

Sermon

June 21, 2026

The Fourth Sunday after Pentecost:

Proper 7



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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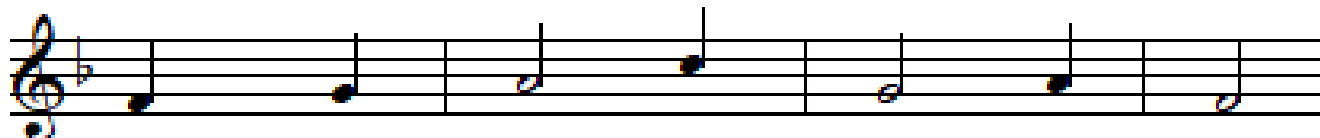
The Liturgy of the Word

Blessed are you, holy and living One.

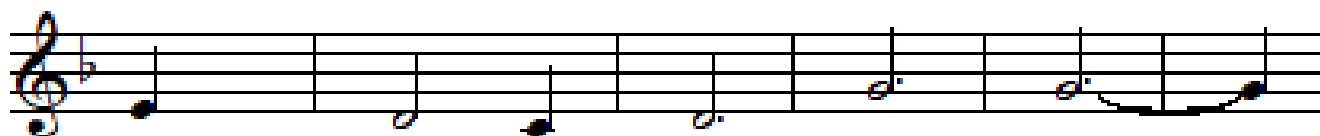
You come to your people and set them free.

Collect for Purity

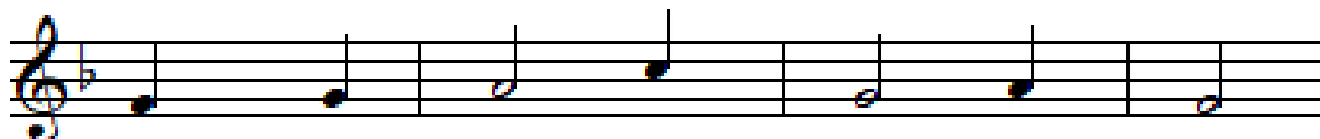
Hymn of Praise: (has Interlude between vss 3 & 4)



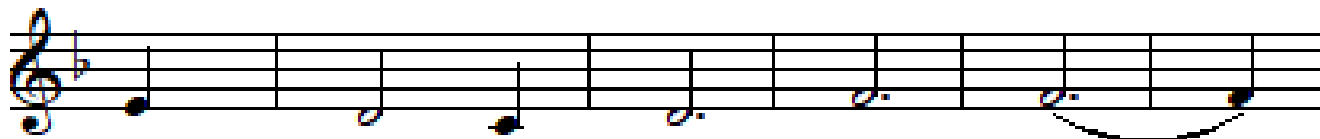
1. Will you come and fol - low me
2. Will you leave your - self be - hind
3. Will you let the blind - ed see
4. Will you love the "you" you hide
- 5 Lord, your sum - mons ech - oes true



1. if I but call your name?
2. if I but call your name?
3. if I but call your name?
4. if I but call your name?
5. when you but call my name.



1. Will you go where you don't know
2. Will you care for cruel and kind
3. Will you set the pris - 'ners free
4. Will you quell that fear in - side
5. Let me turn and fol - low you



1. and nev - er be the same?



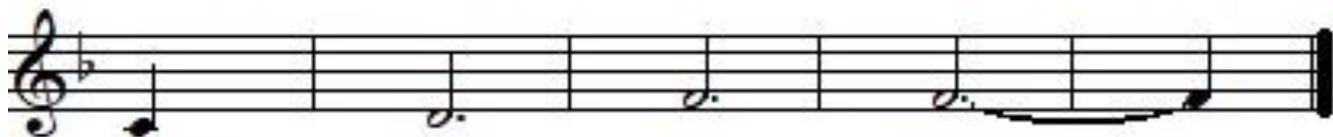
1. Will you let my love be shown?
2. Will you risk the hos - tile stare,
3. Will you kiss the lep - er clean,
4. Will you use the faith you've found
5. In your com - pa - ny I'll go,



1. Will you let my name be known?
2. should your life at - tract or scare?
3. and do such as this un - seen?
4. to re - shape the world a - round
5. where your love and foot - steps show,



1. Will you let my life be grown in you,
2. Will you let me ans - wer prayer in you
3. And ad - mit to what I mean in you,
4. through my sight and touch and sound in you,
5. thus I'll move and live and grow in you,



1. and you in me?
2. and you in me?
3. and you in me?
4. and you in me?

Collect of the Day

Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; 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 have enticed me,
and I was enticed;
you have overpowered me,
and you have prevailed.

I have become a laughingstock all day long;
everyone mocks me.

For whenever I speak, I must cry out,
I must shout, "Violence and destruction!"

For the word of the LORD has become for me
a reproach and derision all day long.

If I say, "I will not mention him,
or speak any more in his name,"
then within me there is something like a burning fire
shut up in my bones;

I am weary with holding it in,
and I cannot.

For I hear many whispering:

"Terror is all around!

Denounce him! Let us denounce him!"

All my close friends
are watching for me to stumble.

"Perhaps he can be enticed,
and we can prevail against him,
and take our revenge on him."

But the LORD is with me like a dread warrior;
therefore my persecutors will stumble,
and they will not prevail.
They will be greatly shamed,
for they will not succeed.
Their eternal dishonor
will never be forgotten.

O LORD of hosts, you test the righteous,
you see the heart and the mind;
let me see your retribution upon them,
for to you I have committed my cause.
Sing to the LORD;
praise the LORD!
For he has delivered the life of the needy
from the hands of evildoers.

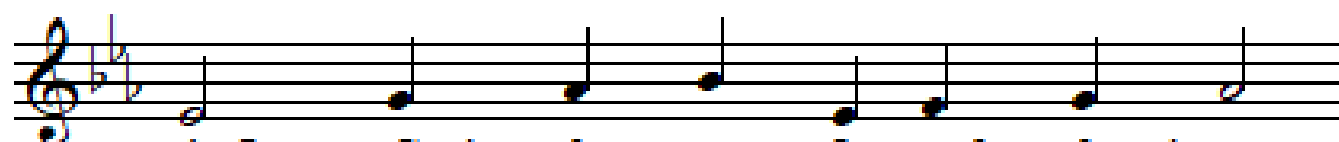
The word of the Lord. ***Thanks be to God.***

(The Sundays after Trinity Sunday are numbered backward from the Sunday closest to St. Andrew's Day (November 30) to leave four Sundays for the season of Advent)

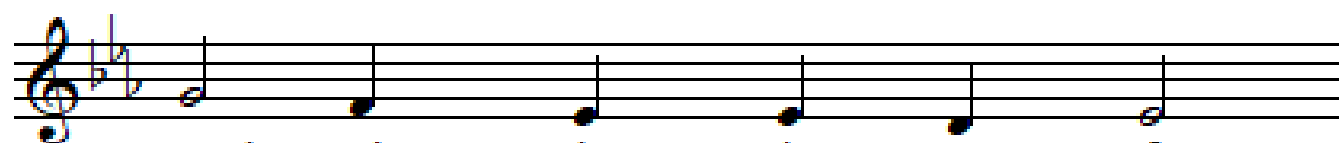
NOTE: The lectionary provides two patterns for the Old Testament reading during the Season after Pentecost, beginning with Proper 4. In one pattern, the Old Testament and Gospel readings are closely related each Sunday. This is the series we are following. In the other, the Old Testament is read in semi-continuous fashion throughout the season, and the readings are not paired with each Sunday Gospel.

*This week's Semi continuous reading & Psalm:
Genesis 21:8-21; (Reprinted inside back cover)
Psalm 86:1-10, 16-17 (BCP page 709)*

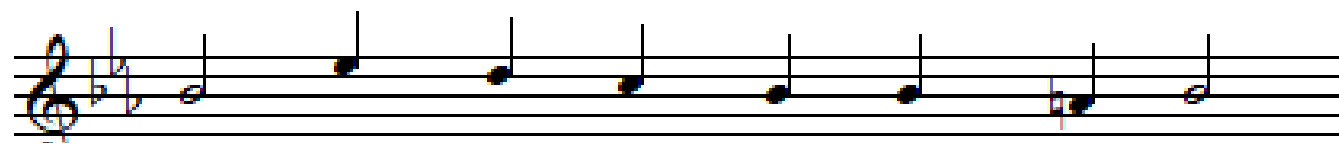
Gradual Psalm 69:8-11, 18-20



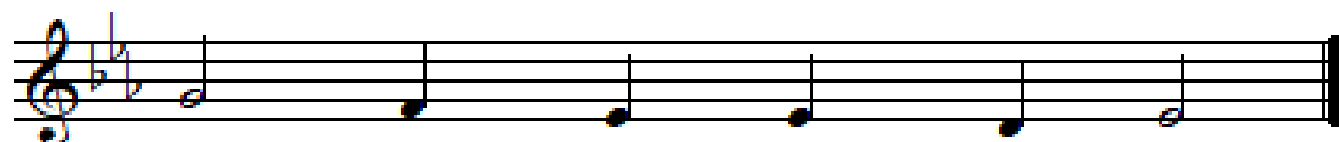
1. O God, for you I suf - fered scorn
2. My zeal - ous - ness to save your house
3. I bowed my - self be - fore you Lord
4. "O Lord, your love is al - ways kind;
5. "Hide not your face, O Lord, be swift



1. and shame burns in my face;
2. con - sumes me to - tal - ly;
3. in fast - ing and in prayer,
4. I beg you, an - swer me;
5. to an - swer my dis - tress;



1. I am a stran - ger to my own,
2. the scorn of those who scorn you, Lord,
3. but that was made a new re - proach,
4. In your com - pas - sion and your love,
5. Draw near to save me from my foes;



1. an al - ien to my race.
2. has fal - len down on me.
3. which I then had to bear
4. turn to me, hear my plea
5. re - deem me, give me rest."

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:

Should we continue in sin in order that grace may abound?

By no means! How can we who died to sin go on living in it?

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

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

Thanks be to God.

Sequence Hymn: [The Hymnal, 1982 # 654](#)

God be in my head, and in my understanding;

God be in mine eyes, and in my looking;

God be in my mouth, and in my speaking;

God be in my heart, and in my thinking;

God be at mine end, and at my departing.

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

“A disciple is not above the teacher, nor a slave above the master; it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household! “So have no fear of them; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the housetops. Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. And even the hairs of your head are all counted.

So do not be afraid; you are of more value than many sparrows. “Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; but whoever denies me before others, I also will deny before my Father in heaven. “Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law, and one’s foes will be members of one’s own household. Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me.

Those who find their life will lose it, and those who lose their life for my sake will find it.

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

The Sermon

Spirit of God, come into our midst; entice us and overwhelm us with the strength of the Word. Give us insight to hear your call and strength to live according to your will, as you have revealed it to us in Jesus Christ, our Lord.

One of the first assignments we had in seminary was to go around Philadelphia and the surrounding communities interviewing clergy, to get an impression of life in parish ministry. We were to explore the challenges and the rewards, the joys and the sorrows, the fears and the adventures of the call to pastoral life.

One question on our list had to do with the effect of parish ministry on marriage and family. One celibate priest told us that “marriage was not a vocation to which God had called” him. For those of us who *have* been called to that vocation, family life becomes one dimension of a larger and more basic call to discipleship.

When Jesus says that “whoever loves father or mother more than me is not worthy of me” he is by no means suggesting that discipleship and family life are incompatible at a basic level. He is insisting that, *in all things*, discipleship comes first.

What Jesus is telling us is that, in all the roles and functions we assume in our common life, in all the environments in which we live and move and have our being, the responsibilities and loyalties inherent in those roles and those functions are to be lived out as followers of our Lord Jesus Christ, subject to the mandates of the Gospel, in the power and under the guidance of the Holy Spirit,. The degrees of intimacy in the relationships that embody our various roles and functions will vary considerably, but all constitute ministry.

My understanding of the ministry of the laity (understood as the whole people of God) has been formed by my own career—driving, then fixing, then inspecting school buses all week while presiding at the altar and preaching almost every Sunday and providing spiritual leadership and pastoral support to the people of God. Most of the people I worked with knew I was a priest, and I did conduct one funeral for a bus operator and was asked about conducting a marriage by another, but for the most part the two sets of roles and expectations were separate. I had my primary career in my secondary vocation. But I did learn what it meant to be in ministry in the world, and to understand my own role in the promotion of public safety in terms of the call of all disciples to ministry. While others around us may or may not be aware of or receptive to God's place in all of this, for Christian disciples, life is about our call to work, in cooperation with God and with others, for the spread of the Kingdom of God, both inside and outside the institutional Church.

Seeking guidance and empowerment from the Holy Spirit who dwells within us, between us, and among us...

Accepting mutual interdependence, every opportunity to serve or be served, as a gift of God...

Resisting with perseverance the forces of evil, in ourselves and in our culture, that lead us into destructive behavior that hurts ourselves and others. Repenting when we do, engaging the Holy Spirit to restore the image of God in us individually and corporately, seeking each other's forgiveness and God's, and returning to the other and to the Lord.

The roles and functions of our lives are myriad, situated in the home, the neighborhood, the community, the nation, the world. It includes our work, our volunteering, our leisure, our participation in the political process, and any other spheres of interest that we may pursue.

It includes the Church, though I hasten to add that, as our Catechism states, "the Church carries out its mission," which is "to restore all people to unity with God and each other in Christ... through the ministry of all its members." We pursue that mission by prayer and worship, by proclaiming the Gospel, and by promoting justice, peace, and love, wherever we are and whatever we're doing..

Our discipleship calls us far beyond the walls of this Church; indeed there may be times when some aspect of our work *as* Church in the world needs to take priority over the demands of the institution. The work of the Church as such *is*, in fact, accomplished in the world by the ministry of its members, as we represent Christ and his Church *out there*.

Among the venues for ministry, and high on the list, are marriage and parenthood, from both sides of those relationships. It is this venue that Jesus has addressed.

For the son belittles his father,
the daughter rises up against her mother,
The daughter-in-law against her mother-in-law,
and your enemies are members of your household.

Jesus was not the first to speak these words. He was actually quoting the prophet Micah (7:6). Micah was an outsider, a farmer from the sticks who followed the call of God to speak truth to power in Israel, “plotters of iniquity, who work out evil on your beds! In the morning light you carry it out for it lies within your power. You covet fields, and seize them; houses, and take them; you cheat owners of their houses, people of their inheritance.” (2:1-2)

The words Jesus quoted were those by which Micah expressed the discord which would result when God’s people were confronted with their failure to “do justice, and love kindness, and walk humbly with God.” (6:8)

So it was for Micah 750 years before the time of the Christ, so it was when Jesus called his first-century followers to a campaign of non-violent resistance to greed, injustice and collusion with empire, and so it is in every age when the followers of God confront corruption and entitlement in the quest for distributive justice which takes seriously God’s displeasure at bigotry and contempt, and at deprivation in the face of God’s provision of resources sufficient to meet the needs of all.

Jesus did not come wishing or intending to spread discord. He came knowing that discord would result from his insistence on demonstrating God's love for every creature, down to the number of the hairs on our heads, and his promotion of God's vision of truth and integrity, that assures equal justice for all and equal access to the richness of creation to assure the thriving of all.

He came knowing that greed and entitlement would not surrender easily. He knew that pride and unhealthy competition would not abandon the scramble to the top, over the backs of others and to the detriment of the created order. He knew that entrenched prejudices would continue to affirm the false conviction that one group of people is better or more deserving than another, based on irrelevant distinctions devised by human ingenuity.

He knew that if we sought dignity, safety, and sustenance in the accumulation of the things this world values: possessions, power, status, comfort—we would not find the affirmation we need at the most basic level. Those who find their life will lose it, he told us.

Those who lose their life—who invest their life in the kingdom values that recognize God in the face of every person and serve Christ in our service of the least and the last, who invest themselves in the pursuit of justice and peace, with respect for the inherent value and essential dignity of every creature—they will find life. Eternal life. The life that God envisions for us.

“Don’t you know,” St. Paul writes to the Church in Rome, “that in baptism, which unites us to Christ, we are all baptized and plunged into his death?” In the preceding chapter Paul has contrasted the sin of Adam, which enslaves us all, with the gift of God in Jesus Christ, which frees us from the power of sin. I’m going to let Eugene Peterson’s *Message* Bible explain:

“So what do we do? Keep on sinning so God can keep on forgiving? I should hope not! If we've left the country where sin is sovereign, how can we still live in our old house there? By no means! We are those who have died to sin; how can we live in it any longer? Or didn't you realize we packed up and left there for good? That is what happened in baptism. When we went under the water, we left the old country of sin behind; when we came up out of the water, we entered into the new country of grace - a new life in a new land!” (6:1-3 MSG)

End quote.

A new life in a new land! And in that new land we now live and move and have our being. We have left behind the world’s tactics for personal fulfillment; if not the world’s very definitions of fulfillment. The pursuit of that kind of fulfillment is death, while the new life of grace and truth, of justice and compassion, is eternal life.

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

As we stand in God's presence, let us pray to the Lord:

For the whole People of God,
*that each one may be a true
and faithful servant of Christ.*

For those drawing near to the light of faith,
*that the Lord will bring them
to true knowledge of himself,*

For our families and friends,
*that the Lord will give them joy and satisfaction
in all that they do.*

For those who are lonely, sick, hungry,
persecuted, or ignored,
that the Lord will comfort and sustain them

For our country,
*that the Lord will help us to contribute
to its true growth and well-being.*

For the whole human family,
that we may live together in justice and peace.

For the specific concerns
that are on our hearts and minds.

These are our prayers. Receive them in your mercy.

And grant us, O Lord, your peace--

your peace that passes our human understanding . Amen

Confession of Sin

Let us confess our sins against God and our neighbor.

Silence may be kept.

Officiant and People together

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

The Absolution

The Peace



The Liturgy for the Celebration of Holy Communion

The Offertory

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

Offertory Hymn: [The Hymnal, 1982 # 565](#)

- 1 He who would valiant be 'gainst all disaster,
let him in constancy follow the Master.
There's no discouragement shall make him once relent
his first avowed intent to be a pilgrim.
- 2 Who so beset him round with dismal stories
do but themselves confound, his strength the more is.
No foes shall stay his might, though he with giants fight;
he will make good his right to be a pilgrim.
- 3 Since, Lord, thou dost defend us with thy Spirit,
we know we at the end shall life inherit.
Then fancies flee away; I'll fear not what men say,
I'll labor night and day to be a pilgrim.

The Great Thanksgiving: Eucharistic Prayer A

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.

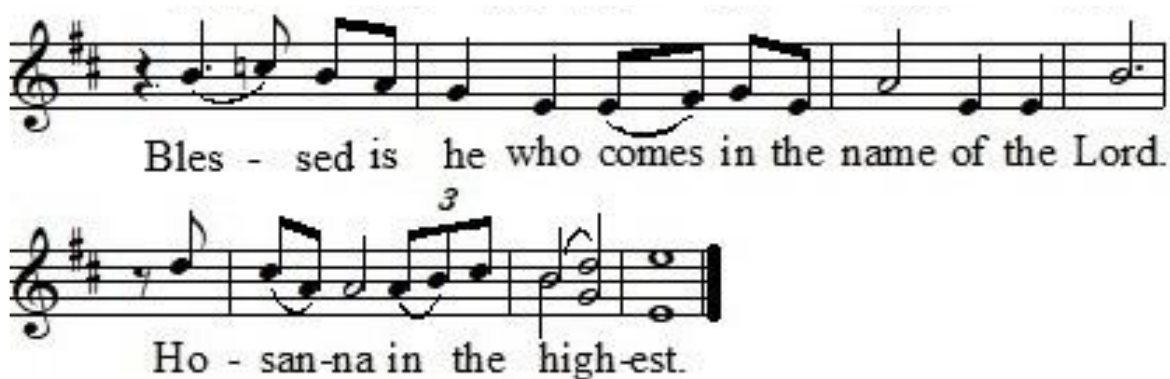
It is right to give our thanks and praise.

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 by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world.

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

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

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.

On the night he was handed over to suffering and death, 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 we proclaim the mystery of faith:

Christ has died. Christ is risen.

Christ will come again.

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. *Amen.*

As our Savior Christ has taught us, [we now pray,](#)

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

The Breaking of the Bread

The Celebrant breaks the consecrated Bread

A period of silence is kept.

Alleluia! ***Alleluia!***

God of promise, you have prepared a banquet for us.

***Happy are those who are called
to the Supper of the Lamb.***

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 # 661](#)

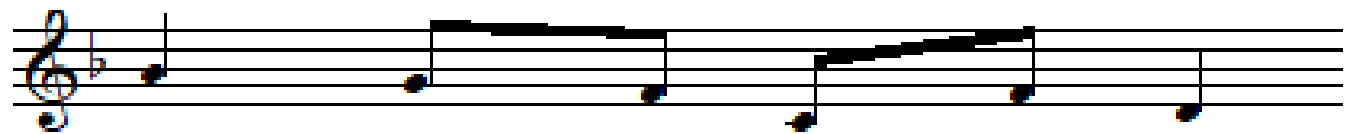
- 1 They cast their nets in Galilee
just off the hills of brown;
such happy, simple fisher-folk,
before the Lord came down.
- 2 Contented, peaceful fishermen,
before they ever knew
the peace of God that filled their hearts
brimful, and broke them too.
- 3 Young John who trimmed the flapping sail,
homeless, in Patmos died.
Peter, who hauled the teeming net,
head-down was crucified.
- 4 The peace of God, it is no peace,
but strife closed in the sod.
Yet let us pray for but one thing-
the marvelous peace of God.

Post-communion Prayer

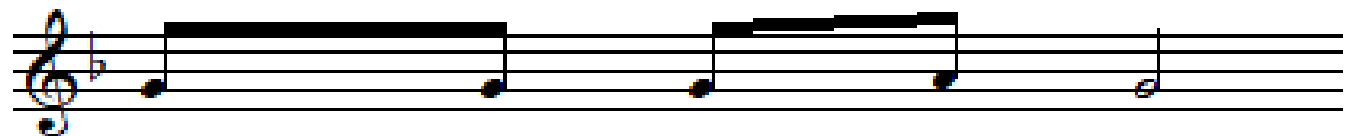
God of power,
we are nourished by the riches of your grace.
Raise us to new life in your Son Jesus Christ
and fit us for his eternal kingdom,
that all the world may call him Lord.
We ask this in his name. Amen.

Blessing & Dismissal

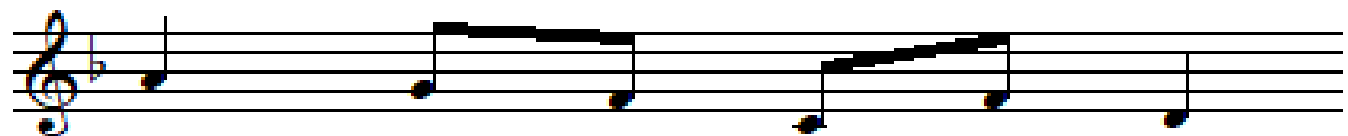
Holy eternal Majesty,
Holy incarnate Word,
Holy abiding Spirit,
Bless you for evermore. *Amen.*



1. His bat - tle end - ed there,
2. Dread powers of death and sin
3. Dead in the grave he lay,
4. He burst the chains of sin,
5. Lord, by the pains you bore



1. death was ov - er - come.
2. had him in their hold.
3. mourned by ev - ery friend.
4. op - ened death's dark jail.
5. in your dark - est hour,



1. Je - sus, a - live a - gain,
2. When Je - sus rose a - gain
3. Those dark and fear - ful days
4. God filled him with new life,
5. free us from fear of death,

1. wore the Vict - or's crown.
 2. all their plans were foiled.
 3. then did reach their end.
 4. life that could not fail.
 5. and from all sin's power.

1. Clear - ly sin had failed,
 2. Je - sus lived a - gain,
 3. God raised him to life,
 4. Right be - fore their eyes
 5. May we with you live,

1. good - ness had pre - vailed, Al - le - lu - ia,
 2. tri - umphed ov - er sin,
 3. vic - tor in the strife,
 4. Je - sus did a - rise,
 5. to you our - selves give,

al - le - lu - ia; Al - le - lu - ia, al - le - lu - ia.

The boy grew and was weaned, and on the day of his weaning Abraham gave a great feast.

Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing with Isaac, and she said to Abraham, ‘Drive out this slave-girl and her son! I will not have this slave’s son sharing the inheritance with my son Isaac.’ Abraham was very upset at this because of Ishmael, but God said to him, ‘Do not be upset for the boy and your slave-girl. Do as Sarah says, because it is through Isaac’s line that your name will be perpetuated. I shall make a nation of the slave-girl’s son, because he also is your child.’

Early next morning Abraham took some food and a full water-skin and gave them to Hagar. He set the child on her shoulder and sent her away, and she wandered about in the wilderness of Beersheba. When the water in the skin was finished, she thrust the child under a bush, then went and sat down some way off, about a bowshot distant. ‘How can I watch the child die?’ she said, and sat there, weeping bitterly. God heard the child crying, and the angel of God called from heaven to Hagar, ‘What is the matter, Hagar? Do not be afraid: God has heard the child crying where you laid him. Go, lift the child and hold him in your arms, because I shall make of him a great nation.’

Then God opened her eyes and she saw a well full of water; she went to it, filled the water-skin, and gave the child a drink. God was with the child as he grew up. He lived in the wilderness of Paran and became an archer; and his mother got him a wife from Egypt.

The Revised English Bible (Cambridge; New York; Melbourne; Madrid; Cape Town; Singapore; São Paulo; Delhi; Dubai; Tokyo: Cambridge University Press, 1996), Ge 21:8–21

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Opening Hymn of Praise: “Will you come and follow me?”

Words: John L. Bell (1949-)

Music: *Keltingrove*; trad. Scottish melody, John L Bell, arr.

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Psalms 69:8-20: O God, for you I suffered scorn.”

Words: : *A New Metrical Psalter: New Revised Lectionary Edition*

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Music:

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

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Parting Hymn: “His battle ended there”

Words: African Chea hymn; para. Tom Colvin (1925-2000)

Music: *Ncheu*; trad. Angoni war song; adapt. & harm. Tom Colvin.

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