

Sermon

June 7, 2026

The Second Sunday after Pentecost:

Proper 5



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

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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:



1. Wind up - on the wa - ters, Voice up - on the
2. Show - ers from the heav - ens, wa - ter from the
3. Rock and hall and gar - den, wood and des - ert
4. Blaz - ing light of won - der, flame that pierc - es
5. Wind up - on the wa - ters, rains up - on the



1. deep, rouse your sons and daugh - ters,
2. earth, gift so whol - ly giv - en,
3. sand, prai - ries, field and mead - ow,
4. night, burst the dark a - sun - der,
5. sand, grace your sons and daugh - ters,



1. wake us from our sleep, breath - ing
2. source of ev - ery birth, joy of
3. shaped by Love's own hand, love that
4. fill our souls with light. Lord of
5. new - born by your hand. Come, O



1. life in - to all flesh, breath - ing
2. ev - ery liv - ing thing, mak - ing
3. fills the world a - round, spring - ing
4. glo - ry, fill the skies, make an
5. Spir - it, and re - new all the



1. love in - to all hearts, Liv - ing
2. all cre - a - tion sing, show - er
3. up from bar - ren ground, grow your
4. end to hat - red's cries, be the
5. life that comes from you, send your



Wind up - on the wa - ters of my soul

Collect of the Day

O God, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; 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 Hosea:

I will return again to my place until they acknowledge their guilt and seek my face. In their distress they will beg my favor:

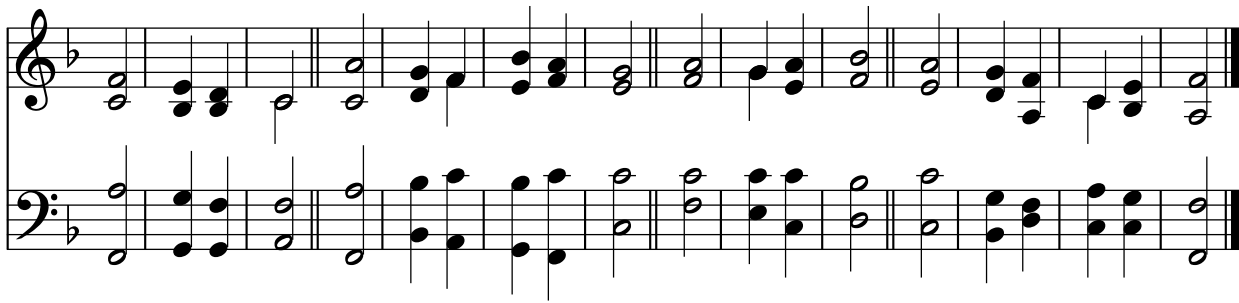
“Come, let us return to the LORD; for it is he who has torn, and he will heal us; he has struck down, and he will bind us up. After two days he will revive us; on the third day he will raise us up, that we may live before him. Let us know, let us press on to know the LORD; his appearing is as sure as the dawn; he will come to us like the showers, like the spring rains that water the earth.”

What shall I do with you, O Ephraim? What shall I do with you, O Judah? Your love is like a morning cloud, like the dew that goes away early. Therefore I have hewn them by the prophets, I have killed them by the words of my mouth, and my judgment goes forth as the light. For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.

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

*See the Semi-continuous OT reading for today,
reprinted inside the back cover.*

Gradual Psalm 50:7-15



7 Hear, O my people, and I will speak:

“O Israel, I will bear/ witness a-/ gainst you; *
for/ I am God, your/ God.

8 I do not accuse you be/-cause of your/ sacrifices; *
your/ offerings are/ always be-/ fore me.

9 I will take no bull-calf/ from your/ stalls, *
nor/ he-goats/ out of your/ pens;

10 For all the beasts of the/ forest are/ mine, *
the herds in their/ thousands up/-on the/ hills.

11 I know every/ bird in the/ sky, *
and the creatures of the/ fields are/ in my/ sight.

12 If I were hungry, I/ would not/ tell you, *
for the whole world is/ mine and/ all that is/ in it.

(Second half)

13 Do you think I eat the/ flesh of/ bulls, *
or/ drink the/ blood of/ goats?

14 Offer to God a sacrifice/ of thanks-/ giving *
and make good your/ vows to/ the Most/ High.

15 Call upon me in the/ day of/ trouble; *
I will deliver you, and/ you shall/ hon-or/ me.”

This is the song of the people of God.

Thanks be to God.

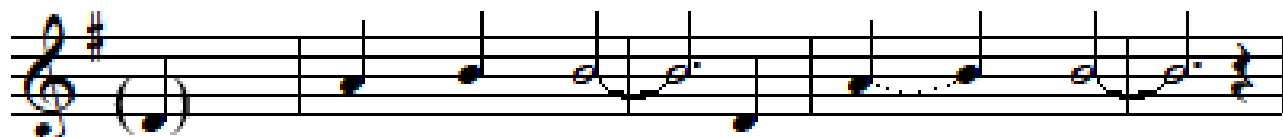
A reading from St. Paul's Epistle to the Romans:

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations") —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith "was reckoned to him as righteousness."

Now the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

Hear what the Spirit is saying to the people of God. ***T b t G.***

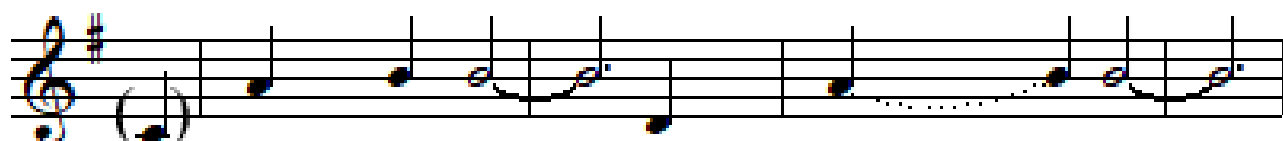
Sequence Hymn (No lyrics; recording repeats first verse after an interlude)



1. Come back to me with all your heart.
2. The wil - der - ness will lead you
3. ——— You shall sleep se - cure with peace;



Don't let fear keep us a - part.
to your heart where I will speak
faith - ful - ness will be your joy. *Refrain*

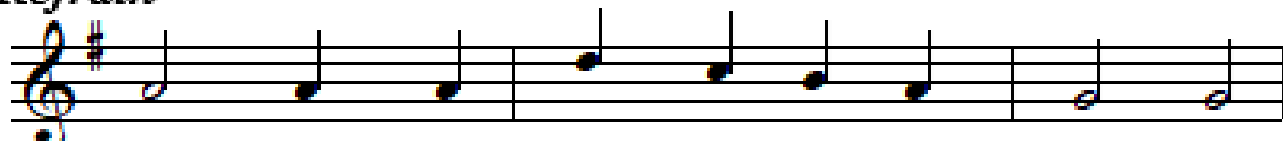


——— Trees do bend, though straight and tall;
In - teg - ri - - ty and jus - - tice

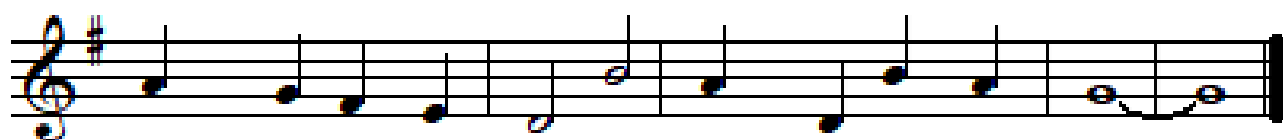


——— so must we to oth - ers' call.
with ten - der - ness ——— you shall know.

Refrain



Long have I wait - ed for your com - ing



home to me and liv - ing deep - ly our new life.

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

As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, “Follow me.” And he got up and followed him. And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” But when he heard this, he said, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, not sacrifice.’ For I have come to call not the righteous but sinners.”

While he was saying these things to them, suddenly a leader of the synagogue came in and knelt before him, saying, “My daughter has just died; but come and lay your hand on her, and she will live.” And Jesus got up and followed him, with his disciples.

Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, for she said to herself, “If I only touch his cloak, I will be made well.” Jesus turned, and seeing her he said, “Take heart, daughter; your faith has made you well.” And instantly the woman was made well. (Over)

When Jesus came to the leader's house and saw the flute players and the crowd making a commotion, he said, "Go away; for the girl is not dead but sleeping." And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the report of this spread throughout that district.

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

We are gathered here today, as we gather week by week, to perform a sacrifice—a "holy act"-- in remembrance of the life, death, and resurrection of Jesus Christ. We use our established combinations of words, and music, and ceremonial actions. We proclaim and reflect upon the assigned Scriptures. We offer and share bread and wine, which represent our offering of ourselves, our souls and bodies, in this holy act of praise and thanksgiving that we bring before our Lord and our God. Week by week, following the example and the command of Jesus, we celebrate the Holy Eucharist, decently and in order. Surely God will be pleased with us.

Or will he? The people of Israel also had their rituals, some of which form the basis for what we do here. They expressed God's promises to, and God's expectations of, the people God chose to "be a light to the nations, that my salvation may reach to the ends of the earth." Jesus declared of that cultic expression: I have come not to abolish but to fulfill.

Yet one after another the great prophets expressed God's disappointment in the people's devotion. Their love for God, their obedience to God, is as easily dissolved as the morning mist. For they have focused their devotion almost entirely on the easily-executed duties of the sacrificial system. They have followed the inclination to which all religion is tempted, to use ritual as a means to try to lay claim on God's love and care; to somehow oblige God to do their bidding and see to the things most dear to them, without much regard for the things most dear to God.

At its crassest level, and borrowing from Israel's pagan neighbors, this approach convinces itself that God is somehow dependent on us for the care and feeding of the deity. Without the smoke of the holocaust, God will go hungry; might even waste away to nothing.

To *that* God declares, through the Psalmist: If I were hungry, I would not even tell you, for the whole world is mine and all that is in it. Do you think I eat the flesh of bulls, or drink the blood of goats? (Psalm 50:12-13)

Through Hosea God declares: "It is love that I desire, not sacrifice, and knowledge of God rather than holocausts.."

Actually what Hosea demands on God's behalf is that Hebrew word *hesed*, correctly translated as "steadfast love" in the lesson _____ read a few minutes ago, or as "loving-kindness," "unfailing love," and "faithful love."

"Covenant love" reminds us that love is rooted in relationship: "Long have I waited for your coming home to me and living deeply our new love," as we just sang.

To speak of “knowledge of God” uses the same word that the Hebrew Scriptures use for sexual intimacy.

Hesed transcends sin and betrayal to express itself in forgiveness and healing, in the security of faithfulness and belonging. It has been described as “dependable love.” It is love that is not just a feeling, but is manifested in action. It is an attribute of God that we are to reflect to the world.

Hesed is both individual and corporate in its object. By the mouth of the prophets it expresses God’s judgement on the obscene wealth gap that characterized the society to which the ancient prophets spoke:

Isaiah: “Ah you who join house to house, who add field to field, until there is room for no one but you, and you are left to live alone in the midst of the land!” (5:8)

Amos: [Woe to] those who are at ease in Zion,
and those who feel secure on Mt. Samaria ...
those who lie on beds of ivory,
and lounge on their couches,
and eat lambs from the flock,
and calves from the stall,
who sing idle songs to the sound of the harp,
and like David improvise on musical instruments,
who drink wine from bowls,
and anoint themselves with the finest oils,
but are not grieved over the ruin of Joseph. (6:1-6)

Hosea:...the LORD has a charge to bring
against the inhabitants of the land:

There is no good faith or loyalty,
no acknowledgement of God in the land.

People swear oaths and break them;
they kill and rob and commit adultery;
there is violence, one deed of blood after another. (4:1–2)

In this week's Gospel, Jesus confronts the social system of purity and patronage that sorts people into artificial human categories and ranks their value by those categories, people who are of infinite value, created equal in the sight of God, every one of whom God loves just as much as God loves any of the others.

Sinners and tax collectors were considered undesirable and to be avoided lest one become contaminated by them. Blood was considered unclean when it got outside the veins and arteries through which it flowed. That included menstrual blood, perfectly natural but still unclean in that male-dominated society (though in this instance it wasn't normal, either). Contact with a dead body required ritual cleansing before return to polite, "clean" society. Today Jesus tags all three bases, restoring wholeness to the "unclean" lives he encounters.

He walks up to Matthew at his tax booth and says, “follow me. Then it is Jesus who follows Matthew, back to Matthew’s house to join some of Matthew’s fellow sinners and tax collectors, who promptly gather for a dinner party at Matthew’s house. The Pharisees don’t approach Jesus, they approach his disciples. “What’s your teacher doing, eating with *those* people?!” Jesus jumps in, reminding the Pharisees that the Kingdom of God is, as we say now, a hospital for sinners, not a club for saints. Then he quotes Hosea about God’s preference for *hesed* over properly-executed ritual. Go and learn what that means.

The lectionary skips over an encounter between Jesus and the disciples of John the Baptist, who is also not sure about Jesus’ inclusive approach, and as Jesus is making his response, something about new wine and old wineskins, a leader of the synagogue approaches with a new crisis.

“My daughter has just died; but come and lay your hand on her, and she will live.” So off Jesus goes, this time to a house on the right side of the tracks, but he doesn’t quite make it. He encounters a woman who has had “an issue of blood”--for twelve years. So embarrassed is she of her condition, so accustomed to the distain of her neighbors, that she won’t approach him directly; she sneaks up from behind and touches the hem of his robe. Startled yet deeply impressed, he declares her saved by her faith. And it is so.

Back to the synagogue leader, who Mark and Luke name as Jairus. They also point out that the girl is twelve years old, the exact duration of the other woman’s illness.

With much less detail than the other two synoptics provide, Matthew's Jesus kicked the professional mourners out, took the girl by the hand, and she got up. I suppose you could say even the unclean moment was transformed--when Jesus took hold of her hand, she was dead; when he let go, she was alive. In the list of prayers at the back of the Prayer Book is one for "All Sorts and Conditions of Men," which used to be in Morning Prayer. In it, "we commend to thy fatherly goodness all those who are in any ways afflicted or distressed, in mind, body, or estate." Jesus addressed two of those who were distressed in body, one in an ultimate way. He also restored Matthew's estate, from one of despised privilege to one of inclusion in a band of beloved disciples.

God calls us to work and pray and give in pursuit of God's reign of universal love and distributive justice, individually by assisting in the care of the distressed among us; spiritually by commending all the brokenness of the world to God in prayer, and corporately by working together to build a society that will flourish by God's measure of greatness to which Jesus and the prophets call every culture, measured from the bottom up, not the top down.

We are to call out and confront those components of our life together that are perfectly legal yet profoundly harmful, making life unbearably difficult for the poorest among us while often blaming them for their plight.

God calls us to respect the dignity of every human being, looking for God's image in each and every person we encounter at whatever distance and whatever level of intimacy, and to guard the integrity of the Creation of which God has appointed us as stewards. God's desire for us, as individual disciples, as God's Church, and in our life together as a nation, is that the whole creation may thrive, living life to the fullest.

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

Offer to God of sacrifice of thanksgiving
and pay your vows to the most high.

Call upon the Lord saying:

“O Lord we long to see your face;
show us your favor.”

Forgive us, O God. O God, you desire steadfast love,
and yet too often our hearts are fickle.

You long for us to be people of mercy,
and yet it is much easier to simply go through the motions.

Help your church O God

O Lord we long to see your face; *show us your favor.*

God of Abraham, you have made of one blood
all the peoples of the earth, Restore us to unity.

Help your people O God.

O Lord we long to see your face; *show us your favor.*

Most High, every wild animal of the forest is yours;
all that moves in the field is yours.
The world and all that is in it is yours.
Make us good stewards of your creation. Help us O God

O Lord we long to see your face; *show us your favor.*

Mighty God, come to us
like the spring rains that water the earth.
Restore this community; refresh its people.
Help our town, O God.

O Lord we long to see your face; *show us your favor.*

Holy Jesus, you have come to heal the sick. Heal us.
Bind us up. Help those who are suffering, O God.

O Lord we long to see your face; *show us your favor.*

Living God, your Holy Child

was raised for our justification. We pray for the dead.
Raise them up on the last day, that they may that they may live
before that they may live before you in eternity.
Help the dying and the dead.

O Lord we long to see your face; *show us your favor.*

Lord God, the well-spring of life, pour into our hearts the
living water of your grace. By your light we see light.
Increase our faith, and grant that we may walk in the
brightness of your presence; through Jesus Christ our Lord.

Amen.

Confession of Sin

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

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 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 & 493

- 1 O for a thousand tongues to sing my dear Redeemer's praise,
the glories of my God and King, the triumphs of his grace!
- 2 My gracious Master and my God, assist me to proclaim
and spread through all the earth abroad
the honors of thy Name.
- 3 Jesus! the Name that charms our fears
and bids our sorrows cease;
'tis music in the sinner's ears, 'tis life and health and peace.
- 4 He speaks; and, listening to his voice,
new life the dead receive,
the mournful broken hearts rejoice,
the humble poor believe.
- 5 Hear him, ye deaf; ye voiceless ones,
your loosened tongues employ;
ye blind, behold, your Savior comes;
and leap, ye lame, for joy!
- 6 Glory to God and praise and love
be now and ever given
by saints below and saints above,
the Church in earth and heaven.

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 Hosea and 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.*

And now, as our Savior Christ has taught us, we are bold to pray,



Our Fa - ther in hea - ven, hal - lowed be your Name,




your king - dom come, your will be done




on earth as in hea - ven.



Give us to - day our dai - ly bread.



Forgive us our sins
as we forgive those who sin a - gainst us.




Do not bring us to the time of tri - al,



but de - liv - er us from e - vil,



For the King - dom, the pow - er, and the



glo - ry are yours, now and for ev - er. A - men,

The Breaking of the Bread

The Celebrant breaks the consecrated Bread

A period of silence is kept.

Alleluia! **Alleluia!**

The Lord has sent me

to preach good news to the poor

He has sent me to proclaim release to the captives

and recovery of sight to the blind,

to let the oppressed go free,

to proclaim the year of the Lord's favor

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, # 641

- 1 Lord Jesus, think on me, and purge away my sin;
from harmful passions set me free,
and make me pure within.
- 2 Lord Jesus, think on me, with care and woe oppressed;
let me thy loving servant be,
and taste thy promised rest.
- 3 Lord Jesus, think on me, nor let me go astray;
through darkness and perplexity
point thou the heavenly way.
- 4 Lord Jesus, think on me, that, when the flood is passed,
I may the eternal brightness see,
and share thy joy at last.

Post-communion Prayer

O God,
we have shared in the mysteries
of the body and blood of Christ.
Nourish us by this feast,
that we may live the risen life
and serve you faithfully in the world.
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.*

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:



Sing a new song un-to the Lord; let your song be



sung from moun-tains high. Sing a new song un-to the



Lord, sing - ing a - le - lu - ia.



1. Yah - weh's peo - ple dance for joy, O come be-
2. Rise, O child-ren from your sleep; your Sav - ior
3. Glad my soul, for I have seen the glo - ry



1. - fore the Lord. And play for him on glad tam - bou-
2. now has come. He has turned your sor - row to
3. of the Lord. The trum-pet sounds, the dead shall be



1. - rines, and let your trum-pet sound.
2. joy, and filled your soul with song.
3. raised, I know may Sav - ior lives.

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Hymn of Praise: “Wind upon the Waters
Words & Music: Marty Haugen (1950-)
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Psalm 50:7-15
Words: BCP.
Music: *Double Anglican Chant in F*; Jonathan Battishill (1738-1801) (P.D.)

Sequence Hymn: “Hosea (Come Back To Me)
Words & Music: Gregory Norbert, OSB (1940-)
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Prayers of the People: from Praying the scriptures: Litanies for Sunday Worship
by the Rev. Jeremiah D. Williamson. (New York: Church Publishing)
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Sanctus & Lord’s Prayer from the *El Shaddai setting for Ho*
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Parting Hymn: “Sing A New Song Unto The Lord”
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