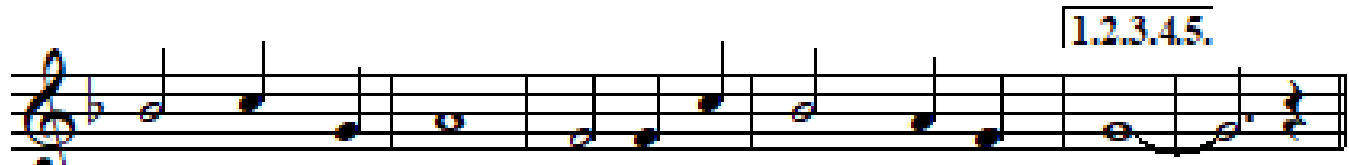
Offertory Hymn: “[Bread that was sown](#)”



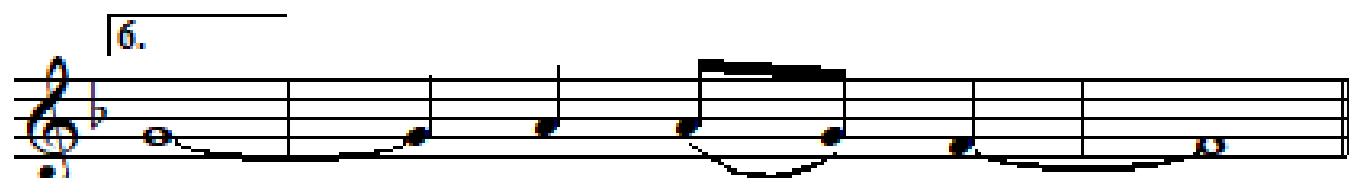
Bread that was sown in our hills and val-leys, now har-ves-



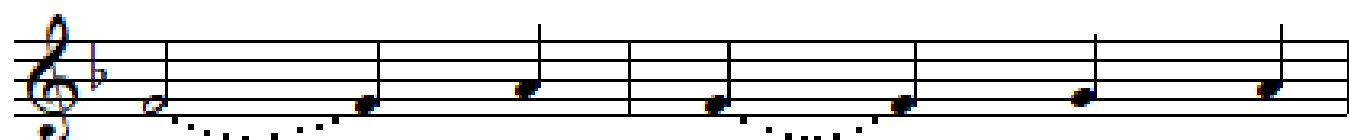
- ted be-comes one; from all the world gath-er your



peo-ple, O God, in-to the feast of your love.



love, of your love.



1. With	grate - ful	hearts,	we	sing	our
2. Leav - en	and	wheat	so	let	us
3. Plant - ed,	your	name	be -	comes	a
4. Feast	of	jus - tice	to	which	
5. Har - vest	of	peace	where	love	can
6. Sign	of	the	near	- ness	of



1. joy _____ for know-ing _____ Spi - rit with-
2. be _____ for oth - ers, _____ nur - tur - ing
3. thirst _____ for more be - ing _____ hope to be
4. all _____ are wel - come to share _____ the
5. be _____ the song that _____ heals bro - ken-
6. one whose life sus - tains us, _____ heart of our



1. - in, a - mong us all; life and _____
2. good with hon - est care, bring - ing to
3. bread for oth - ers' lives, vi - sion of
4. ful - ness of our God; in Jes - us'
5. - ness with list - en - ing; touch - ing, per-
6. heart, cre - a - tor, friend, cal - ling us



1. know _____ - ledge, re - vealed through your word:
2. birth new life when hope _____ has gone stale,
3. what it means to give all that we are:
4. ris _____ - ing be - yond _____ death we've found
5. ceiv _____ ing in bread of Jes - us' life,
6. all _____ to be spir _____ - it a - live,



1. Je - sus, the Christ, Em - man - u - el.
2. faith giv - ing mo - _____ ments to share.
3. this is the seed _____ you have sown.
4. new springs of hope _____ in our lives.
5. gift to be - come our flesh as well.
6. you, God, our fu - ture, last - ing life.

The Great Thanksgiving: Eucharistic Prayer C

In this prayer, the lines in italics are spoken by the People.

The Celebrant, whether bishop or priest, faces them and says

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.

The musical score is written for a single melodic line in G major (one sharp). It consists of five staves. The first staff contains the lyrics 'Ho-ly, ho-ly, ho-ly Lord, God of pow-er and might,' with a triplet of eighth notes on 'ho-ly'. The second staff continues with 'hea-ven and earth are full of your glo-ry.' and another triplet on 'glo-ry'. The third staff has 'Ho - san - na in the high - est.' with a triplet on 'san - na'. The fourth staff says 'Bles-sed is the one who comes in the name of the Lord.' and the fifth staff concludes with 'Ho - san-na in the high-est.' and a final triplet on 'san-na'. The piece ends with a double bar line.

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.



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,



The Breaking of the Bread

The Celebrant breaks the consecrated Bread

A period of silence is kept.

Alleluia! ***Alleluia!***

How blest are those who have not seen,
and yet believe.

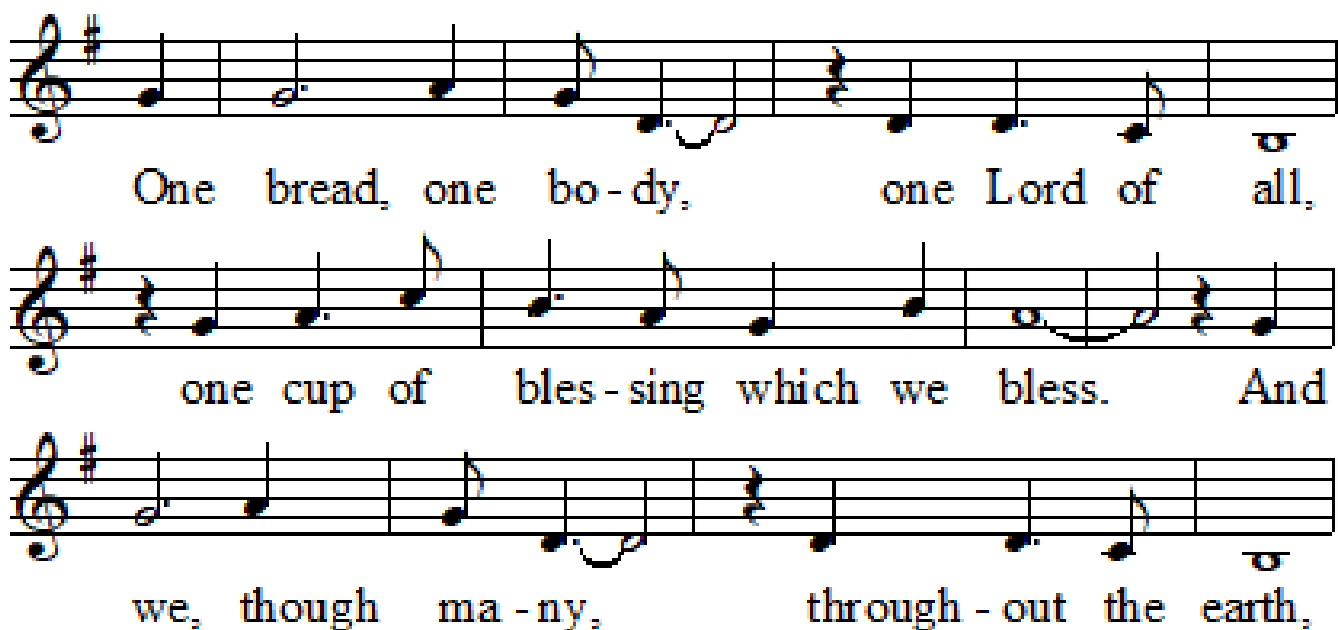
***Risen Lord, be known to us
in the breaking of the bread.***

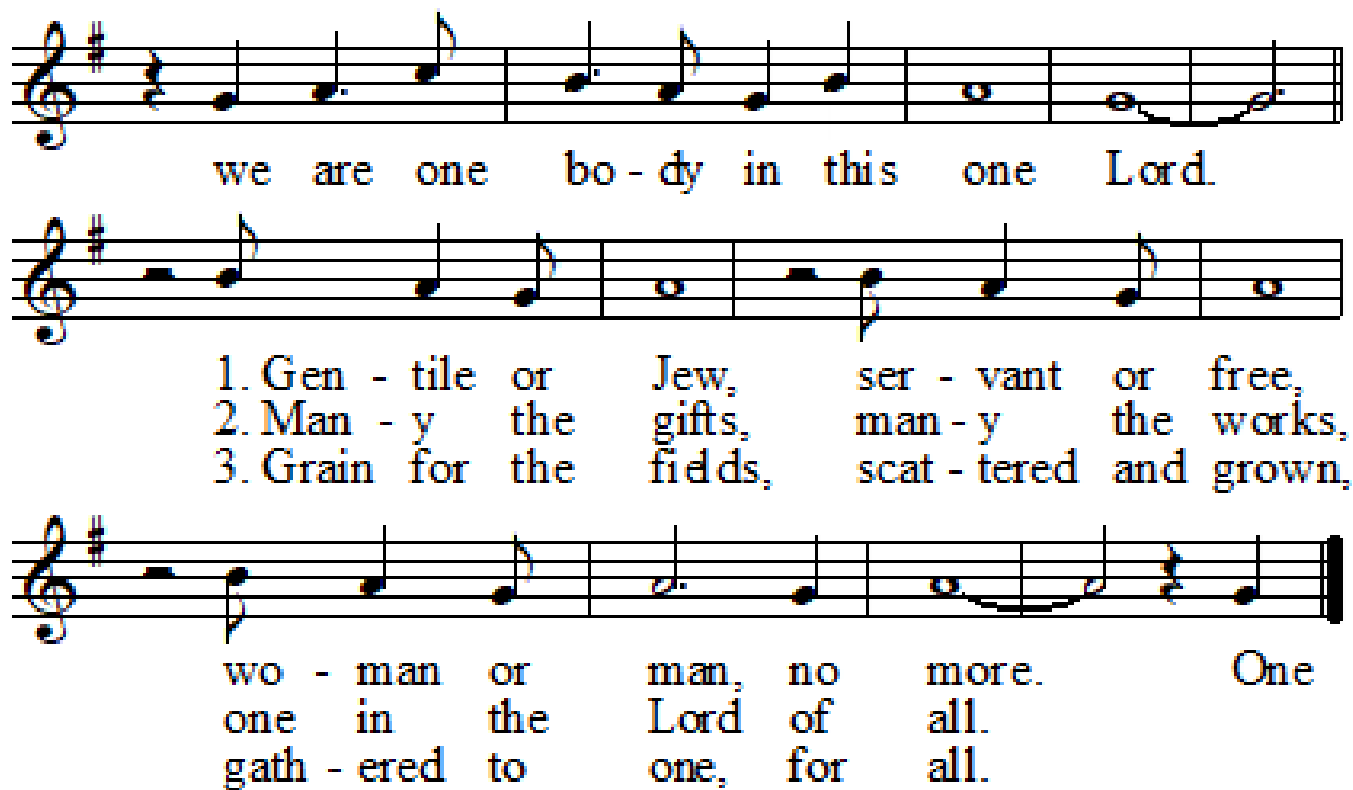
Alleluia! ***Alleluia!***

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

Communion Hymn:





we are one bo-dy in this one Lord.

1. Gen - tile or Jew, ser - vant or free,
 2. Man - y the gifts, man - y the works,
 3. Grain for the fields, scat - tered and grown,

wo - man or man, no more. One
 one in the Lord of all.
 gath - ered to one, for all.

Post-communion Prayer

Living God,

in this sacrament we have shared
 in your eternal kingdom.

May we who taste this mystery

forever serve you in faith, hope, and love.

We ask this in the name of Jesus Christ the Lord.

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: The Hymnal, 1982 # 505

1. O Spirit of life, O Spirit of God,
in every need thou bringest aid,
thou camest forth from God's great throne,
from God, the Father and the Son;
2. O Spirit of life, O Spirit of God,
increase our faith in our dear Lord;
unless Thy grace the power should give,
none can believe in Christ and live;
O Spirit of life, O Spirit of God.
3. O Spirit of life, O Spirit of God,
make us to love Thy sacred word;
the holy flame of love impart,
that charity may warm each heart;
O Spirit of life, O Spirit of God.
4. O Spirit of life, O Spirit of God,
enlighten us by that same word;
teach us to know the Father's love,
and His dear Son, who reigns above:
O Spirit of life, O Spirit of God.

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Gathering Hymn: “All are welcome”

Words & Music (*Two Oaks*) Marty Haugen (1950=)
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Psalms 65: “Every heart its tribute pays”

Words: Timothy Dudley-Smith {1956-2024}
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Sanctus & Lord’s Prayer from the *El Shaddai setting for Ho*

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Communion Hymn: “One bread, one body”

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