

Sermon

July 9, 2023

The Sixth Sunday after Pentecost:

Proper 9

(Independence Day weekend)



The Holy Eucharist:

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

**Gloria Dei Episcopal Church
Palenville, New York 12463**

**The Rev. John E. Miller, Priest-in-Charge
Kathie F. Miller, Organist**

The Liturgy of the Word

Happy is the nation whose God is the Lord!
happy the people he has chosen to be his own!

Penitential Order

For the curse of war and the human sin that causes it,
Lord, have mercy. *Lord, have mercy.*

For pride that turns its back on you, one another,
and the common good,
Lord, have mercy. *Lord, have mercy.*

For national vanity that poses as patriotism,
and from loud-mouthed boasting
and blind self-worship that admit no guilt,
Lord, have mercy. *Lord, have mercy.*

For self-righteousness that will not compromise, and
from selfishness that glories in the oppression of others,
Christ, have mercy. *Christ, have mercy.*

For the lust for property or power
that drives humanity to cheat and steal and kill,
Christ, have mercy. *Christ, have mercy.*

For trusting in the weapons of war,
and mistrusting the councils of peace,
Christ, have mercy. *Christ, have mercy.*

For hearing, believing, and speaking lies
about other nations, cultures, and religions,
Lord, have mercy. *Lord, have mercy.*

For groundless suspicions and fears
that stand in the way of reconciliation,
Lord, have mercy. *Lord, have mercy.*

For words and deeds that encourage discord, prejudice,
and hatred; from everything that prevents the human
family from fulfilling your promise of peace,
Lord, have mercy. *Lord, have mercy.*

Let us confess our sins against God and our neighbor.

Silence may be kept.

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

The Absolution

- 1 God of our fathers, whose almighty hand
leads forth in beauty all the starry band
of shining worlds in splendor through the skies,
our grateful songs before thy throne arise.
- 2 Thy love divine hath led us in the past,
in this free land by thee our lot is cast;
be thou our ruler, guardian, guide, and stay,
thy word our law, thy paths our chosen way.
- 3 From war's alarms, from deadly pestilence,
be thy strong arm our ever sure defense;
thy true religion in our hearts increase,
thy bounteous goodness nourish us in peace.
- 4 Refresh thy people on their toilsome way,
lead us from night to never-ending day;
fill all our lives with love and grace divine,
and glory, laud, and praise be ever thine.

Collect of the Day

O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

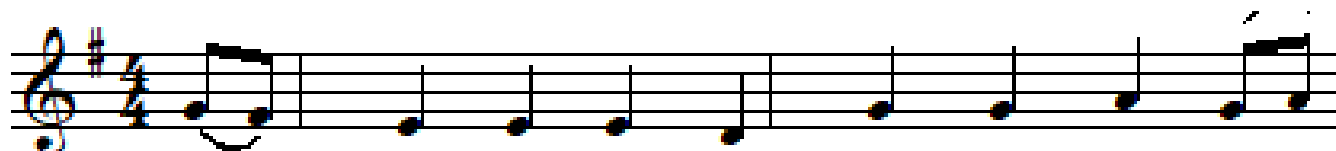
Collect for Independence Day

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

A Reading from the Book of the Prophet Zechariah:

Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! See, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey. He will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall command peace to the nations; his dominion shall be from sea to sea and from the River to the ends of the earth. As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit. Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double.

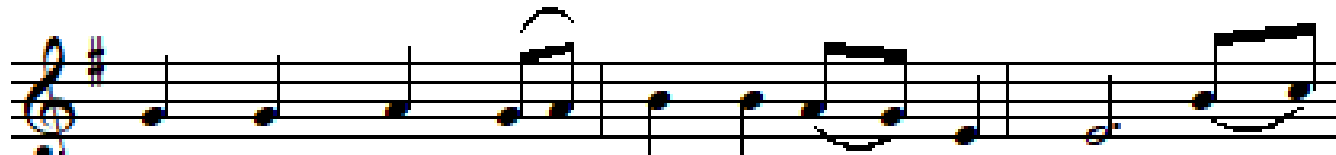
The word of the Lord. *Thanks be to God.*



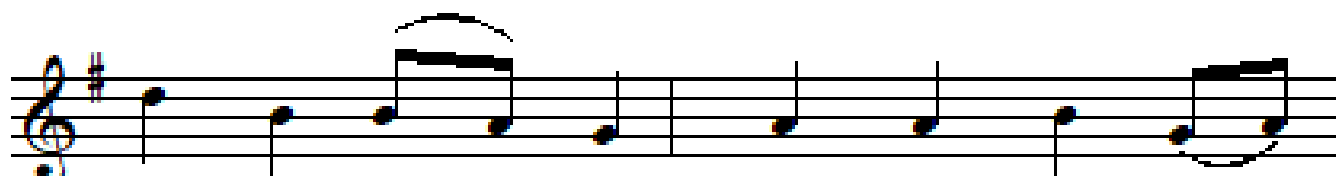
1. We trust the one who brought to life the
2. Trust not the pas - sing breath of those whose
3. God keeps the faith when lead - ers scheme to
4. To you, O God, we lift our praise, for



1. earth, the sky and sea, who auth - ors ev - ery
2. voic - es roar and rage, who think them - selves a -
3. si - lence and op - press. God sets the pris - 'ner
4. you our hearts a - rise; in you we mor - tals



1. breath we breathe, and holds e - ter - ni - ty. Though
2. -bove re - proach, who rise in ev - ery age. Bear
3. free in love and rais - es the dis - tressed. God
4. place our trust; with you, we name the lies. the



1. i - dols tempt at ev - ery turn, to
2. fruits that praise our Liv - ing Lord, whose
3. watch - es ov - er strang - ers' ways, up -
4. lies of vio - lence, gred and fear, the



1. God a - lone we sing. We train our hearts to
2. reign en - dures a - lone. Though mor - tals die and
3. - holds the bruised and bent. and brings to ru - in
4. lie of scar - ci - ty. In you we find the



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

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

I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me. So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. *(Over)*

Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord!

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

Thanks be to God.

Sequence Hymn



1. Wea - ry of all trum - pet - ing,
2. Cap - tain Christ, O low - ly Lord,
3. To the tri - umph of your cross



1. wea - ry of all kil - ling, wea - ry of all
2. Ser - vant King, your dy - ing bade us sheathe the
3. sum - mon all the liv - ing, sum - mon us to



1. songs that sing prom - ise non - ful - fil - ling,
2. fool - ish sword, bade us cease de - ny - ing.
3. love by loss, gain - ing all by giv - ing.



1. we would raise, O Christ, one song;
2. Trum - pet with your Spi - rit's breath
3. suf - 'ring all that we may see



1. we would join in sing - ing that great mu - sic
2. through each height and hol - low; in - to your self -
3. tri - umph in sur - ren - der; leav - ing all that



1. pure and strong, where - with heav'n is ring - ing.
2. - giv - ing death, call us all to fol - low.
3. we may be part - ners in your splen - dor

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

“But to what will I compare this generation? It is like children sitting in the marketplaces and calling to one another, ‘We played the flute for you, and you did not dance; we wailed, and you did not mourn.’ For John came neither eating nor drinking, and they say, ‘He has a demon’; the Son of Man came eating and drinking, and they say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is vindicated by her deeds.”

At that time Jesus said, “I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

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

Sermon

Be the light in our darkness, O God, by the power of your Holy Spirit, that we may hear You speaking to us in the words of the Scriptures, that our eyes may perceive Your kingdom as it unfolds in our midst, that our ears may hear the Christ calling us to discipleship, and that our hearts may be drawn to your heart, incarnate among us in the least, the last, and the lost, +

Today's Old Testament lesson comes from the prophecy of Zechariah, a passage that Matthew uses to establish a prophetic connection with the Triumphal Entry into Jerusalem, a parody of Empire in which Jesus mimics the conquering military heroes who demonstrate the world's power and glory by pompously marching into the city on their magnificent war horses, surrounded by guards heavily arrayed in shining armor. Jesus enters the city on an untrained donkey colt, demonstrating the power of God over the whole creation, and fulfilling Zechariah's prophecy of the righteous and victorious king appearing in humility. The authority of Jesus is demonstrated in the acclaim of the crowds, who, as Matthew has observed at the outset of Jesus' public ministry, "were amazed at his teaching, because he was teaching them like someone with authority and not like their legal experts." (chapter 7 verse 28)

The basic message Jesus is here to proclaim is, "Repent, for the kingdom of heaven has come near!"

The concept of the "kingdom of heaven" needs a little unpacking. You will note, first, that Matthew uses "kingdom of heaven" in place of Mark and Luke's "kingdom of God." This is *not* an attempt to call attention away from this world to some other-worldly realm beyond the grave, but a gesture of respect for the Fourth Commandment as Matthew writes to a largely Jewish audience. And the "kingdom" is not a geographical and political entity but the bare fact that God is ultimately in charge.

That the power and authority of kings and emperors; presidents and legislatures and judiciaries is not their own, despite appearances to the contrary. Even the “divine right of kings” theory held that monarchs would answer to God for the way they executed justice, though their subjects were not generally a party to that accountability. The political philosophy on which this nation is based interposed “we the people” between God and government. God has been removed from the equation in many circles, but ***not*** among us who would call ourselves disciples of our Lord, Jesus Christ.

From Revolution to Emancipation, to women’s suffrage, to our own time’s clashes over voting rights and racial equality; sexual orientation and identity; women’s continued striving for equality, respect and dignity; the need to establish and maintain a compassionate immigration policy; and our relationship with the rest of the world, proponents of social change repeatedly appeal to the updated assertion that “all [people] are created equal” and that all enjoy the right to “life, liberty, and the pursuit of happiness,” because it is the will of our Creator that we all enjoy such rights.

Separation of Church and State demands that I be circumspect in my preaching when it comes to partisan politics. But I will assert that American disciples of our Lord Jesus Christ must acknowledge dual citizenship, giving our loyalty to the Kingdom of God (or of heaven, if you’re reading Matthew), and to the United States of America, ***in that order***.

I have spoken often from this pulpit of how our participation in the political process must embrace discipleship, promoting values reflected in the Baptismal covenant, in the Law and the Prophets, and in the teachings and example of Jesus, with particular attention to the Sermon on the Mount. It is to Christ, and Christ alone, that we owe our allegiance.

In today's Gospel Jesus acknowledged in prayer that the kingdom of God cannot be accessed by intellectual pursuit alone, but by openness, vulnerability and trust—in short-by self-investment. Dietrich Bonhoeffer wrote from a Nazi prison, “We have learned a bit too late in the day that action springs not from thought but from a readiness for responsibility.”

Politics is defined in a general way by the Cambridge Dictionary as “the activities of people who are trying to obtain an advantage within a group or organization.” Politics is a fact of life. It happens wherever needs and desires conflict and resolutions are sought. It refers to the tactics and techniques that we employ in our interactions one with another, whether as individuals or as groups, whether in cooperation or competition.

Our culture becomes increasingly polarized, with bitterness permeating families and communities, even the Body of Christ itself. It can become nasty, and often generates more heat than light.

As I reflect on life in America, especially over the last decade, I think more than ever that there's a need to articulate and examine just what "the greatness of America" means, for each of us. We've heard about "making America great again," implying that America was once great but is no longer. We've heard answering voices assert that America *is* great, conceding there are identifiable flaws, in our history and in our current struggles, and there will always be room for improvement, but insisting that "the American dream" remains very much alive.

But what is the vision of "the greatness of America" that drives these assertions? What are those qualities of our common life that we can celebrate, and build upon? What are those that some lament as lost, and long to restore? What are those trends and developments that seem to constitute backsliding for many of us?

Are those qualities rooted in the reign of God, consistent with the teachings and example of Jesus and the warnings of the Prophets? Do they seek and serve Christ in all persons, loving our neighbors as ourselves—*all* of our neighbors, regardless of race, religion, nationality, gender, sexual orientation, and economic status? Do they insist on equal, distributive justice for all?

Are they inclusive visions of compassion and affirmation, not rooted in visions of purity and exclusion? Do they strive for justice and peace among *all* people, respecting the dignity of *every* human being on the planet?

Do they relate to the natural world as a borrowed resource, acknowledging the claims of the Creator, the value of the creation in its own right, and the needs of future generations?

I will assert at the outset that the “greatness” of any nation, or culture, is to be measured from the bottom up, not the top down. I think of the disciples, bedazzled by the magnificent temple buildings, and the response of God incarnate: Yeah, they’re really impressive, but before long ***not one stone will be left upon another.***

Exekiel (16:49-50), with a nod to the Levitical narrative, asserts the *primary* sin of Sodom:

This was the iniquity of your sister Sodom: she and her daughters had the pride that goes with food in plenty, comfort, and ease, yet she never helped the poor in their need.

They grew haughty and committed what was abominable in my sight, and I swept them away, as you are aware.

Amos speaks out against the privileged complacency he finds in the conspicuous consumption he observes:

You rich people lounge around on beds with ivory posts, while dining on the meat of your lambs and calves.

You sing foolish songs to the music of harps, and you make up new tunes, just as David used to do.

You drink all the wine you want and wear expensive perfume, but you don’t care about the ruin of your nation.

So you will be the first to be dragged off as captives; your good times will end. (Amos 6:4-7 CEV)

Or, as one of the hymns we sing from time to time puts it:

Mortal pride and earthly glory,
sword and crown betray our trust;
though with care and toil we build them,
tower and temple fall to dust.
But God's power, hour by hour,
is my temple and my tower. (H82 # 665)

To address the rancorous division in our midst will require honest dialogue, and communication requires that we be able to articulate our differing visions, so that we can understand the positions others have taken and work to negotiate a common vision. We will speak openly without dissimulating; we will listen without interrupting--or concentrating on formulating a rejoinder while the other is speaking. We will really want to know what other people are thinking and how they are feeling about our common experiences.

At worst, we will at least know that we really are not one, as Americans or as disciples. But we may well discover that our visions are not as disparate as we imagined, or that our disagreement is really about the most appropriate strategies and tactics for articulating a common vision and bringing it to reality.

We are united, as disciples and as citizens, when there are more things that we hold in common than there are things that separate us; and we are one when, and to the extent that, the things that we share in common are more important to us than the things over which we differ.

We are one in Christ when, and to the extent that, our belief that Jesus Christ is Lord of heaven and earth, and of our lives, individually and collectively, that his life demonstrates the kind of life God wants us to live, in the power and under the guidance of the Holy Spirit, that the things he taught are the utterances of the incarnate Word of God, in short, discipleship, is something we hold in common as followers of the Christ, and our discipleship is more important to us than *anything* else.

Jesus's basic message is "Repent, for the the Kingdom of heaven has come among you." The Greek word means to change your mind, but it's more than that. Jesus is calling us to change our orientation to the world. To challenge injustice and oppression wherever we find it. To value equal opportunity over privilege, even--maybe especially—our own.

To hold our leaders, and ourselves, accountable for their use or abuse of power, their faithfulness or failure in articulating and advancing a common vision of the greatness of America, seeing that that vision is rooted in universally held ideals that just happen to be Kingdom values: stewardship of the environment, respect for the freedom and dignity of every individual on the planet, with liberty and justice--equal and distributive justice--for all, here in America and across the world.

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

Almighty God, giver of all good things:

We thank you for the natural majesty and beauty of this land.
They restore us, though we often destroy them.

Heal us.

We thank you for the great resources of this nation.
They make us rich, though we often exploit them.

Forgive us.

We thank you for the men and women
who have made this country strong.
They are models for us, though we often fall short of them.

Inspire us.

We thank you for the torch of liberty
which has been lit in this land.
It has drawn people from every nation,
though we have often hidden from its light.

Enlighten us.

We thank you for the faith we have inherited
in all its rich variety. It sustains our life,
though we have been faithless again and again.

Renew us.

Help us, O Lord, to finish the good work here begun.
Strengthen our efforts to blot out ignorance and prejudice,
and to abolish poverty and crime.
And hasten the day when all our people,
with many voices in one united chorus,
will glorify your holy Name. Amen.

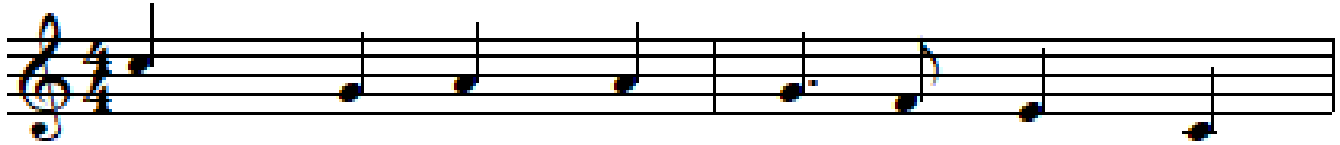
The Peace

The Liturgy for the Celebration of Holy Communion

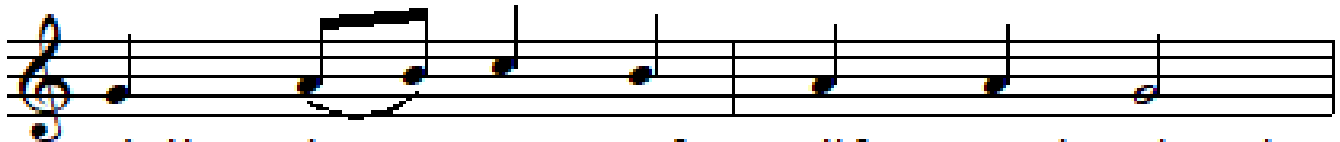
The Offertory

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.

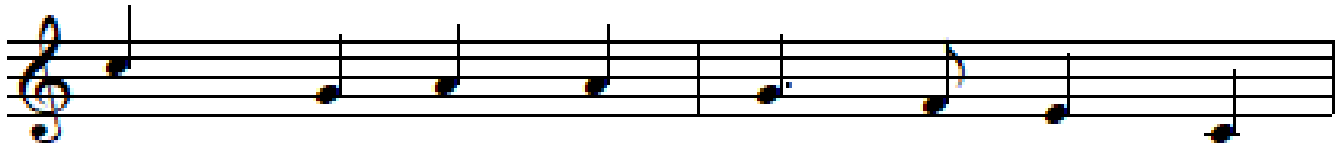
Offertory Hymn:



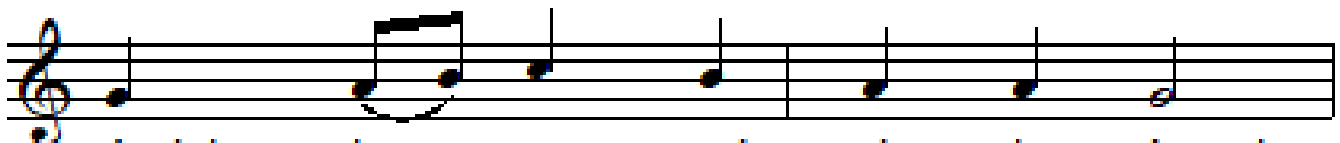
1. God, we bless you for our free - doms,
2. God, we bless you for the pe - ople,
3. God, we ask to be for - giv - en
4. God, we bless you for the choic - es



1. li - ber - ty of life and thought,
2. pro - phet peo - ple, stand - ing tall
3. for the li - ber - ties de - nied,
4. still you of - fer hu - man - kind,



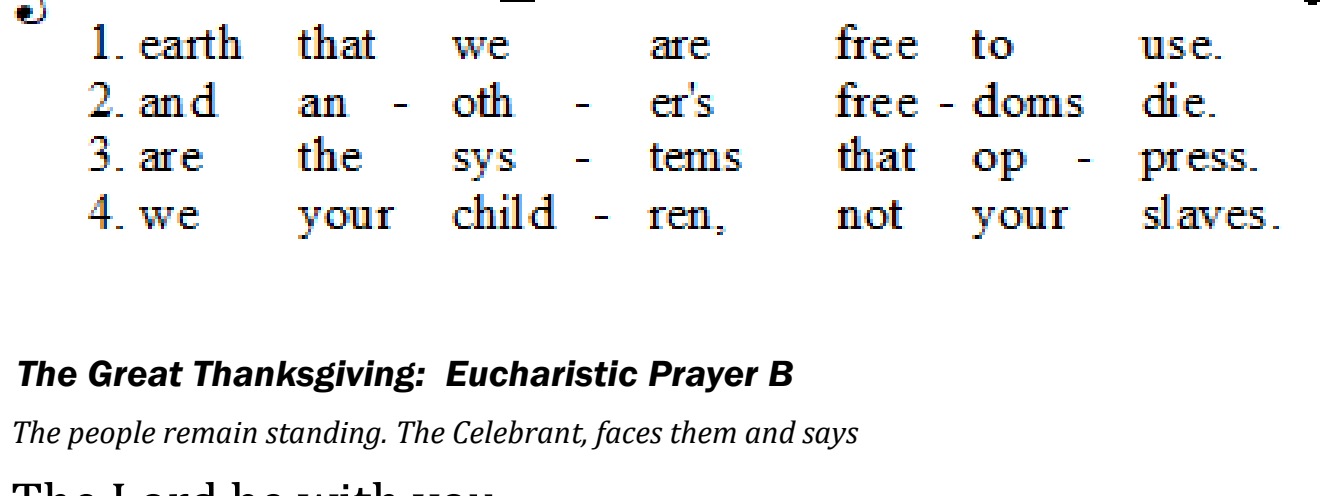
1. li - ber - ty from fear and hun - ger,
2. when our hu - man rights are threat - ened,
3. when our view of race or gen - der
4. lib - er - a - tion by the Spi - rit



1. dai - ly grant - ed, dear - ly bought,
2. when the weak go to the wall,
3. makes us woe - ful - ly one - eyed,
4. in the char - ter you de - signed:



1. ways that we are free to choose,
 2. where op - pres - sion thun - ders by
 3. when the free - doms we pos - sess
 4. Love and Free - dom, Love that saves,



1. earth that we are free to use.
 2. and an - oth - er's free - doms die.
 3. are the sys - tems that op - press.
 4. we your child - ren, not your slaves.

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.

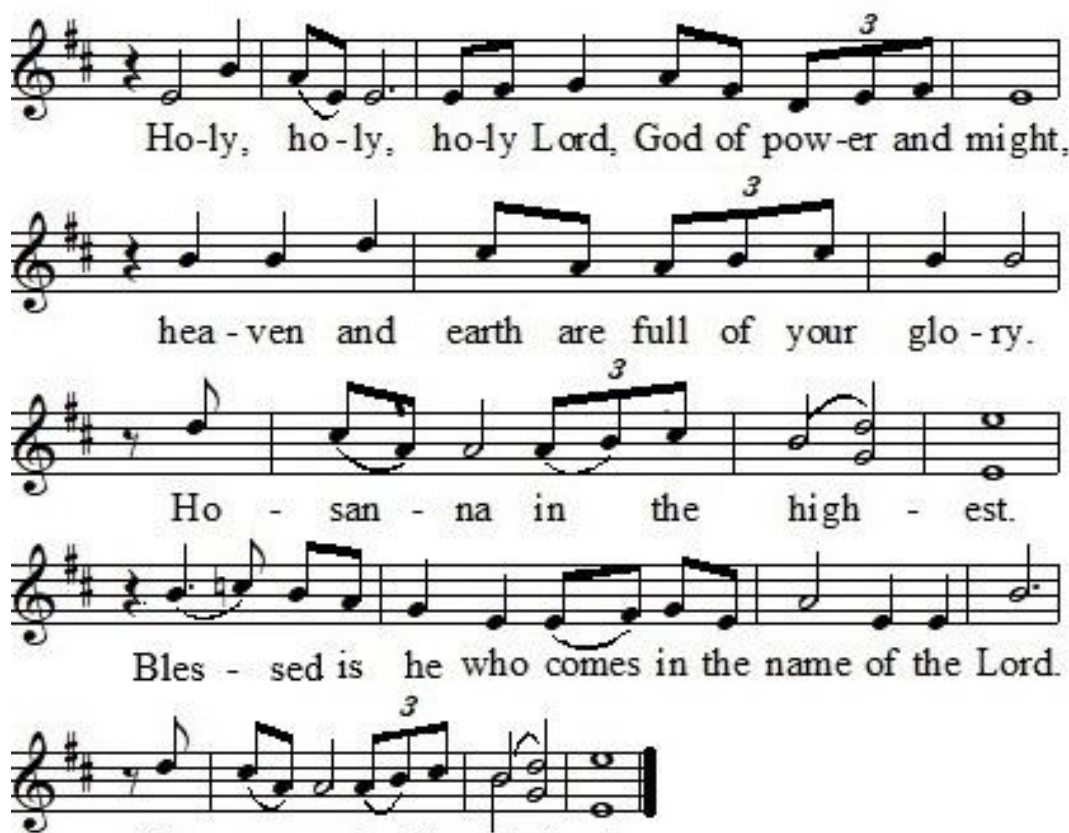
Let us give thanks to the Lord our God.

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.

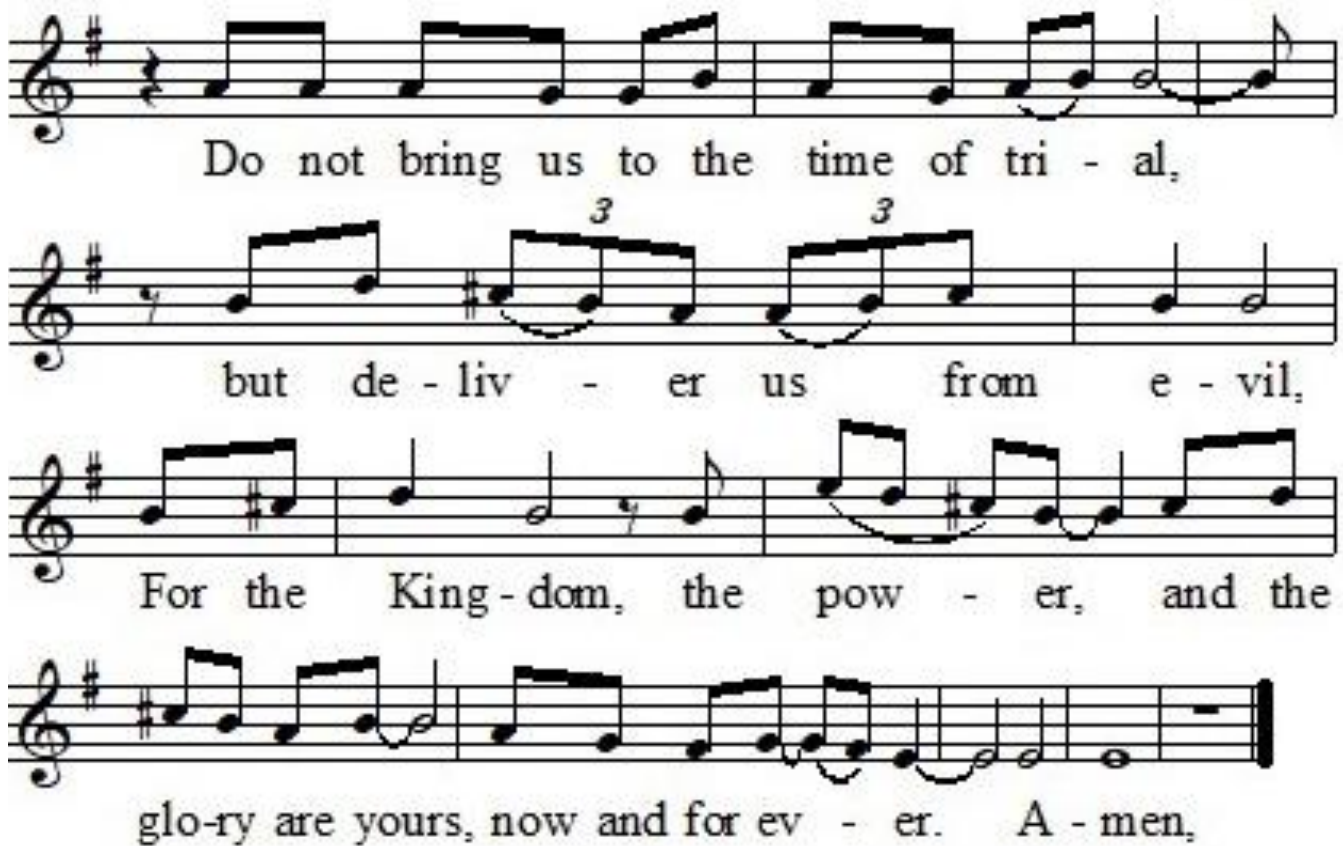
We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit.

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, 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.



The Breaking of the Bread

The Celebrant breaks the consecrated Bread

A period of silence is kept.

Alleluia! ***Alleluia!***

Creator of all,
you gave us golden fields of wheat,
whose many grains we have gathered
and made into this one bread.

***So may your Church be gathered
from the ends of the earth
into your kingdom.***

Alleluia! ***Alleluia!***

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

1 O beautiful for spacious skies,
for amber waves of grain;
for purple mountain majesties
above the fruited plain!
America! America!
God shed his grace on thee,
and crown thy good with brotherhood
from sea to shining sea.

2 O beautiful for heroes proved
in liberating strife,
who more than self their country loved,
and mercy more than life!
America! America!
God mend thine every flaw,
confirm thy soul in self-control,
thy liberty in law.

3 O beautiful for patriot dream
that sees beyond the years
thine alabaster cities gleam,
undimmed by human tears!
America! America!
God shed his grace on thee,
and crown thy good with brotherhood
from sea to shining sea.

Communion Hymn: The Hymnal, 1982, # 719

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

May the God of hope fill you with every joy in believing.
May the peace of Christ abound in your hearts.
May you be enriched by the gifts of the Holy Spirit,
...and the blessing...

Parting Hymn: (Over)

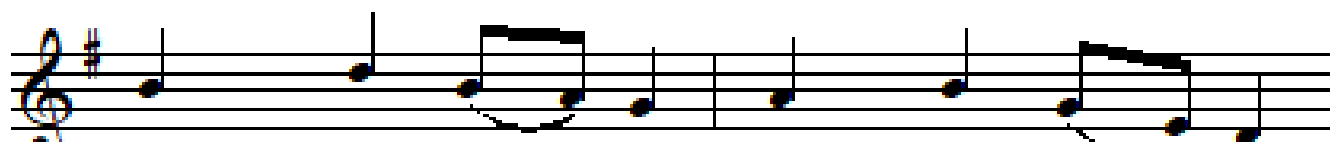
Parting Hymn:



1. In this time of great re - flec - tion
2. Here is what holds us to - geth - er:
3. We re - call our na - tion's sto - ry.
4. Will we work for ra - cial jus - tice?
5. In this time, O God, re - store us



1. on two hun - dred fif - ty years,
2. Mer - cy, love, com - mun - i - ty.
3. Keep us hon - est, God a - bove!
4. Will we turn from fear and hate?
5. to the land we're called to be:



1. we re - mem - ber, as a na - tion,
2. We're to seek to care for neigh - bors
3. In our quest for wealth and glo - ry,
4. What is now the pub - lic wit - ness
5. where all peo - ple here a - mong us



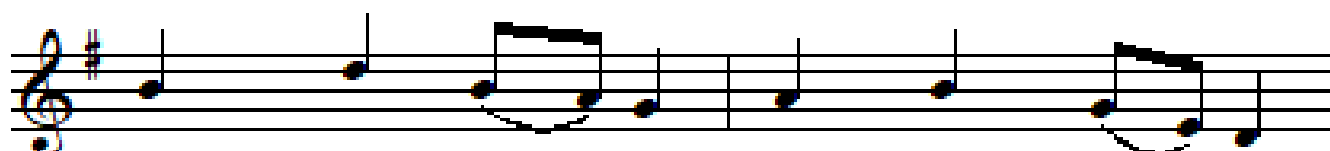
1. times we've pros - pered, times of tears.
2. in a just so - ci - e - ty.
3. we have in - jured ones you love.
4. that you call us to cre - ate?
5. know your blest com - mun - i - ty.



1. "We shall be," a preach - er told us,
2. If we fail to help the need - y
3. Through en - slave - ment, through dis - place - ment,
4. As we ce - le - brate our coun - try,
5. May we seek to be that ci - ty,



1. "as a ci - ty on a hill"
2. and to build a land that's just,
3. we have cho - sen ways of sin.
4. help us, Lord, to un - der - stand:
5. not with pride but as a prayer.



1. not to praise us but to warn us:
2. we will simp - ly be a by - word
3. We've been vio - lent. We've stayed si - lent.
4. all of us must share the boun - ty
5. May we love and serve you hum - bly,



1. We've a du - ty to ful - fill.
2. as the world looks on at us.
3. So our light of love stays dim.
4. and the good - ness of the land.
5. in our land and ev - ery - where.

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Psalm 146: “We trust the one who brought to life:

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