Sermon

November 1, 2026

All Saints Sunday



The Holy Eucharist:

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

Gloria Dei Episcopal Church

3393 Route 23A PO Box 298
Palenville, New York 12463

The Rev. John E. Miller. Priest-in-Charge
Kathie F. Miller, Organist
Phone (518) 329-4562
E-mail: johnplus74@outlook.com

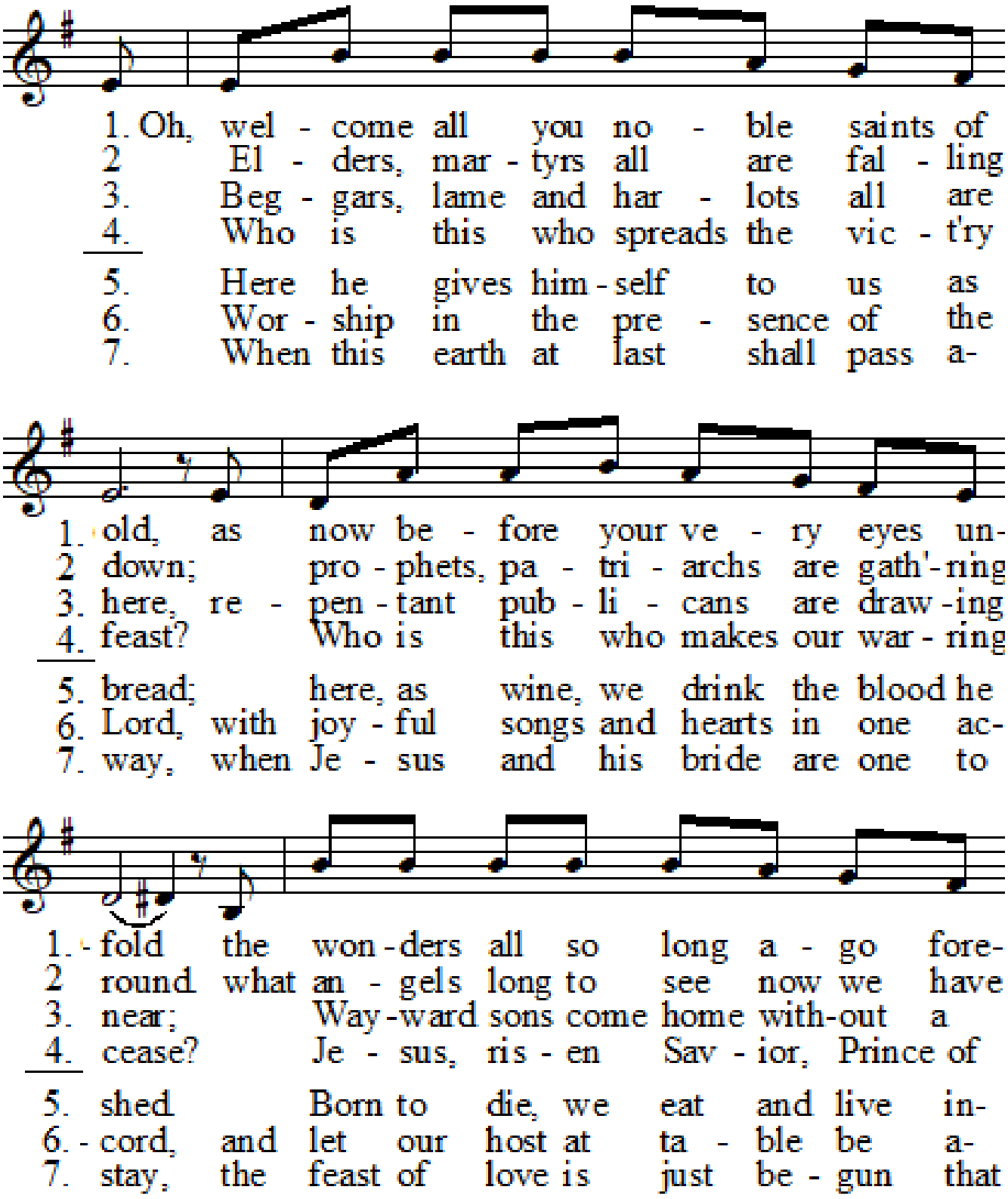
The Liturgy of the Word

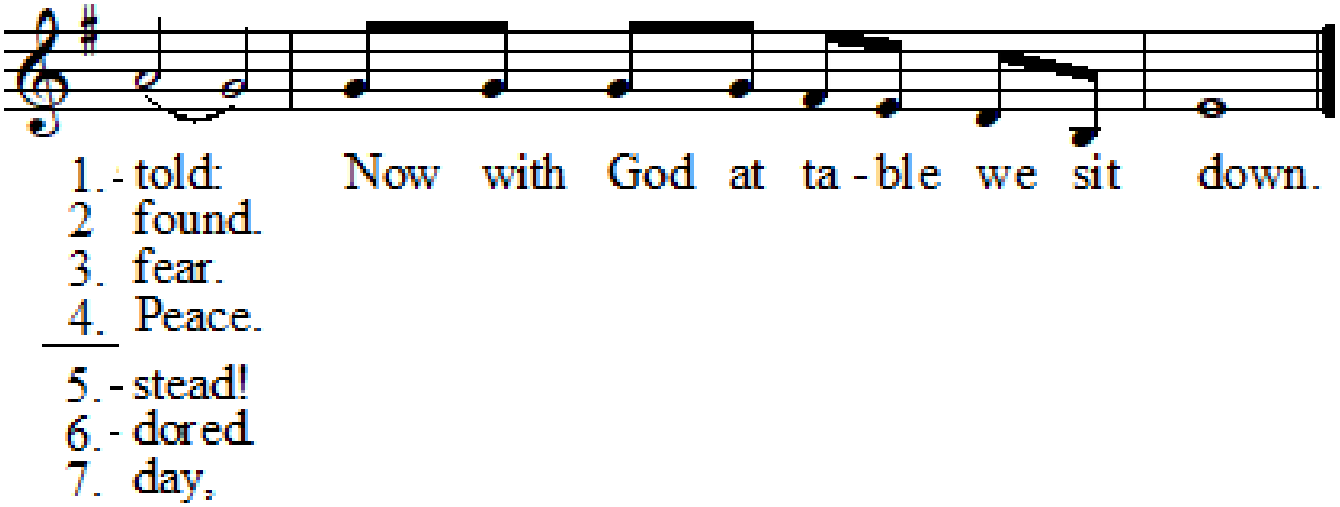
Blessed are you, holy and living One.

You come to your people and set them free.

Collect for Purity

Hymn of Praise:





Collect of the Day

Almighty God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. Amen.

A Reading from the Book of Revelation:

After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying,

> "Salvation belongs to our God who is seated on the throne, and to the Lamb!"

>>>>>>>>

And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, singing,

"Amen! Blessing and glory and wisdom
and thanksgiving and honor
and power and might
be to our God forever and ever! Amen."

Then one of the elders addressed me, saying, "Who are these, robed in white, and where have they come from?" I said to him, "Sir, you are the one that knows." *(Over)*

Then he said to me,

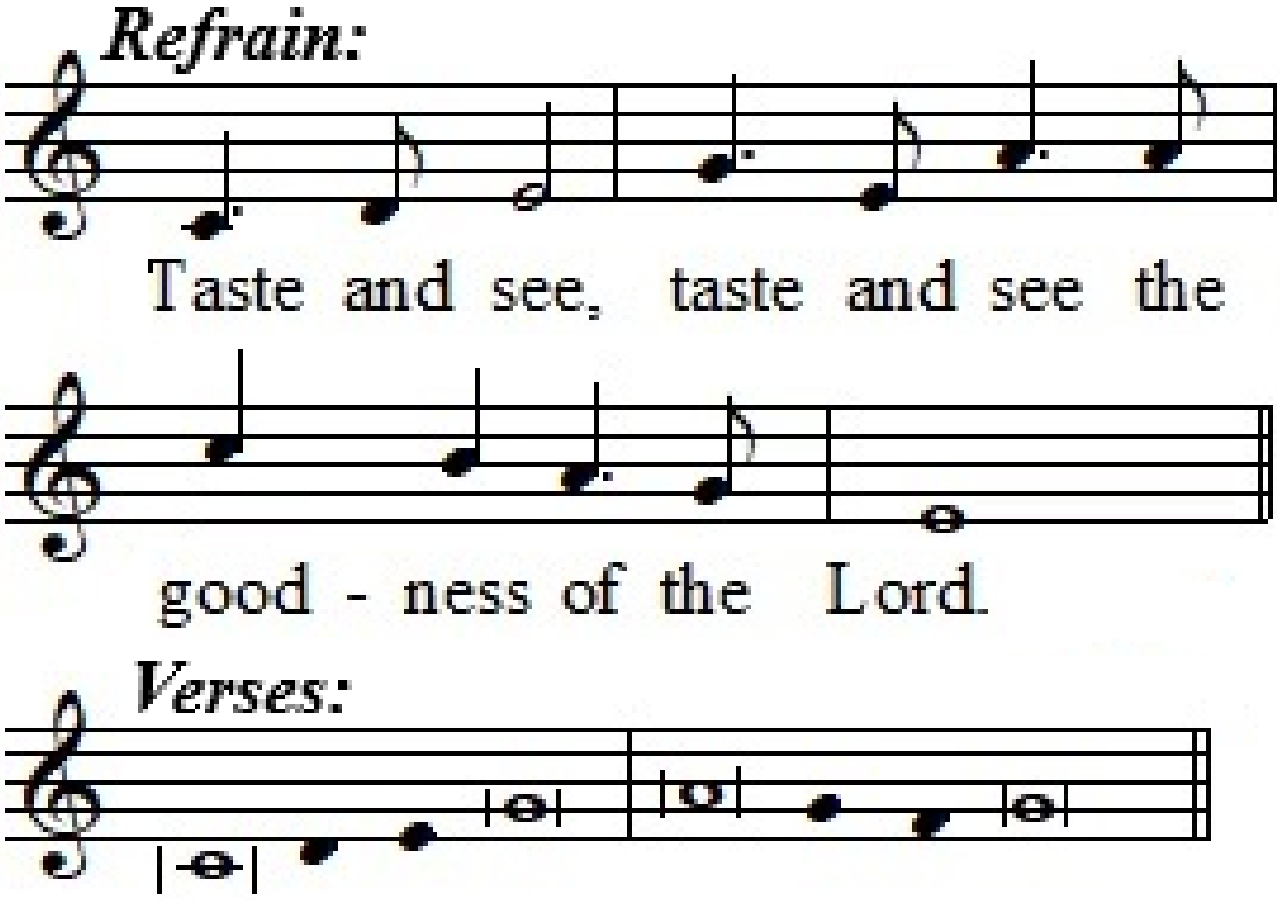
These are they who have come out of the great ordeal;
they have washed their robes and made them white
in the blood of the Lamb.

For this reason they are before the throne of God,
and worship him day and night within his temple,
and the one who is seated on the throne
will shelter them.

They will hunger no more, and thirst no more;
the sun will not strike them, nor any scorching heat;
for the Lamb at the center of the throne
will be their shepherd,
and he will guide them to springs
of the water of life,
and God will wipe away every tear from their eyes."

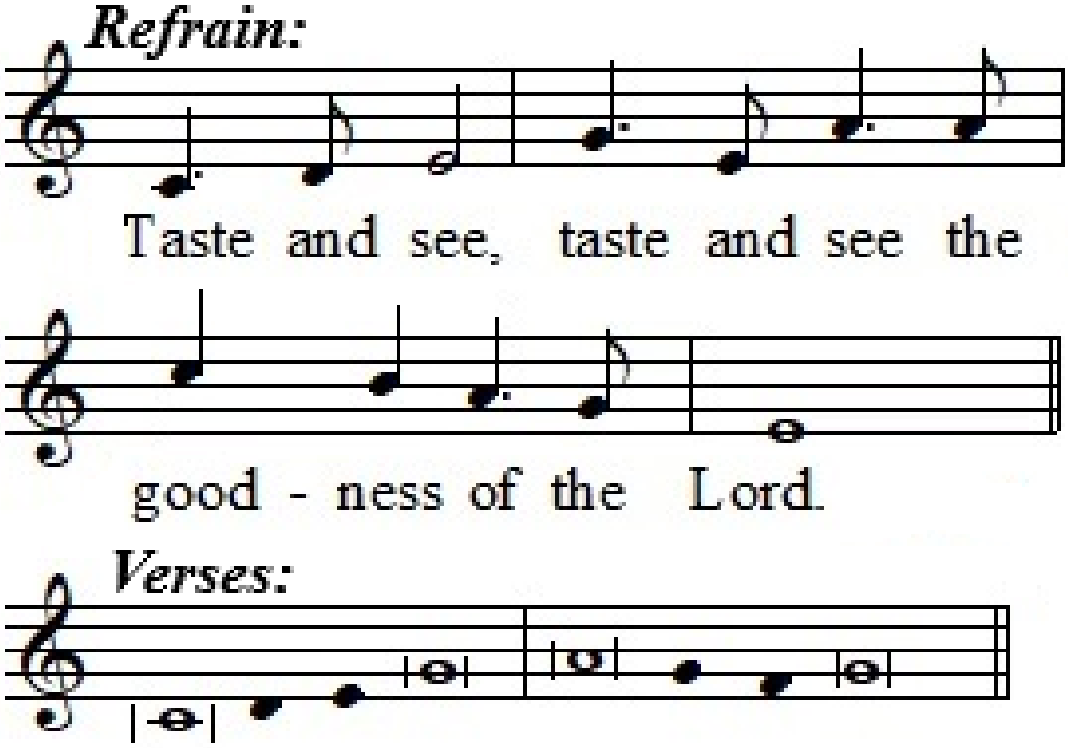
The word of the Lord. ***Thanks be to God.***

Gradual Psalm 34:1-10, 22



1 I will bless the Lord/ at all times; *
his praise shall ever be/ in my mouth.
2 I will glory/ in the Lord; *
let the humble /hear and rejoice.
3 Proclaim with me the greatness/ of the Lord;
let us exalt his/ Name together.

4 I sought the Lord, and he /answered me *
and delivered me out of/ all my terror.
5 Look upon him/ and be radiant, *
and let not your faces/ be ashamed.



6 I called in my affliction and the/ **Lord** heard me *
and saved me from /all my troubles.
7 The angel of the Lord
encompasses /those who <u>fear him</u>, *
and he will de/-liver them.

8 Taste and see that the/ Lord is good; *
happy are they who/ trust in him!
9 Fear the Lord, you that /are his saints, *
for those who/ <u>fear him</u> lack nothing.

10 The young lions lack and/ suffer hunger, *
but those who seek the Lord lack nothing/ that is good.
22 The Lord ransoms the life/ of his servants, *
and none will be punished who/ trust in him.

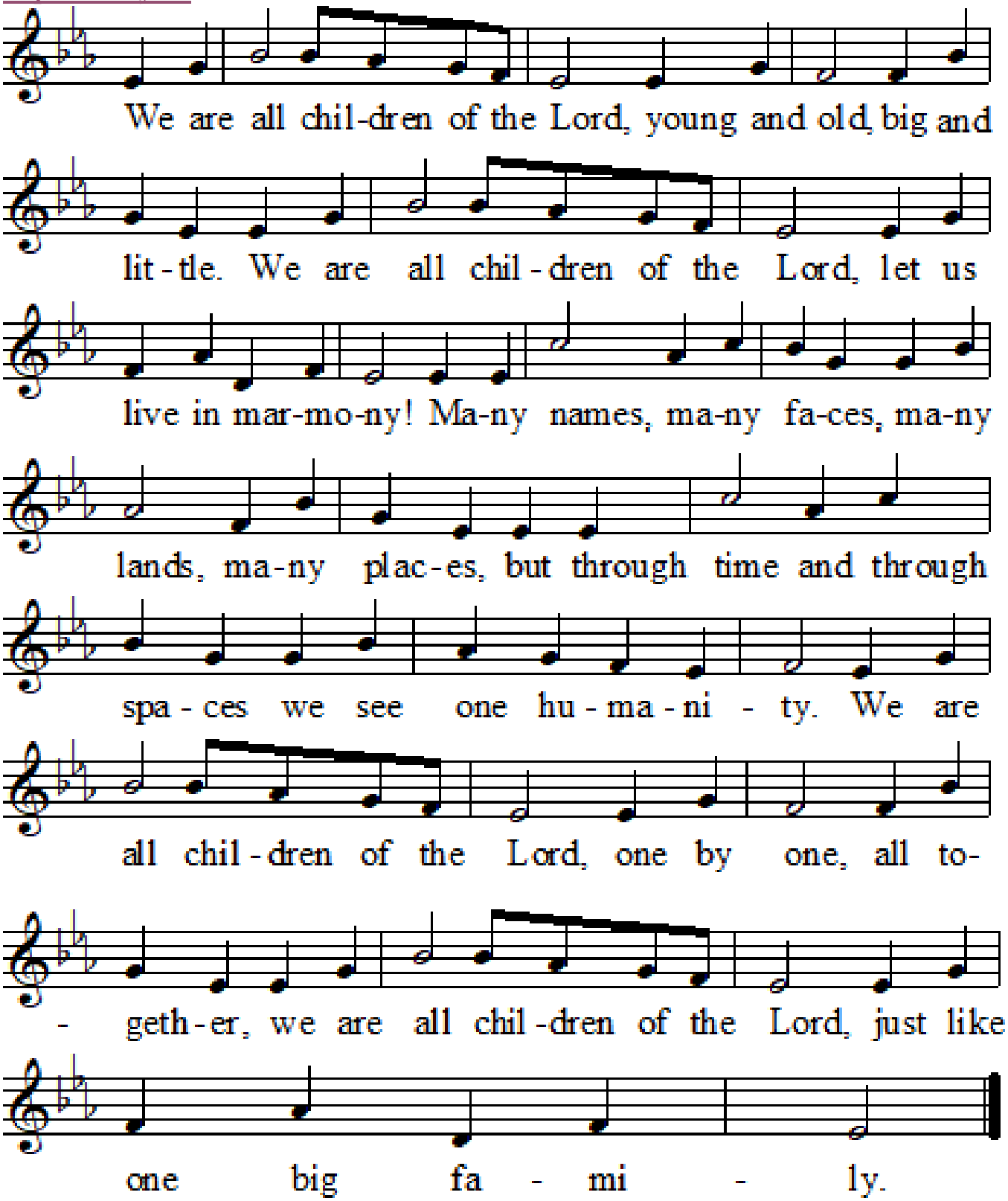
This is the song of the people of God.
Thanks be to God.

A reading from the First Epistle of St. John:

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure.

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

Sequence Hymn



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

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

"Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
"Blessed are those who mourn,
for they will be comforted.

"Blessed are the meek,
for they will inherit the earth.
"Blessed are those who hunger and thirst for righteousness,
for they will be filled.
"Blessed are the merciful,
for they will receive mercy.
"Blessed are the pure in heart,
for they will see God.
"Blessed are the peacemakers,
for they will be called children of God.
"Blessed are those
who are persecuted for righteousness' sake,
for theirs is the kingdom of heaven. *(Over)*

"Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account.
***Rejoice and be glad, for your reward
is great in heaven, for in the same way they
persecuted the prophets who were before you.***

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

The Sermon

Lord, you have called us to be your holy people: May your Wisdom dwell in our heads, your Love in our hearts, and your Word in our mouths, that we may in all things bring honor and glory to you, and further the causes of your reign on earth, +

In Baptism we are sealed by the Holy Spirit and ***marked as Christ's own for ever.*** This is what we mean when we declare, in the Apostles' Creed and elsewhere, our belief in the communion of saints, which our Catechism defines as "the whole family of God," which transcends time and space to include all who ever have been, presently are, or ever will be, disciples of our Lord Jesus Christ, anywhere in the universe.

From the beginning the Church has remembered the saints who have gone before—beginning with the martyrs who faced death rather than deny the Name of Jesus Christ in the face of empire. The Churches kept records of their martyrs, and commemorated each one annually on the anniversary of their martyrdom. By the fourth century, the list had become so vast that individual remembrances were no longer practicable, so the Church consolidated these commemorations into a single feast, which would also include those whose identities were lost to history.

The Church first celebrated the Feast of All Saints on the first Sunday after Pentecost, and Eastern Orthodox Christianity still does. In the West, it was moved in the ninth century to November 1, redefining the pagan festival of *Samhain*, a time when the veil between this world and the next was considered to be particularly thin.

It was a moment in time associated with evil spirits and the coming of winter, darkness and death, and became Hallowe'en with an apostrophe, the Eve of All Hallows' (or All Saints') Day.

Anglicanism has always included observances of major New Testament figures in its Calendars, alongside events in the life of our Lord. In our time the Church has expanded the list from sub-apostolic times into the recent past, in several versions of Lesser Feasts and Fasts, first authorized by General Convention in 1965. The most recent edition was published in 2024 and is available from Church Publishing, or in pdf from the Episcopal Church website. It is also featured in the websites of Forward Movement and The Lectionary Page.

The Law of Moses opens with the Ten Commandments, summarizing the 600-odd items that follow. In them we learn our duty toward God and our duty toward our neighbor, and we learn that these are inextricably linked. Sometimes on the first Sunday of the month we recite them. We have, at times, substituted the Beatitudes, for they are the introductory summary to the Sermon on the Mount, and as such, might be said to constitute a new Decalogue. In Year A the Beatitudes are appointed as the Gospel for today, and I had us recite them responsively as a reminder of our Lord's description of a Spirit-filled, holy life, that embodies the Law and reflects the image of God.

The Beatitudes can be taken as an ethical call to a vision of how we ought to live. They can be understood as a vision of future hope for that day when the reign of God is fully realized and its values will be honored. They can be regarded as a puzzling disclosure of how things really are in the sight of God, despite appearances to the contrary. They describe those characteristics of personality that best embody discipleship, make us most receptive to God's communication, and best enable us to perceive the actions of God in our lives and in our world, and respond to God's call to ministry.

Blessed are the poor in Spirit, for theirs is the Kingdom of heaven. A folk-song version of the Beatitudes once rendered this: "How blest are those who know that they are poor." They seek self-understanding in their discipleship, and not in the pursuit of power and wealth. Stewards at heart, they are able to distinguish what they ***need*** to live ***in*** the world, from what they ***desire*** in the competitive pursuit of power and wealth that is ***of*** the world.

Blessed are those who mourn, for they shall be comforted. This is not so much about personal loss, though it does affirm the promise of God's abiding presence in times of devastating sorrow, and of God's solidarity with us in our vulnerability, even to the Cross. It taps into the deep biblical tradition of lament, expressing sorrow that the world is not as God wills it should be, that biblical values are not honored, and it looks forward in hope toward God's breaking into history, "to bring good news to the poor," as Isaiah tells us, " to bind up the broken-hearted, to proclaim release for captives, and liberation for prisoners, [in short] to proclaim the year of the Lord's favor." (61:1-2a)

Blessed are the meek, for they shall inherit the earth. The image here is not of some kind of holy doormat, but of someone who has embraced discipleship in such a way as to reject the world's tactics of dishonesty, coercion, fear and violence.

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. This is not just about personal piety. It amounts to the longing expressed in a yearning for God's unfulfilled vision of wholeness for the world. It is a determination to seek and serve Christ in all persons, particularly those who suffer, and to enlist in the struggle for the vindication of right, confident in God's power and ultimate victory over the powers and principalities of this world, despite appearances to the contrary.

Blessed are the merciful, for they shall obtain mercy. Those with a compassionate attitude that manifests itself in concrete acts of mercy. Twice Jesus quotes Hosea (6:6) in his challenges to the Pharisees: "I desire mercy and not sacrifice." Go and see what that means. Jesus tells Peter to forgive seventy times seven, and who would count that high?

Blessed are the pure in heart, for they shall see God. The Psalmist asks:

> 3 "Who can ascend the hill of the Lord? *
> and who can stand in his holy place?" [and answers,]
>
> 4 "Those who have clean hands and a pure heart, *
> who have not pledged themselves to falsehood,
> nor sworn by what is a fraud. (Psalm 24:3-4)

It's not really about the avoidance of "impure thoughts," that frequently have sexual overtones. It's about single-minded attention to discipleship expressed in genuine love of God and neighbor. It's about understanding the implications of "impure thoughts" in terms of relationship and stewardship that respects and promotes the dignity of all.

For they shall see God. Not as a reward at some time in the future. Rather as the result of single-minded openness to growth in the knowledge and love of God, so that we can sense the presence of God in our lives and our world, hear God's voice calling to us, and perceive the world as God perceives it.

Blessed are the peacemakers, for they shall be called the children of God. Understand peace in its biblical meaning of *shalom*. Not negatively defined as the absence of conflict, but a positive quality of wholeness and well-being that forestalls and resolves conflict, a quality that we are to foster and share.

At the same time, there is an element of confrontation here, for Caesar claimed for himself the titles Prince of Peace ***and*** Son of God, titles that we attribute to Jesus the Christ. But Caesar fulfilled his role of peacemaker by violence and coercion; Jesus calls us to a more positive vision of peace, and he bids us pursue a path to peace that is very different from the path of empire, a path whose signposts are devotion to God, and active anticipation in God's reign with reconciling works of mercy, justice and grace.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. By Matthew's time, the way of Jesus the Christ was a very dangerous path. There was the temptation to embrace the revolutionary fervor that in the year 70 adopted the world's violent ways and broke out in armed rebellion. There was danger in association with those who had brought down upon themselves the wrath of empire, even for those who were not directly involved. It was true then and it is true now, that more often than not, those who confront evil become its perpetrators. We have committed ourselves to be the disciples of One whose confrontation with empire resulted in his execution. Who in the Apocalypse bears the image of a slaughtered Lamb reigning victorious from a throne alongside the Ancient of Days.

For on the third day the Crucified One rose again. That reveals the Cross as the decisive moment in the struggle against evil in all its forms. Christ rose victorious over the principalities and powers of this world. We can name them. We can unmask them. We can engage them.

The old folk minstrels who sang "You'll get pie in the sky when you die—that's a lie" may have been wrong in their denial of the victory of the Cross and our share in it, but they were absolutely right in denouncing the promise of eternal life as an excuse for injustice, and for callous disregard for the poor in this life. The hope of future glory is part and parcel of our Christian destiny, but it is blasphemously irrelevant to the distribution of power and wealth in this world.

And so we remember before God this day the countless men and women who, by the qualities of life defined in the Beatitudes, have left their mark on the One, Holy Catholic and Apostolic Church.

These include the people we remember because they made their mark on our own lives, whose genuine interest in our development and special attention to our needs; whose example of holiness of life, or of wisdom, or of humor, led us to Christ or helped to deepen our faith. A Pastor or Sunday School teacher who made our experience of life in the Body of Christ something we would not want to pass up. A relative or friend who saw to it that we got to Sunday School and Church. A public figure or an author or a performer who may have challenged us with the claims of discipleship, or helped us find a new way to make the Gospel relevant to our lives.

There's something important that Richard Hooker, theologian to the Church of Elizabeth I and William Temple, theologian to the Church of Elizabeth II, and Aunt Ethel and Uncle Fred, and Fr. Joe and Deacon Tom, and you and I—all have in common. All were, and all are, sinners. The image of God is somehow distorted in every single one of us. What makes us saints—the holy people of God, for that's what "saint" means, "holy one"—is not our moral accomplishments, but God's love for each and every one of us, which is what enables and empowers all of our moral accomplishments and at the same time excuses and corrects our failures to live fully into God's image in us and God's vision for us.

Is there someone for whom you are called to exercise your sainthood? Someone who needs to feel God's love for them by solidarity with a saint who will be with them in their triumphs and failures, their joys and their sorrows? Are there some who need your vote, or some other form of advocacy, proclaiming distributive justice and promoting freedom, peace, and respect for the dignity of every person—indeed of every part of God's Creation? Is there someone who needs to hear the Good News of Jesus Christ proclaimed ***and*** demonstrated in a way that is fresh and relevant to what is going on in their lives at this moment in time?

Sainthood is rooted in the intrinsic value we each possess as part God's creation, which God has declared *tov m'od*—very good. Sainthood is the seal of Baptism, with which we are claimed as Christ's own forever. Sainthood is our journey of transformation toward restoration in the image of God, upon which we embark in the power and under the guidance of the Holy Spirit. Sainthood is the place we all have in the family of God because we are all God's children, and God loves each and every one of us with a boundless love. Sainthood is God's call to all of us to work and to pray and to give for the spread of the Kingdom of God.

Renewal of Baptismal Vows

Exhortation

Through the Paschal mystery, dear friends, we are buried with Christ by Baptism into his death, raised with him to newness of life, and incorporated into the Body of Christ, the fellowship of all the Saints of God at all times and in all places.

I call upon you, therefore, as we gather to celebrate that fellowship, and our inclusion therein, to renew the solemn promises and vows of Holy Baptism, by which we once renounced Satan and all his works, and promised to serve God faithfully in his holy Catholic Church.

Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ? ***I do***.

Do you believe in God the Father?

I believe in God, the Father almighty,
creator of heaven and earth.

Do you believe in Jesus Christ, the Son of God?

I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again
to judge the living and the dead.

Do you believe in God the Holy Spirit?
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers? ***I will, with God's help.***

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?
I will, with God's help.

Will you proclaim by word and example the Good News of God in Christ? ***I will, with God's help.***

Will you seek and serve Christ in all persons, loving your neighbor as yourself***?*** ***I will, with God's help.***

Will you strive for justice and peace among all people, and respect the dignity of every human being?
I will, with God's help.

The Celebrant concludes with a Collect.

Prayers of the People

The Leader and People pray responsively

In peace, we pray to you, Lord God.

Silence

For all people in their daily life and work;
For our families, friends, and neighbors,
and for those who are alone.

For this community, the nation, and the world;
For all who work for justice, freedom, and peace.

For the just and proper use of your creation;
For the victims of hunger, fear, injustice,
and oppression.

For all who are in danger, sorrow,
or any kind of trouble;
For those who minister to the sick,
the friendless, and the needy.

For the peace and unity of the Church of God;
For all who proclaim the Gospel,
and all who seek the Truth.

For Sarah of Canterbury; for Sean, our Presiding Bishop;
for Jeremiah our Bishop; and for all bishops and other ministers;
For all who serve God in his Church.

For the special needs and concerns of this congregation.

Hear us, Lord; ***for your mercy is great.***

We thank you, Lord, for all the blessings of this life.

We will exalt you, O God our King;
And praise your Name for ever and ever.

We pray for all who have died,
that they may have a place in your eternal kingdom.

Lord, let your loving-kindness be upon them;
Who put their trust in you.

We pray to you also for the forgiveness of our sins.

Silence may be kept.

Leader and People

Have mercy upon us, most merciful Father;
in your compassion forgive us our sins,
known and unknown, things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. 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 # 526***

1 Let saints on earth in concert sing
with those who work is done;
for all the servants of our King
in heaven and earth are one.

2 One family, we dwell in him,
one Church, above, beneath,
though now divided by the stream,
the narrow stream of death.

3 One army of the living God,
to his command we bow;
part of the host have crossed the flood,
and part are crossing now.

4 E'en now by faith we join our hands
with those that went before,
and greet the ever-living bands
on the eternal shore.

5 Jesus, be thou our constant Guide;
then, when the word is given,
bid Jordan's narrow stream divide,
and bring us safe to heaven.

The Great Thanksgiving: Eucharistic Prayer D

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

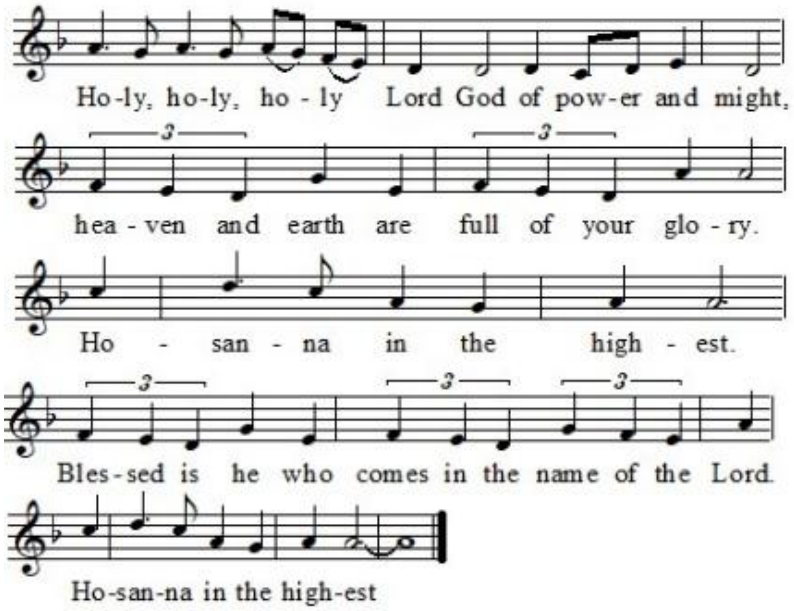
Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,



The people stand or kneel. Then the Celebrant continues

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin.

To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

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.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he 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."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

Celebrant and People

We praise you, we bless you,
we give thanks to you,
and we pray to you, Lord our God.

The Celebrant continues

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

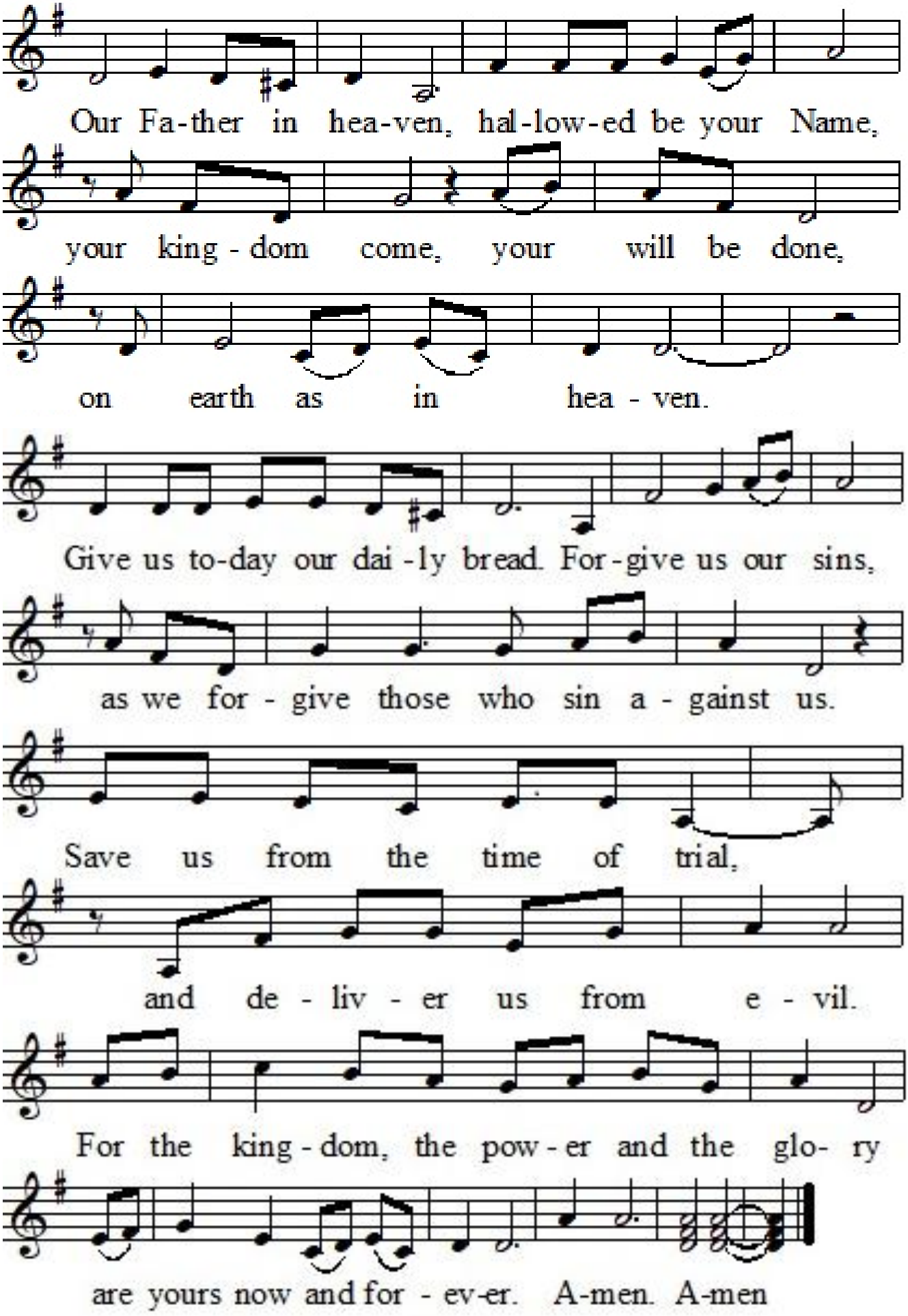
Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.
Remember Sarah, Sean, Jeremiah, and all who minister in your Church.
Remember all your people, and those who seek your truth.
Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light.

And grant that we may find our inheritance with [the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, and] all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever. *AMEN*.

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


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

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 # 279***

1. For thy dear saints, O Lord,
who strove in thee to live,
who followed thee, obeyed, adored,
our grateful hymn receive.

2. They all in life and death,
with thee their Lord in view,
learned from thy Holy Spirit's breath
to suffer and to do.

3. Thine earthly members fit
to join thy saints above,
in one communion ever knit,
one fellowship of love.

4. Jesus, thy Name we bless
and humbly pray that we
may follow them in holiness,
who lived and died for thee.

Post-communion Prayer

Lord of hosts,
we praise your glory reflected in your saints.
May we who share at this table
be filled with the joy of your eternal kingdom,
where Jesus is Lord, now and for ever.

Blessing & Dismissal

May Almighty God, to whose glory we celebrate this festival of all the Saints, be now and evermore your guide and companion in the way. ***Amen.***

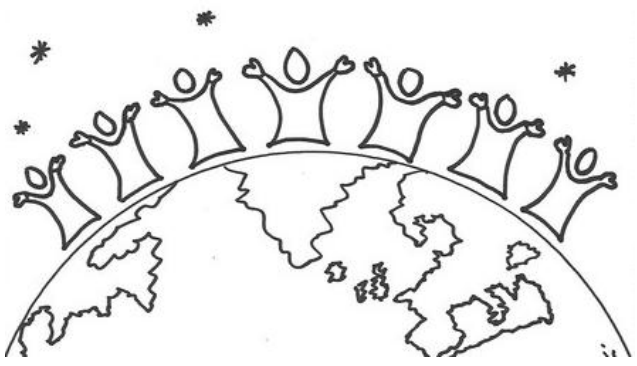
May God, who has bound us together in the company of the elect, in this age and the age to come, attend to the prayers of his faithful servants on your behalf, as he hears your prayers for them. ***Amen.***

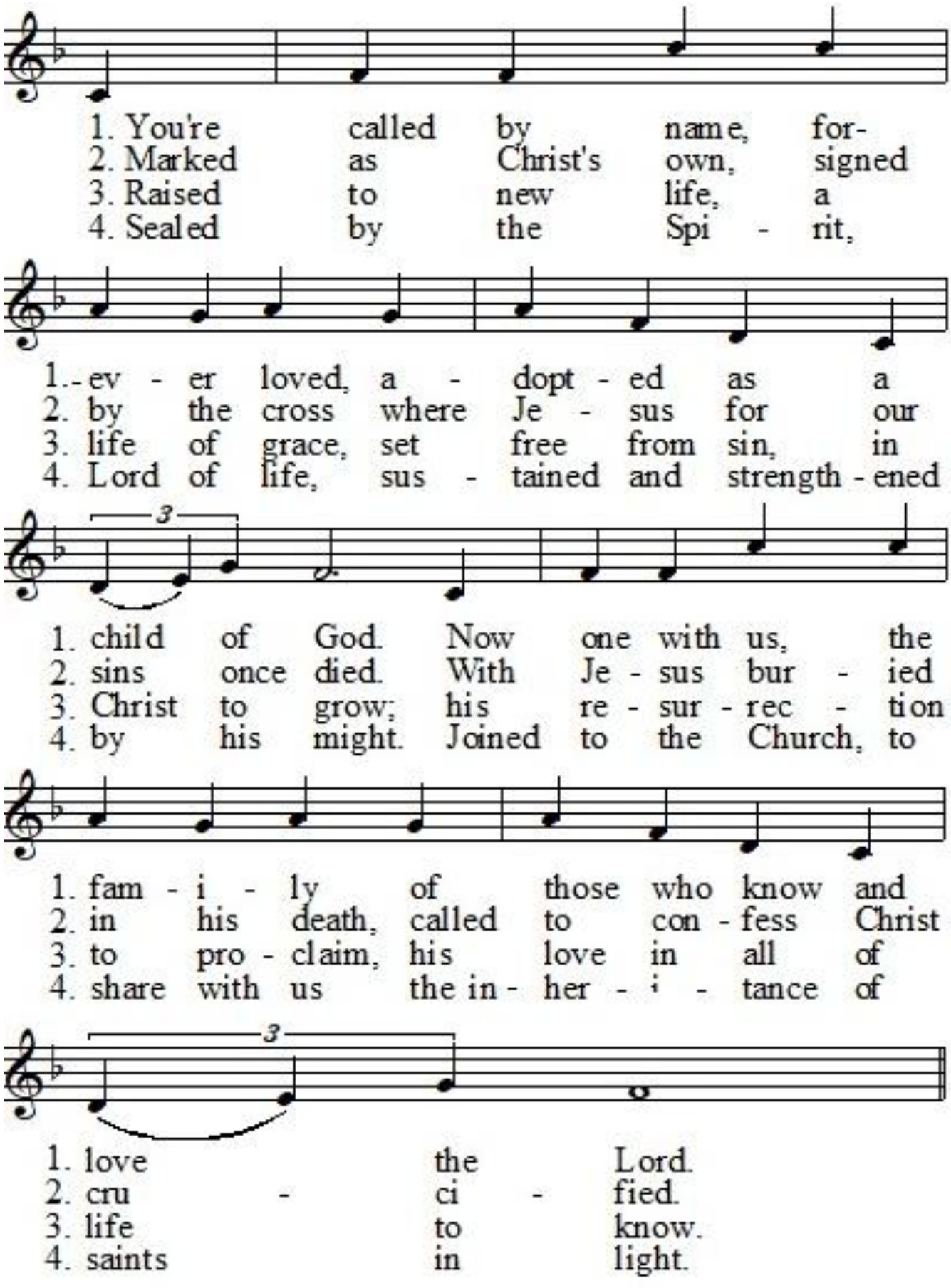
May God, who has given us, in the lives of his saints, patterns of holy living and victorious dying, strengthen your faith and devotion, and enable you to bear witness to the truth against all adversity. ***Amen.***

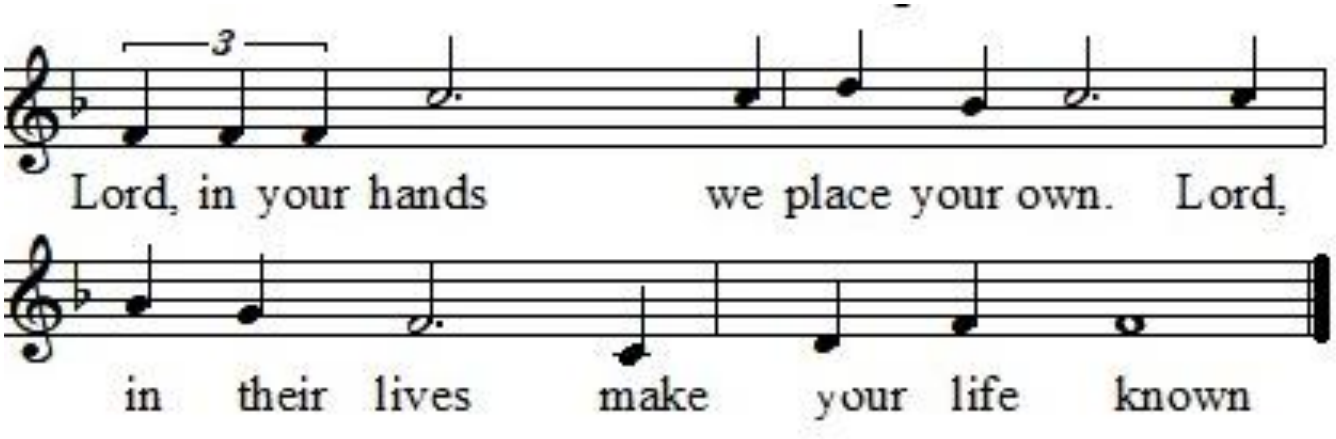
And the blessing…

Parting Hymn: *(Over)*

https://www.youtube.com/watch?v=3u4kl1WWNkc




1. You're called by name, for-
2. Marked as Christ's own, signed
3. Raised to new life, a
4. Sealed by the Spi - rit,
1. - ev - er loved, a - dopt - ed as a
2. by the cross where Je - sus for our
3. life of grace, set free from sin, in
4. Lord of life, sus - tained and strength - ened
3
1. child of God. Now one with us, the
2. sins once died. With Je - sus bur - ied
3. Christ to grow; his re - sur - rec - tion
4. by his might. Joined to the Church, to
1. fam - i - ly of those who know and
2. in his death, called to con - fess Christ
3. to pro - claim, his love in all of
4. share with us the in - her - i - tance of
3
1. love the Lord.
2. cru - ci - fied.
3. life to know.
4. saints in light.



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Gathering Hymn: "Now with God at table we sit down"
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Psalm 34:1-10, 22: "Taste and see"
Words: BCP (Pointed by Fr. Miller)
Music: Robert E. Kreutz (1922-1996)
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Sequence Hymn: We are all children of the Lord
Words and Music: Natalie Sleeth (1930-1992)
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Closing Hymn: "You're called by name, forever loved
Words: Rosalind Brown (1953-)
Music: Sara H.; Kevin R. Hackett (1956-)
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Gloria Dei Episcopal Church

3393 Route 23A

PO Box 298

Palenville, NY 12463

A Missionary Outpost of the Episcopal Diocese of Albany

The Rt. Rev. Jeremiah D. Williamson, Bishop

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Website:

https://www.gloria-dei-episcopal-church-palenville-ny.org/

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The Rev. John E. Miller, Priest-in-Charge

Kathie F. Miller, Organist

(518) 329-4562

johnplus74@outlook.com