

**May 17, 2026**  
**The Seventh Sunday of Easter**



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

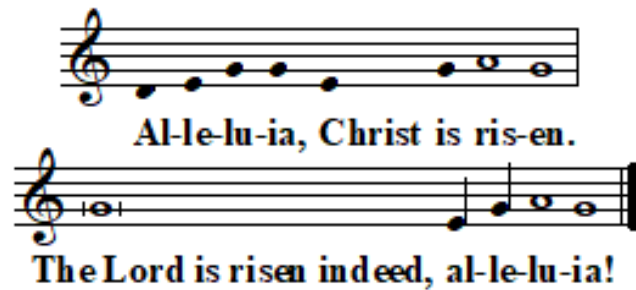
**Gloria Dei Episcopal Church**  
**Palenville, New York**

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**[Sermon](#)**

# The Liturgy of the Word

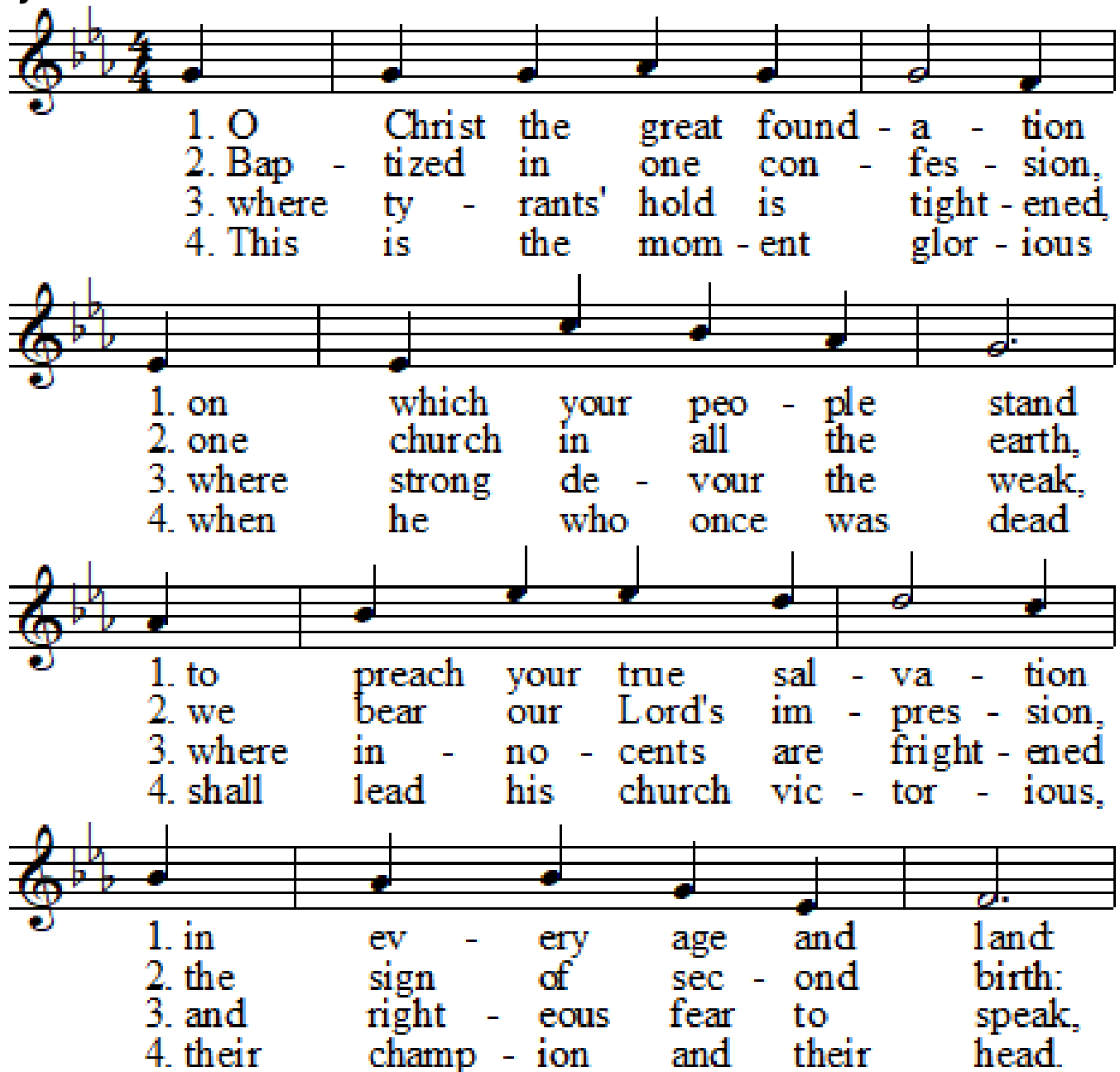
## Easter Greeting:



Al-le-lu-ia, Christ is ris-en.  
The Lord is risen indeed, al-le-lu-ia!

## Collect for Purity

### Hymn of Praise:

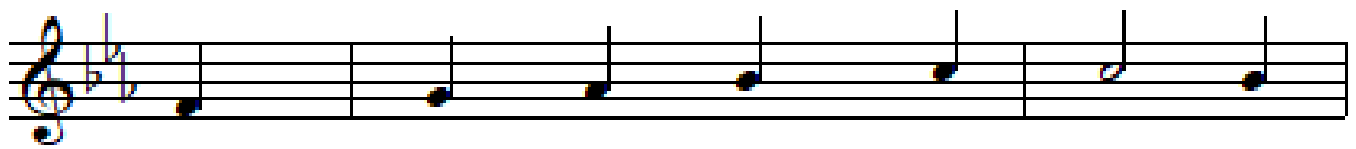


1. O Christ the great found - a - tion  
2. Bap - tized in one con - fes - sion,  
3. where ty - rants' hold is tight - ened,  
4. This is the mom - ent glor - ious

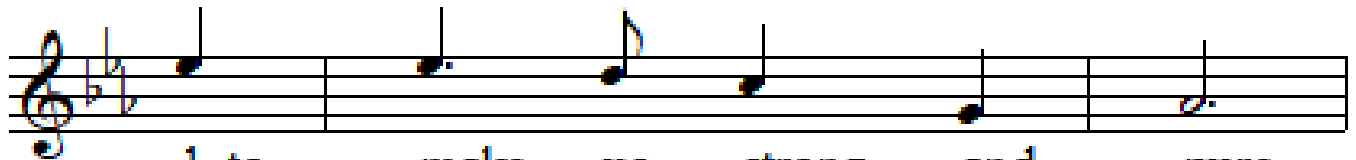
1. on which your peo - ple stand  
2. one church in all the earth,  
3. where strong de - vour the weak,  
4. when he who once was dead

1. to preach your true sal - va - tion  
2. we bear our Lord's im - pres - sion,  
3. where in - no - cents are fright - ened  
4. shall lead his church vic - tor - ious,

1. in ev - ery age and land  
2. the sign of sec - ond birth:  
3. and right - eous fear to speak,  
4. their champ - ion and their head.



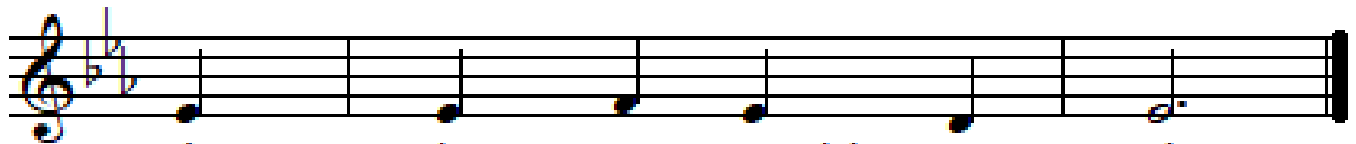
1. pour out your Ho - ly Spi - rit  
2. one fel - low - ship u - nit - ed  
3. there let your church a - wak - ing  
4. The Lord of all cre - a - tion



1. to make us strong and pure,  
2. in love be - yond our own  
3. at - tack the powers of sin  
4. his Fath - er's king - dom brings



1. to keep the faith un - brok - en  
2. by grace we were in - vi - ted,  
3. and, all their ram - parts break - ing,  
4. the fin - al con - sum - ma - tion,



1. as long as worlds en - dure.  
2. by grace we make you known.  
3. with you the vic - tory win.  
4. the glo - ry of all things.

### **Collect of the Day**

O God, the King of glory, you have exalted your only Son Jesus Christ with great triumph to your kingdom in heaven: Do not leave us comfortless, but send us your Holy Spirit to strengthen us, and exalt us to that place where our Savior Christ has gone before; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

A Reading from the Book of the Acts of the Apostles:

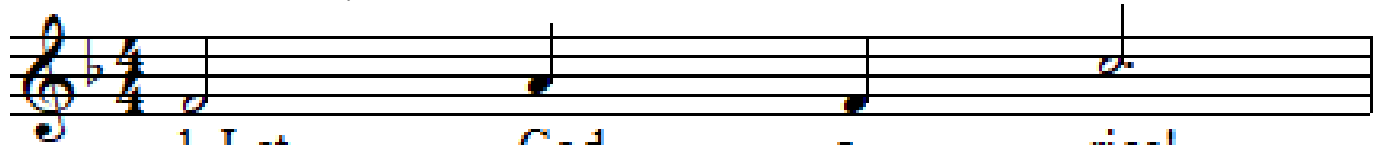
When they had come together, the disciples asked Jesus, "Lord, is this the time when you will restore the kingdom to Israel?" He replied, "It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. They said, "Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven."

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away. When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of James.

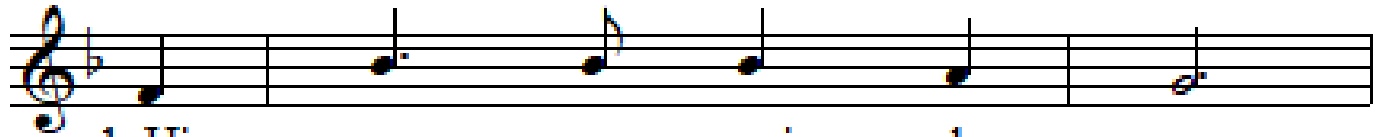
All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.

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

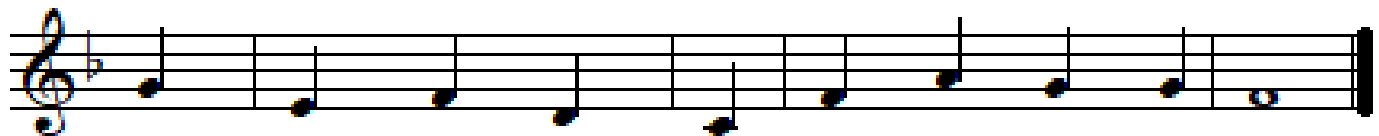
*Gradual Psalm 68: 1-10, 33-36*



1. Let God a - rise!  
2. Make known the Lord,  
3. Fa - ther and judge,  
4. God rules on high,  
5. Glo - ry to God,



1. His en - e - mies be gone  
2. and sound his Name a - loud  
3. he gave the world his law  
4. and might - y is his voice;  
5. Cre - a - tor, Sav - ior, Friend,



1. and melt like wax be - fore the ho - ly One.  
2. to praise the king who rides up - on the cloud.  
3. with free - dom, love and jus - tice for the poor.  
4. to God be praise; in God we shall re - joice.  
5. whose great - ness, love and wis - dom nev - er end

This is the song of the people of God.

*Thanks be to God.*

A reading from the First Epistle of St. Peter

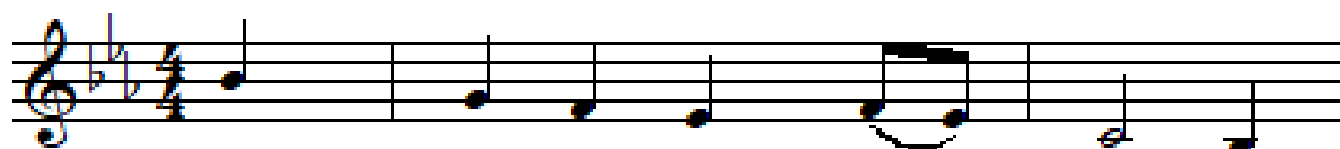
Beloved, do not be surprised at the fiery ordeal that is taking place among you to test you, as though something strange were happening to you. But rejoice insofar as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed. If you are reviled for the name of Christ, you are blessed, because the spirit of glory, which is the Spirit of God, is resting on you. *(Over)*

Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. Cast all your anxiety on him, because he cares for you. Discipline yourselves; keep alert. Like a roaring lion your adversary the devil prowls around, looking for someone to devour. Resist him, steadfast in your faith, for you know that your brothers and sisters throughout the world are undergoing the same kinds of suffering. And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you. To him be the power for ever and ever. Amen.

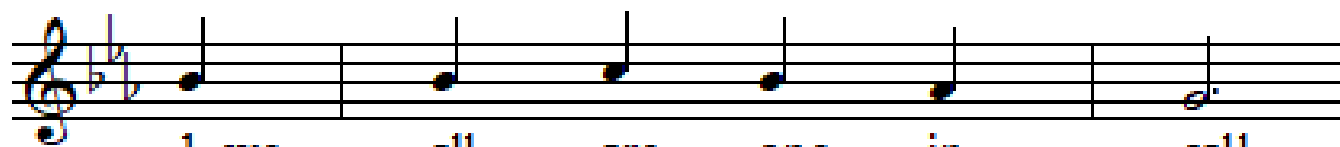
Hear what the Spirit is saying to the Churches

*Thanks be to God.*

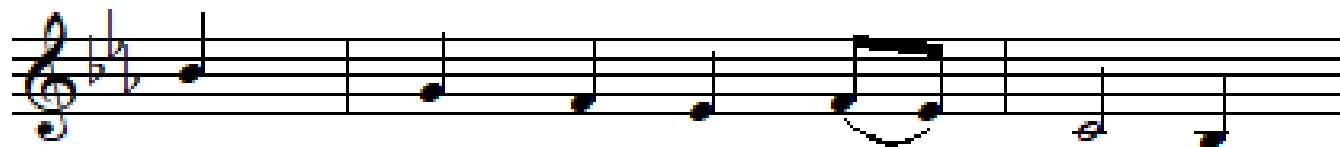
**Sequence Hymn:**



1. We all are one in mis - sion,  
 2. We all are called for ser - vice  
 3. We all be - hold one vis - ion,  
 4. Now let us be un - it - ed



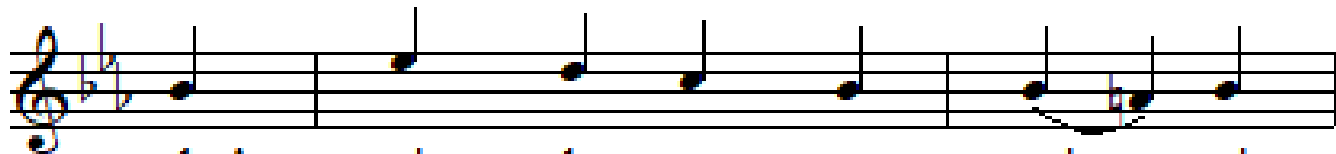
1. we all are one in call,  
 2. to wit - ness in God's name.  
 3. a stark re - al - i - ty;  
 4. and let our song be heard



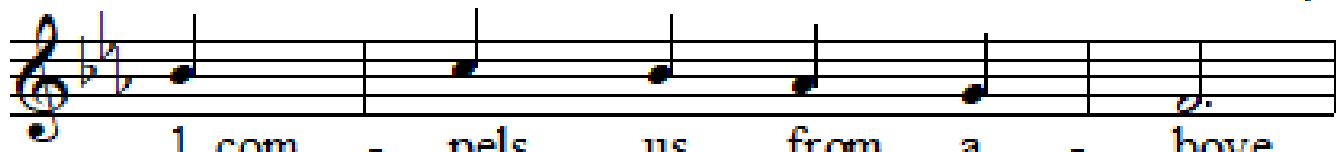
1. our var - ied gifts u - nit - ed  
 2. Our min - is - tries are dif - f'rent,  
 3. the stew - ard of sal - va - tion  
 4. Now let us be a ves - sel



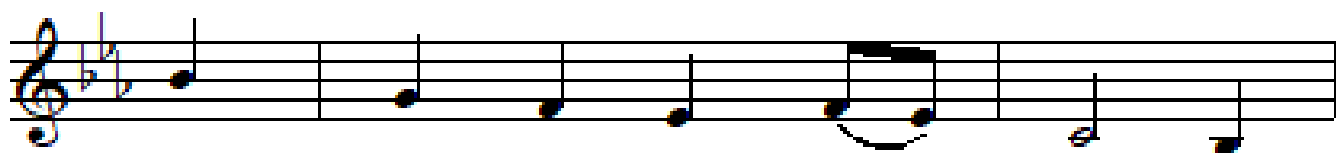
1. by Christ, the Lord of all.  
 2. our pur - pose is the same:  
 3. was nailed up - on a tree.  
 4. for God's re - deem - ing Word.



1. A sing - le, great com - mis - sion  
 2. to touch the lives of oth - ers  
 3. Yet re - sur - rect - ed Jus - tice  
 4. We all are one in mis - sion,



1. com - pels us from a - bove  
 2. by God's sur - pris - ing grace,  
 3. gives rise that we may share  
 4. we all are one in call,



1. to plan and work to - geth - er  
 2. so peo - ple of all na - tions  
 3. free re - con - ci - li - a - tion  
 4. Our var - ied gifts un - it - ed



1. that all may know Christ's love.  
 2. may feel God's warm em - brace.  
 3. and hope a - mid des - pair.  
 4. by Christ, the Lord of all.

The Holy Gospel of our Savior Jesus Christ

according to St. John: ***Glory to you, Lord Christ.***

After Jesus had spoken these words, he looked up to heaven and said, "Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do.

So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

"I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one.

The Gospel of the Lord.

***Praise to you, Lord Christ.***

In this time of waiting on the way to new life, let us be creative, and make the Gospel come alive right now.

The Seventh Sunday of Easter is a time of waiting, between Ascension Day, which was this past Thursday, and the Day of Pentecost, which we celebrate next week.

For the disciples, Jesus has ascended into heaven and is no longer with them in the flesh, but the Holy Spirit has yet to descend upon them as Jesus promised, to guide them into the truth and to empower them to do the works that Jesus did, and even more.

In today's lesson from Acts we find them gathered in seclusion once again in an upper room; we're told that they devoted themselves to prayer with one accord.

We have found them hidden in seclusion before. But this time their withdrawal is different—after the crucifixion they were hiding in fear of the religious and political agents of empire that had taken Jesus from them. They knew that if Jesus had been considered a really serious threat, the common practice of the Romans would be to round up his followers. Their time with the Master was clearly over, and there was a good possibility that they would be next.

But as they gather in isolation now, they know the risen Christ. He has appeared to them several times, opening their minds to the Scriptures, allowing them to see and touch the wounds of his passion, making himself known to them in the breaking of bread. By these encounters they know that the Messiah is risen indeed, and lives.

On his last day on earth Jesus told them to return to the city and wait until the promise he had made to them was fulfilled: John baptized with water, but after a few days you will be baptized with the Holy Spirit. Just a few days after the Ascension, as Luke tells it, they will be clothed with power from on high.

We know how brash the disciples could be. Peter, who spoke first and *then* thought, wanting to build tents to capture the spiritual realities manifested in the Transfiguration; bragging about his stalwart loyalty and then denying any knowledge of Jesus;

unable with James and John to remain watchful in the garden. Even on the Mount of Olives at the Ascension they were still impetuous. Are you going to restore the Kingdom to Israel now? Jesus tells them, it's not for you to know the times and the seasons—*just wait!*

It would have been the most natural thing in the world, and completely in character, for the disciples to have rushed impetuously to tell the world about the Resurrection and the Ascension as they had witnessed and experienced these spectacular events. To see and show how much they could do for God, to usher in the Kingdom all by themselves.

But they didn't. They returned to Jerusalem, as they had been told, to prayerfully await the next step in God's timing, when the Holy Spirit would be bestowed upon them—the Spirit through whose agency the risen Christ would show them what they were to do next and how they were to do it; and would give them God's power to fulfill the mission upon which they were sent.

Two and a half decades into the twenty-first century, we are not all that different from the first-century Church in our self-reliant impetuosity. Like the Apostles, our natural human inclination is to go out, overwhelmed with the excitement of Easter, bursting with the good news, and try to establish God's Church for him.

We form committees, we develop programs, we struggle with one another to determine how best to mobilize available material and human resources for the task at hand.

And all too often, in our efforts to get on with the business of establishing the Kingdom of God on earth, we find that there is little time left for prayer and meditation—for waiting on God.

Or worse yet, we become so self-absorbed in our discipleship that we don't even notice that the Holy Spirit has been pushed into the corner.

The Seventh Sunday of Easter sometimes seems like a humdrum moment in the Church year, precisely because it seems like there's not much going on. We're not particularly impressed by or excited over the notion of secluding ourselves in prayer and waiting on the Spirit to show us the way and give us the power to follow it.

We want to get on with it. We have work to do! (*Sign*)

This is a reproduction of a sign that a junior-high teacher had posted in the front of his classroom. It demonstrates clearly that whoever wrote the sign had NOT planned ahead! I'm sure all of us can remember more than one time when we've botched a job by going about it hastily, not taking the time to plan ahead,

follow directions, or "measure twice, and cut once."

That's precisely why this moment between Ascension and Pentecost is so important. Waiting on God is an essential part of the Christian life. Jesus himself frequently withdrew from the world to meditate and pray so that he could discern the will of his Father for the next step in his life and ministry. Indeed, today's Gospel finds Jesus at prayer *for us*, that we may share that glory, and that unity in belonging, that is shared between Jesus and his Father. What belongs to Jesus belongs to God, and vice-versa.

If we have seen Jesus, we have seen God.

If Jesus is glorified, God is glorified.

As disciples of the Christ, with our hearts and minds fixed on him and following the leadings of the indwelling Spirit, we *do* share in that unity and in that glory. And we *are* sent out into the world as agents of and witnesses to the power of God's love in the world. We are to do the work of healing, restoring to wholeness that which is broken—bodies, minds, relationships between persons and between societies. We are to promote and proclaim the Good News of God's reign.

But we are sent into the world only after being called *out of* it, to be formed and re-formed in the image of the God who has been perfectly revealed in Jesus. When we approach discipleship in our own power or according to our own designs, we get nowhere fast. The more we talk *about* God without talking *to* God, and listening carefully for God's communication to us, the more the image of God that we project, and the message of the Kingdom that we proclaim, will stray from reality to a product of our own imagination. Remember that a disciple is one who learns in the context of relationship. Whether with others in various degrees of intimacy, or with God in the ultimate intimacy of the Spirit who infuses each of us, relationship requires constant attention and constant effort. On this Seventh Sunday of Easter, with the Ascension behind us and Pentecost a week away, our Lord Jesus Christ bids us *wait*—wait upon God; keep ourselves receptive to God's directions; claim the power of the Holy Spirit to carry out those directions, and *then* venture out into the world, in the power and under the guidance of the Spirit within us and among us, to do the work with which we have been entrusted: the work of binding

up wounds; of building community; of proclaiming by word and example the Good News of God in Christ.

***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**

In joy and hope let us pray to the source of all life,  
saying, "Hear us, Lord of glory!"

That our risen Savior may fill us with the joy of his holy  
and life-giving resurrection,

let us pray to the Lord. *Hear us, Lord of glory!*

That isolated and persecuted churches  
may find fresh strength in the Easter gospel,  
let us pray to the Lord. *Hear us, Lord of glory!*

That he may grant us humility  
to be subject to one another in Christian love,  
let us pray to the Lord. *Hear us, Lord of glory!*

That he may provide for those  
who lack food, work, or shelter,  
let us pray to the Lord. *Hear us, Lord of glory!*

That by his power wars and famine  
may cease through all the earth,  
let us pray to the Lord. *Hear us, Lord of glory!*

That he may reveal the light of his presence  
to the sick, the weak, and the dying,  
that they may be comforted and strengthened,  
let us pray to the Lord. *Hear us, Lord of glory!*

That he may send the fire of the Holy Spirit  
upon his people, that we may bear faithful witness  
to his resurrection,  
let us pray to the Lord. *Hear us, Lord of glory!*

Holy and Living God,  
Like the disciples in Acts, we confess that we are often  
tempted to stand still, looking toward heaven.  
When the world feels too heavy,  
when the news comes too quickly,  
when war and rumors of war pile on top of political conflict,  
climate crisis, and human suffering,  
it is tempting to look away.

It is tempting to lift our eyes upward and hope that somehow  
faith will give us permission to escape the pain of the world.

But just as the angels spoke to the disciples,  
we hear the holy question again:  
“Why do you stand looking up toward heaven?”

We do not want to stare into heaven to avoid the earth.  
We want to look toward heaven  
just long enough to remember who you are,  
and then look back around us  
to see where your Spirit is already at work.

Give us eyes that notice suffering without becoming numb.  
Give us hearts that hold grief without surrendering hope.  
Give us hands ready for the work of peace.  
Give us the courage to speak truth, practice mercy,  
protect the vulnerable, and join your movement  
of wholeness in a fragmented world.

Christ has ascended, but Christ has not abandoned us.  
The Spirit is still moving.  
The work is still before us.  
The world is still beloved.

So send us from this prayer  
not simply comforted, but redirected.  
Not staring upward in fear or nostalgia,  
but looking around with faith,  
ready to love the world you so deeply love. *Amen.*

### *Confession of Sin*

Let us confess our sins against God and our neighbor.

Like Mary at the empty tomb,  
we fail to grasp the wonder of your presence.  
Lord, have mercy. ***Lord, have mercy.***

Like the disciples behind locked doors,  
we are afraid to be seen as your followers.  
Christ, have mercy. ***Christ, have mercy.***

Like Thomas in the upper room,  
we are slow to believe.  
Lord, have mercy. ***Lord, have mercy.***

*Silence may be kept.*

*Minister and People*

God of all mercy,  
we confess that we have sinned against you,  
opposing your will in our lives  
We have denied your goodness in each other,  
in ourselves, and in the world you have created.  
We repent of the evil that enslaves us,  
the evil we have done,  
and the evil done on our behalf.  
Forgive, restore, and strengthen us  
through our Savior Jesus Christ,  
that we may abide in your love  
and serve only your will. Amen.

***The Absolution and 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 # 218**

1. A hymn of glory let us sing,  
new hymns throughout the world shall ring;  
by a new way none ever trod  
Christ takes his place— the throne of God!  
Alleluia, alleluia, alleluia, alleluia, alleluia!
2. You are a present joy, O Lord;  
you will be ever our reward;  
and great the light in you we see  
to guide us to eternity.  
Alleluia, alleluia, alleluia, alleluia, alleluia!
3. O risen Christ, ascended Lord,  
all praise to you let earth accord,  
who are, while endless ages run,  
with Father and with Spirit, One.  
Alleluia, alleluia, alleluia, alleluia, alleluia!

### **The Great Thanksgiving: Eucharistic Prayer E**

The Lord be with you.

***And also with you.***

Lift up your hearts.

***We lift them to the Lord.***

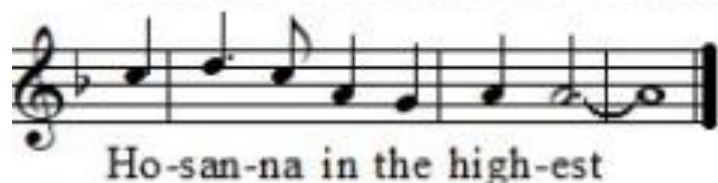
Let us give thanks to the Lord our God.

***It is right to give our thanks and praise.***

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

Through your dearly beloved Son Jesus Christ our Lord, after his glorious resurrection he openly appeared to his disciples, and in their sight ascended into heaven, to prepare a place for us; that where he is, there we might also be, and reign with him in glory.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:



*The Celebrant continues*

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love.

Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you.

You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation.

Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

*At the following words concerning the bread, the Celebrant is to hold it, and at the words concerning the cup, to hold any vessel containing wine to be consecrated.*

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, 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.”

As supper was ending, Jesus 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

*Celebrant and People*

Christ has died.

Christ is risen.

Christ will come again.

*The Celebrant continues*

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ.

Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ’s Body in the world.

Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. *AMEN.*

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

***Lord’s Prayer***



Our Fa-ther in hea-ven, hal-low-ed 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. For-give us our sins,



as we for - give those who sin a - gainst us.



Save us from the time of trial,



and 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. A - men

***The Breaking of the Bread***

Alleluia! ***Alleluia!*** (3x)

The disciples knew the Lord Jesus  
***in the breaking of the bread.***

The bread which we break, alleluia,  
***is the communion of the body of Christ.***

One body are we, alleluia,  
***for though many, we share one bread.***

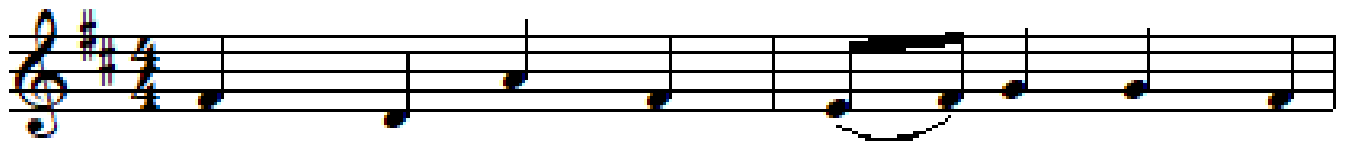
Alleluia! ***Alleluia!***

*Facing the people, the Celebrant says the following Invitation*

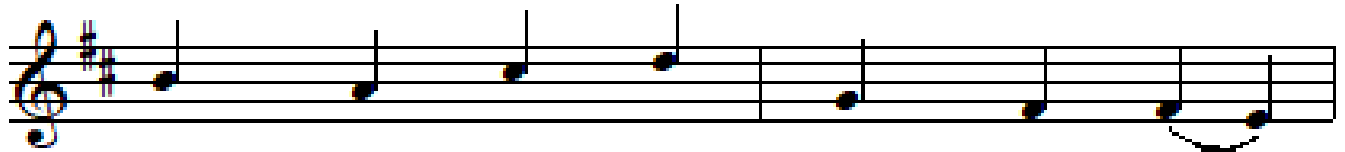
**The Gifts of God for the People of God.**

*All baptized Christians are welcome at the Lord's table here.*

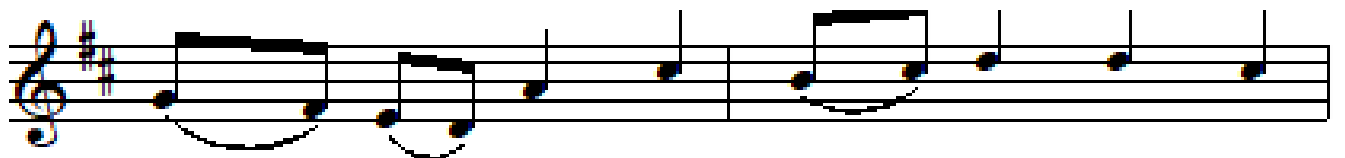
**Communion Hymn:**



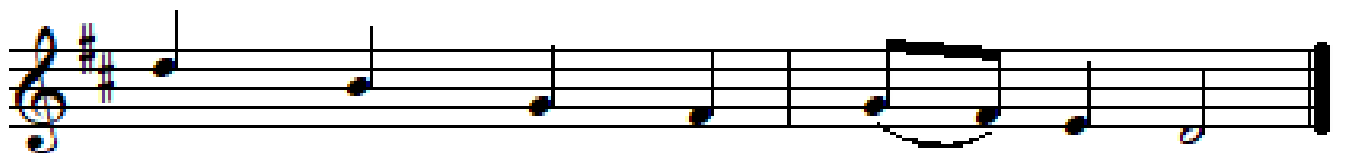
1. May the grace of Christ our Sav - ior  
2. Thus may we a - bide in un - ion  
3. To the God whose wis - dom made us,



1. and the Fath - er's bound - less love,  
2. with each oth - er and the Lord,  
3. to the Son who set us free,



1. with the Ho - ly Spir - it's fa - vor,  
2. and pos - sess in sweet com - mun - ion  
3. to the sanc - ti - fy - ing Spi - rit,



1. rest up - on us from a - bove.  
2. joys which earth can - not af - ford.  
3. glo - ry, end - less glo - ry, be!

**Post-communion Prayer**

God of abundance, you have fed us  
with the bread of life and cup of salvation;  
you have united us with Christ and one another;  
and you have made us one  
with all your people in heaven and on earth.  
Now send us forth in the power of your Spirit,  
that we may proclaim your redeeming love to the world  
and continue for ever  
in the risen life of Christ our Savior. Amen.

**Blessing & Dismissal**

God the Father, who has given to his Son the  
name above every name, strengthen you  
to proclaim Jesus the Christ, the Son of God. *Amen.*

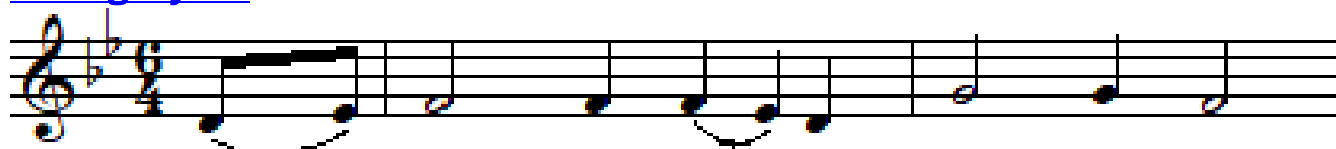
God the Son, our great high priest, who has  
passed into the heavens, clothe you with power  
from on high. *Amen.*

God the Holy Spirit, who pours out abundant  
gifts upon the Church, make you faithful  
followers of the risen Christ. *Amen.*

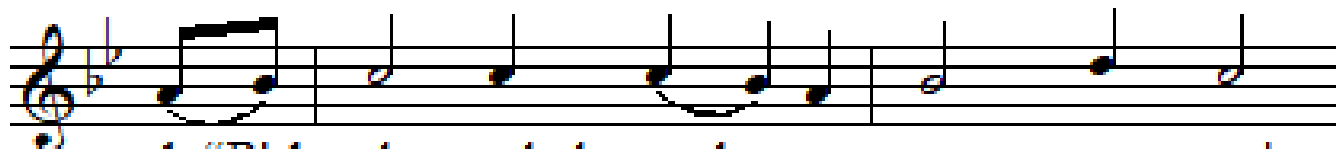
And the blessing ...

**Parting Hymn (Over)**

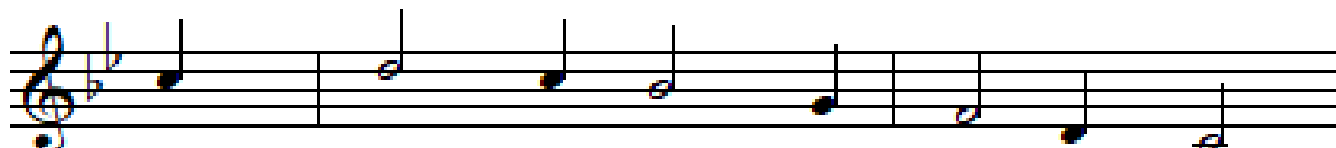
**Parting Hymn:**



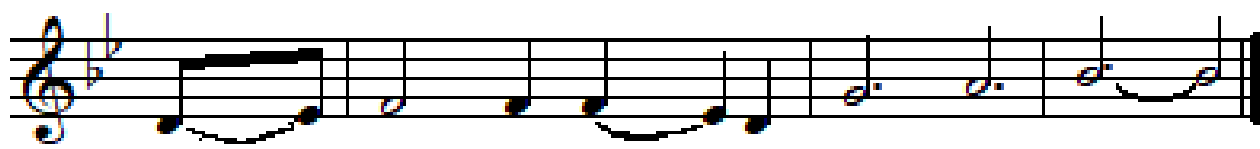
1. "Go preach my gos - pel," says the Lord,
2. "I'll make my great com - mis - sion known,
3. "Go heal the sick, go raise the dead,
4. "While thus you fol - low my com - mands,
5. He spoke and light shone round his head;



1. "Bid the whole earth my grace re - ceive,
2. And you shall prove my gos - pel true
3. go cast out dev - ils in my name.
4. I'm with you till the world shall end.
5. on a bright cloud to heav'n he rode.



1. Ex - plain to them my sac - red word,
2. by all the works that I have done,
3. Let not my proph - ets be a - fraid,
4. All pow'r is trust - ed in my hands;
5. They to the farth - est na - tion spread



1. bid them be - lieve, o - bey, and live."
2. and all the won - ders you shall do."
3. Though some re - proach, and some blas - pheme."
4. I can de - stroy, and can de - fend."
5. the grace of their as - cend - ed God

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Communion Hymn: “May the grace of Christ our Savior”

Words: Vss. 1-2 John Newton (1725-1807), Vs 3 *New English Hymnal*

Music: *Halton Holgate*, William Boyce (1710-1779), alt.

Closing Hymn: “Go preach my Gospel” (Public domain)

Words: Isaac Watts (1674-1748)

Music: *Retreat*, Thomas Hastings (1784-1872)

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