

Sermon

July 19, 2026

The Eighth Sunday after Pentecost:

Proper 11



The Holy Eucharist:

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

Gloria Dei Episcopal Church

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The Liturgy of the Word

Blessed are you, holy and living One.

You come to your people and set them free.

Collect for Purity

Hymn of Praise: The Hymnal, 1982, # 390

1 Praise to the Lord, the Almighty, the King of creation;
O my soul, praise Him,
for he is thy health and salvation:
join the great throng, psaltery, organ, and song,
sounding in glad adoration.

2 Praise to the Lord;
over all things he gloriously reigneth:
Borne as on eagle-wings,
safely his saints he sustaineth.
Hast thou not seen How all thou needest hath been
granted in what he ordaineth?

3 Praise to the Lord,
who doth prosper thy way and defend thee;
Surely his goodness and mercy shall ever attend thee;
Ponder anew
What the Almighty can do,
who with his love doth befriend thee.

4 Praise to the Lord! O let all that is in me adore him!
All that hath life and breath
come now with praises before him!
Let the "Amen" sound from his people again
gladly for ever adore him.

Collect of the Day

Almighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

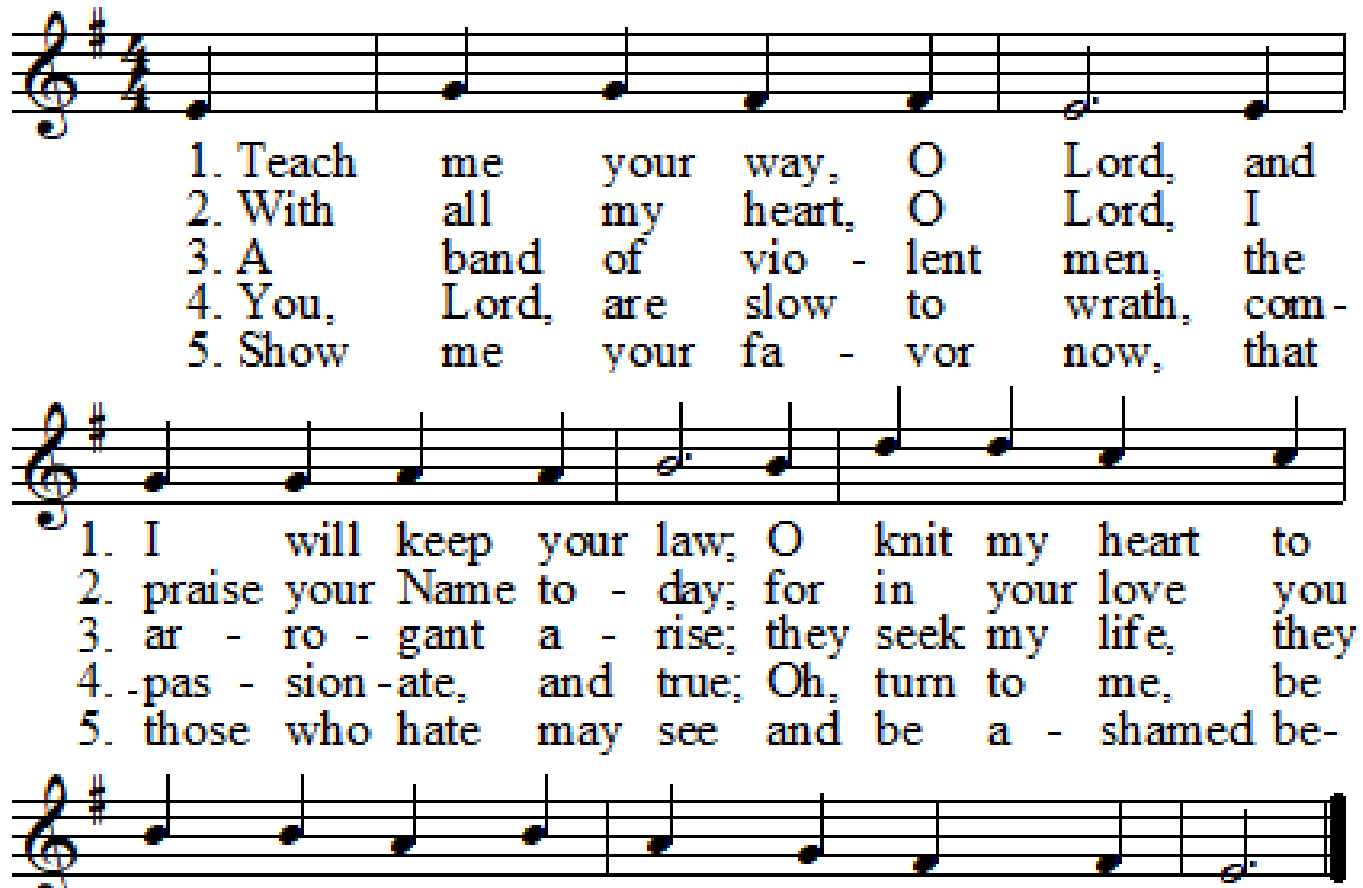
A Reading from the Book of Wisdom

There is no god besides you, whose care is for all people, to whom you should prove that you have not judged unjustly; for your strength is the source of righteousness, and your sovereignty over all causes you to spare all.

For you show your strength when people doubt the completeness of your power, and you rebuke any insolence among those who know it. Although you are sovereign in strength, you judge with mildness, and with great forbearance you govern us; for you have power to act whenever you choose. Through such works you have taught your people that the righteous must be kind, and you have filled your children with good hope, because you give repentance for sins.

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

Gradual Psalm 86:11-17



1. Teach me your way, O Lord, and
2. With all my heart, O Lord, I
3. A band of vio - lent men, the
4. You, Lord, are slow to wrath, com -
5. Show me your fa - vor now, that

1. I will keep your law; O knit my heart to
2. praise your Name to - day; for in your love you
3. ar - ro - gant a - rise; they seek my life, they
4. -pas - sion - ate, and true; Oh, turn to me, be
5. those who hate may see and be a - shamed be-

1. you that I may hold your Name in awe.
2. saved me from the pow - er of the grave.
3. have not set the Lord be - fore their eyes.
4. mer - ci - ful, give me your strength a - new.
5. cause you, Lord, have helped and strength-ened me.

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

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

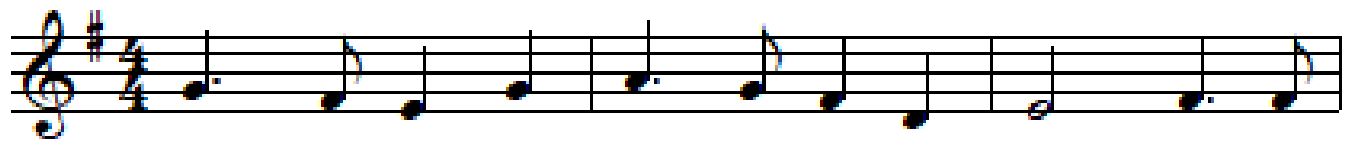
So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God.

For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

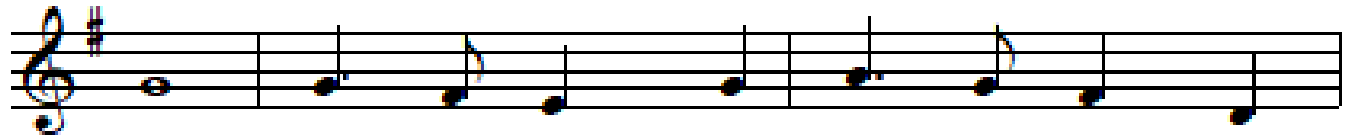
Hear what the Spirit is saying to the Churches.

Thanks be to God.

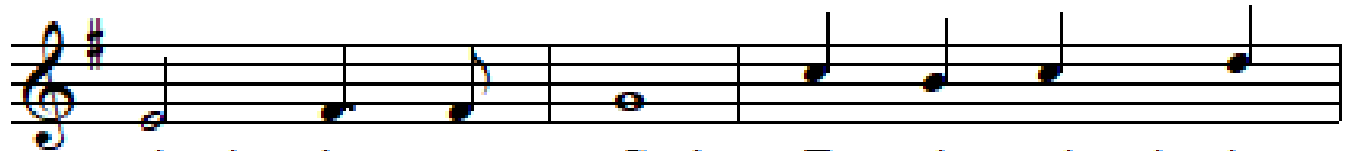
Sequence Hymn



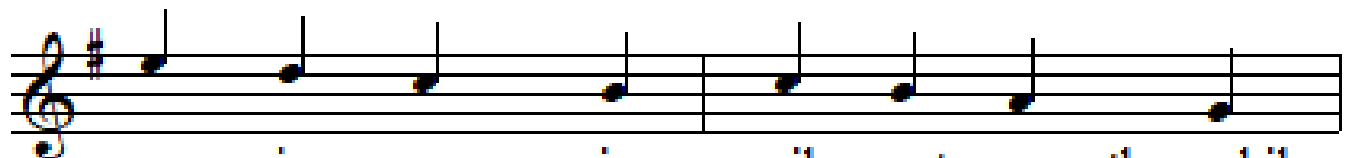
1. For the fruit of all cre-a - tion, thanks be to
2. In the just re - ward of la - bour, God's will is
3. For the har - vests of the Spi - rit, thanks be to



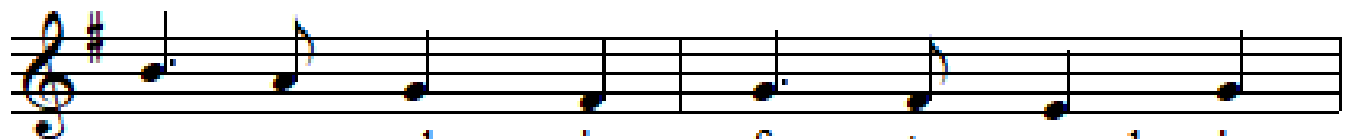
God; gifts be - stowed on ev - ery na - tion,
done. In the help we give our neigh - bour,
God. For the good we all in - her - it,



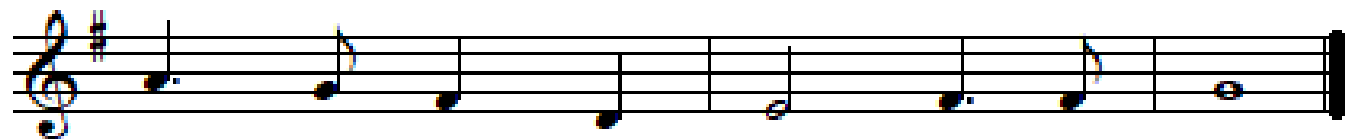
thanks be to God. For the plough - ing,
God's will is done. In our world - wide
thanks be to God. For the won - ders



sow - ing, reap - ing, sil - ent growth while
task of car - ing for the hun - gry
that a - stound us, for the truths that



we are sleep - ing, fu - ture needs in
and de - spair - ing, in the har - vests
still con - found us, most of all that



earth's safe - kee - ping, thanks be to God.
we are shar - ing, God's will is done.
love has found us, thanks be to God.

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

Jesus put before the people another parable: "The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?' But he replied, 'No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'"



Then he left the crowds and went into the house. And his disciples approached him, saying, "Explain to us the parable of the weeds of the field." He answered, "The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!

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

The Sermon

Holy God, breathe through the words we hear and the burdens we carry, until we discover your purpose for us in your liberating love, for we long to join in creation's chorus of praise, and shine with the mercy of the Christ, in whose name we pray.

In the twelfth, thirteenth and fourteenth centuries a heretical movement arose in Europe, known as Catharism, from the Greek word for "pure". It was a revival of dualistic thinking that regarded the physical world as inherently evil, and therefore denied the goodness of Creation, and the Incarnation.

Catharism is remembered primarily from the way the orthodox Christian establishment suppressed it; the armed confrontation in the little town of Albi in southern France is known to history as the Albigensian Crusade.

In 1198 Innocent III ascended to the throne of St. Peter. From the beginning, he was determined to root out Catharism, at first by sending missionaries and enlisting the aid of secular leaders in restoring orthodox compliance. But in 1208 the murder of a papal legate prompted Innocent to abandon the pastoral approach, and declare war on the Albigensian heresy and its adherents.

As is often the case, the keenness of those in power to preserve conventional practices and traditional understandings was not entirely shared by the general population. When one order of Knights was urged to cooperate more zealously in supporting the papal action, they responded: “We cannot. We have been reared in their midst. We have relatives among them and we see them living lives of perfection.”

Papal forces laid siege to the town of Bezier. An invitation was issued for Catholics loyal to the pope to leave the city, but most stayed to resist alongside their Cathar friends and neighbors.

When asked by an underling how they would distinguish between Catholics and heretics in the carnage that followed, the commander is said to have responded: “Kill them all; the Lord will recognize his own.”

The doors of St. Mary Magdalene Church were stormed and the inhabitants dragged out and slaughtered indiscriminately. To quote from a report to Rome: "Today, twenty thousand heretics were put to the sword, regardless of rank, age, or sex." *EQ*

And, apparently, regardless of real guilt or innocence, and fully in keeping with the spirit of intolerance that so often characterizes and maintains the status quo in support of empire.

This is but one of many narratives from history that illustrate the behavior of the servants in today's Gospel parable who wanted to rip the weeds from the ground, without regard for the possibility that they would strip the field bare and be left with nothing.

The biblical narrative does not specify exactly what the weeds were; after all, Jesus and Matthew both walked the earth long before King Philip came over for green silk. Most commentators identify the weeds (or as the KJV calls them, tares) with *Lolium temulentum*, typically known as darnel, cockle, or false wheat. It is difficult to distinguish from wheat as it is growing, but when the heads form, darnel kernels are black and lighter than wheat.

They are very bitter, even poisonous. Normally when it became distinguishable the darnel would have been weeded out, but when an infestation was particularly pervasive, the roots would have been completely

intertwined, and pulling up all the darnel would have taken all the wheat with it.

While the interpretation Jesus gives understands the parable to portray some people as wheat and others as weeds, promising an all-or-nothing final destiny for the granary or the fire, the original parable, like last week's parable of the Sower, also lends itself to understanding wheat and tares as a mixed bag of outlooks and orientations, priorities, habits and attitudes that make up our lives and our personalities. Each person is the field, with some wheat and some tares planted in his or her life.

The servants marvel that there is so much darnel among the wheat, and the householder declares that an enemy has planted the darnel. We are reminded here that the evil in our world is beyond our individual capacity to generate it. In baptism we renounce evil not only in ourselves as individuals, but in social and cosmic dimensions as well. We succumb to temptations rooted in our individual desires, and we consent, sometimes subtly, sometimes more overtly, to the leadings of the world and the cosmic powers. In Baptism we don't just renounce evil in all its forms and dimensions, we commit ourselves to perseverance in resisting evil, individually and in cooperation with one another, to oppose the work of the enemies sowing darnel in our individual and corporate wheat fields.

We can visualize these enemies as goblins and dress them in bright red tights, or we can turn to Sociology textbooks and analyze them as cultural influences, or we can dig deep into our hearts and discover what is most important to each of us, but we do experience evil as something larger than ourselves, over which we don't always have much control.

There's an important lesson to be had in assuming the identity of the servants in the parable who were so anxious to get started pulling weeds. Not only is their timing off, but when all is said and done, *they* don't get to be the ones to separate the wheat from the tares. Others will do that, when the time comes. At the end of the age, the angels will sort out the good from the bad.

We all have some role to play in separating wheat from tares in our own lives. We *can* call upon each other to help in that process. And, under a government that at least claims to "derive [its] just powers from the consent of the governed," we have a responsibility both as citizens and as disciples to call the officials we elect, those they appoint to positions of power, and civil servants at every level, to account for their use or abuse of the power with which they have been entrusted. But when it comes to determining who is worthy of a place in the kingdom--God is God, and I am not, and you are not!

The need to be the ones to separate the weeds from the wheat is both cause and symptom of polarization between and within people and families and communities and

nations. Polarization that is rooted in the need to maintain the illusion of superiority. Polarization that seeks to absolutize controversial issues and refuses to compromise, or even to consider a different perspective on the issues. Polarization that vilifies those who differ, or who advocate different positions. Polarization that seeks to deny the freedom and dignity of others before God.

This judgmental notion is even built into our images of heaven. Theologian Robert Capon used to point out that heaven and hell are similar, in that both are populated entirely and exclusively with forgiven sinners. The difference is whether those sinners are prepared to accept forgiveness as a gift, and enter into the joy of life in the presence of God. Hell, he insists, is nothing but a crack in the palm of God's hand! So close, and yet so far!

For many years I regarded righteousness as a path that led into heaven, and sin as a path that led to a locked door at the pearly gates. But what if the way of sin is a path that leads away from the kingdom of heaven altogether?

What if some people will find themselves in heaven and not know where they are? What if some people will get to heaven and refuse eternal joy because they don't want to spend eternity with *him* or with *her* or with *those people*?

The plain fact of the matter is: God loves sinners even as God hates anything that separates us from God, from each other, from the created order, and from our truest selves.

God longs to remove those barriers, which are of our own making, not God's. And Jesus told us that we must reflect God's love, even for our enemies. Pray for those who persecute you, he said. Look at the person you feel the least inclined to love: an abusive family member, the filthy beggar on the street corner, the guy in the car ahead who can't seem to find his gas pedal, and remind yourself:

God loves him just as much as God loves me. Jesus took her sins to the cross along with mine. God wills wholeness for him as much as for me. Her place in the kingdom is just as secure as mine.

The call to come to terms with the reality of evil in the world is not a call to accept it or condone it, much less to participate in it or benefit from it. I once counseled a teenager who had come up hard against uncaring and unfair systems. As I pointed out to him, things are not always fair, and sometimes you just have to acknowledge that reality and get on with life.

At the same time, I reflected, the fact that the world can be a pretty unfair place can never excuse unfair behavior on my part, or permit me to overlook injustice when I witness it and am in a position to challenge it. Especially when that injustice might work to my advantage.

The call to discipleship is a call to follow Christ, to work and pray and give for the spread of the Kingdom of God, right here, right now. The Kingdom has yet to be fully realized; there are weeds among the wheat, there always

have been, there always will be until that day when we enter the New Jerusalem and all things are made new. We stand between the climax and the conclusion of human history with no idea when the end will come and, really, no need to know. In these long, in-between days, we are here to proclaim the triumph of God-in-Christ over sin and death and evil, to bind up the wounds left by the lingering forces of darkness, and to build a community of love and justice that shows forth kingdom values until, as we pray, God's kingdom comes and God's will is done.

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

Sisters and brothers, surely the Lord is in this place!
So let us cry out to God, saying,
"Abba! Father! *Hear our prayer.* "

O Great Parent,
you have adopted us as your own children.
You have made us joint heirs with Christ. You love us.
Lead us by your Spirit and strengthen our hope.

Abba! Father! *Hear our prayer!*

God our King, you have planted us
in a complex and often confusing world.
Give us patience to live with each other,
not judging our neighbors but trusting in your wisdom.

Abba! Father! *Hear our prayer!*

Present God, even creation groans
as it waits on you for freedom.

Forgive us for the crimes
in which we have subjected it to futility.

Give us eyes to see your presence in the heavens,
on the earth, and in the seas.

Abba! Father! *Hear our prayer!*

God of Light, darkness is not dark to you.

Brighten the places in our community where darkness
serves as a cover for crime and violence.

Redeem all who are lost.

Abba! Father! *Hear our prayer!*

God of Glory, we wait in hope for the day
when we will be set free from the bondage of decay.
Even now, free the suffering from pain
and the sorrowful from heartache.

Abba! Father! *Hear our prayer!*

Eternal God,
may the righteous shine like the sun in your kingdom.
We trust that, even in the grave, you are with us.
In hope, save the dying and the dead.

Abba! Father! *Hear our prayer!*

Holy One,
Creator of every nation and every people,
Breath that moved over the waters before the dawn of
creation, we come before you carrying a world that is
beautiful and wounded in equal measure.

Christ Jesus, you crossed boundaries that others defended.
You welcomed those who were excluded, touched those
whom society feared, and called strangers neighbours.
Give your Church that same generous spirit. Where we
have spoken too quickly, teach us to listen. Where we
have judged, teach us humility. Where we have despaired,
plant hope.

Holy Spirit, breathe through this weary world. Open our hearts before we harden our opinions. Help us see your image reflected in every face, every accent, every skin colour, every culture, every story.

Kindle kindness where there is cruelty, curiosity where there is suspicion, forgiveness where there is resentment, and courage where there is fear. Make us people who build bridges rather than walls, tables rather than trenches, communities rather than enemies. Until that day when every tribe and language and people gather in your peace, keep us faithful in prayer, steadfast in hope, and abundant in love.

Confession of Sin

The Deacon or Celebrant says

Let us confess our sins to God.

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

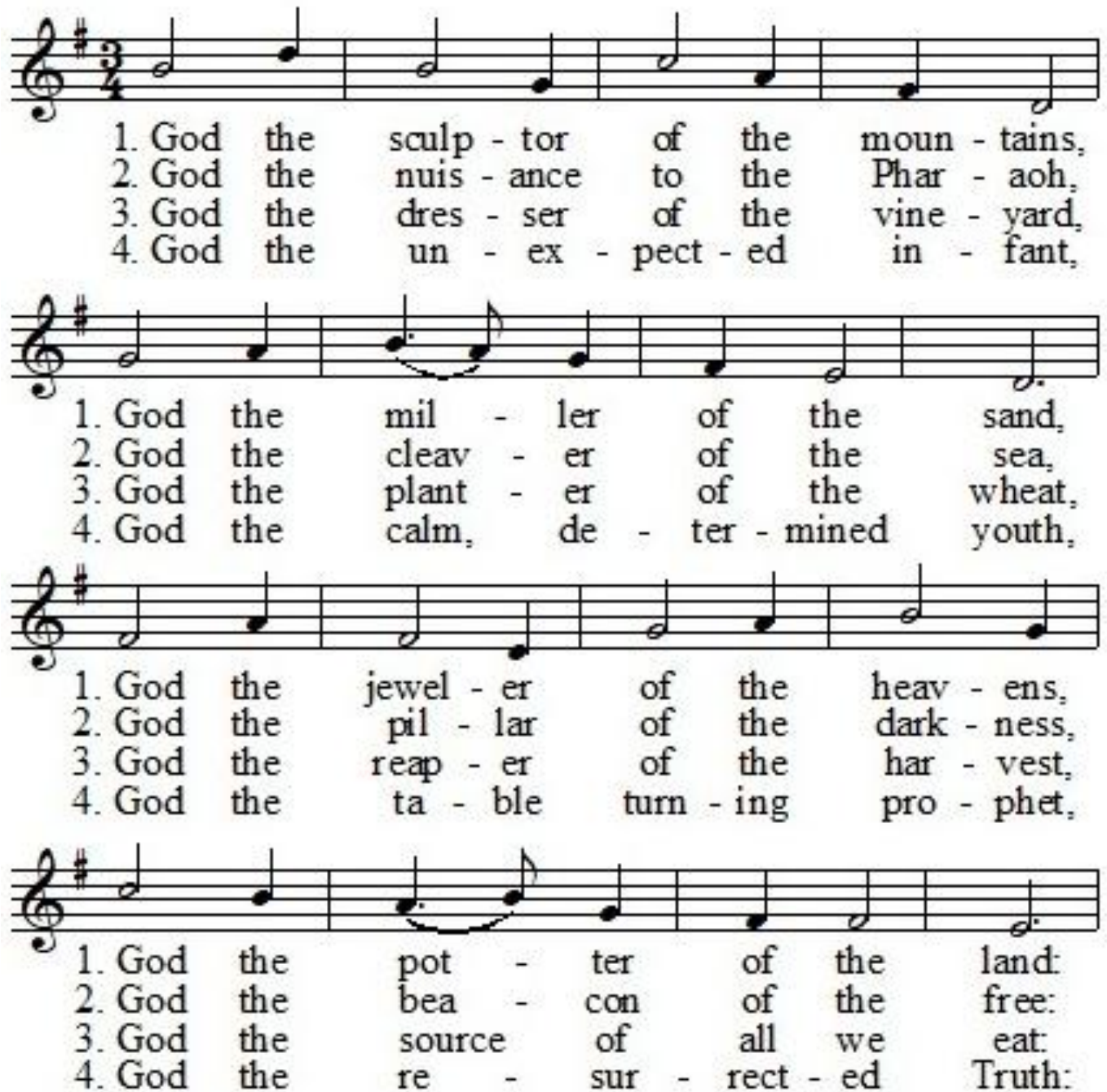
The Peace

The Liturgy for the Celebration of Holy Communion

The Offertory

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

Offertory Hymn

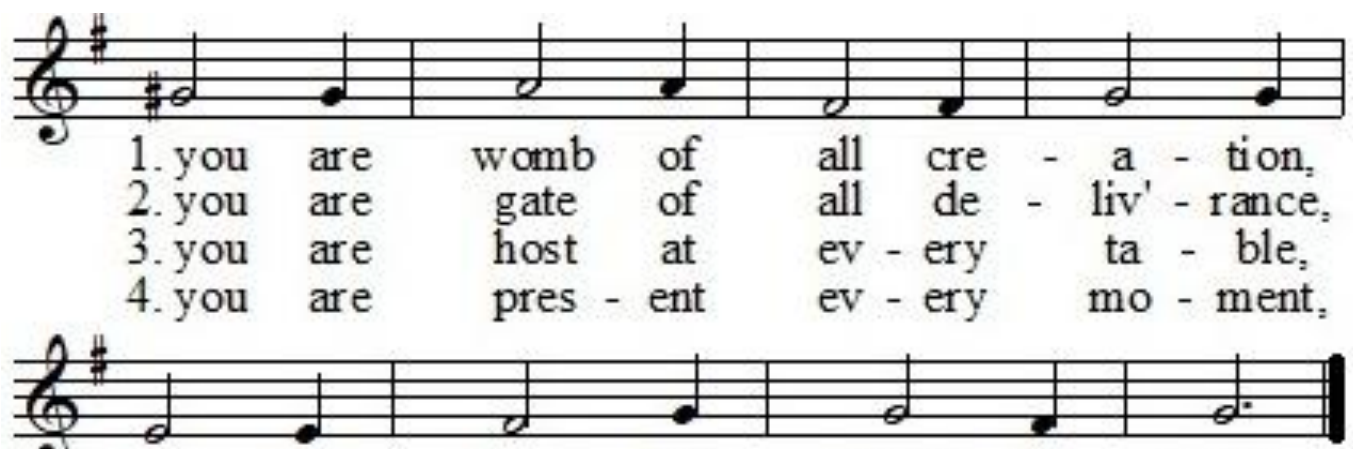


1. God the sculp - tor of the moun - tains,
2. God the nuis - ance to the Phar - aoh,
3. God the dres - ser of the vine - yard,
4. God the un - ex - pect - ed in - fant,

1. God the mil - ler of the sand,
2. God the cleav - er of the sea,
3. God the plant - er of the wheat,
4. God the calm, de - ter - mined youth,

1. God the jewel - er of the heav - ens,
2. God the pil - lar of the dark - ness,
3. God the reap - er of the har - vest,
4. God the ta - ble turn - ing pro - phet,

1. God the pot - ter of the land:
2. God the bea - con of the free:
3. God the source of all we eat:
4. God the re - sur - rect - ed Truth:



1. you are womb of all cre - a - tion,
 2. you are gate of all de - liv' - rance,
 3. you are host at ev - ery ta - ble,
 4. you are pres - ent ev - ery mo - ment,

1. we are form - less; shape us now.
 2. we are sight - less; lead us now.
 3. we are hun - gry; feed us now.
 4. we are search - ing; meet us now.

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.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body.

Through your Spirit you replenish us and call us to fullness of life.

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 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 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.*

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





The Breaking of the Bread

The Celebrant breaks the consecrated Bread

A period of silence is kept.

Alleluia! ***Alleluia!***

We break this bread
to share in the Body of Christ.

***We who are many are one body,
for we all share in the one bread.***

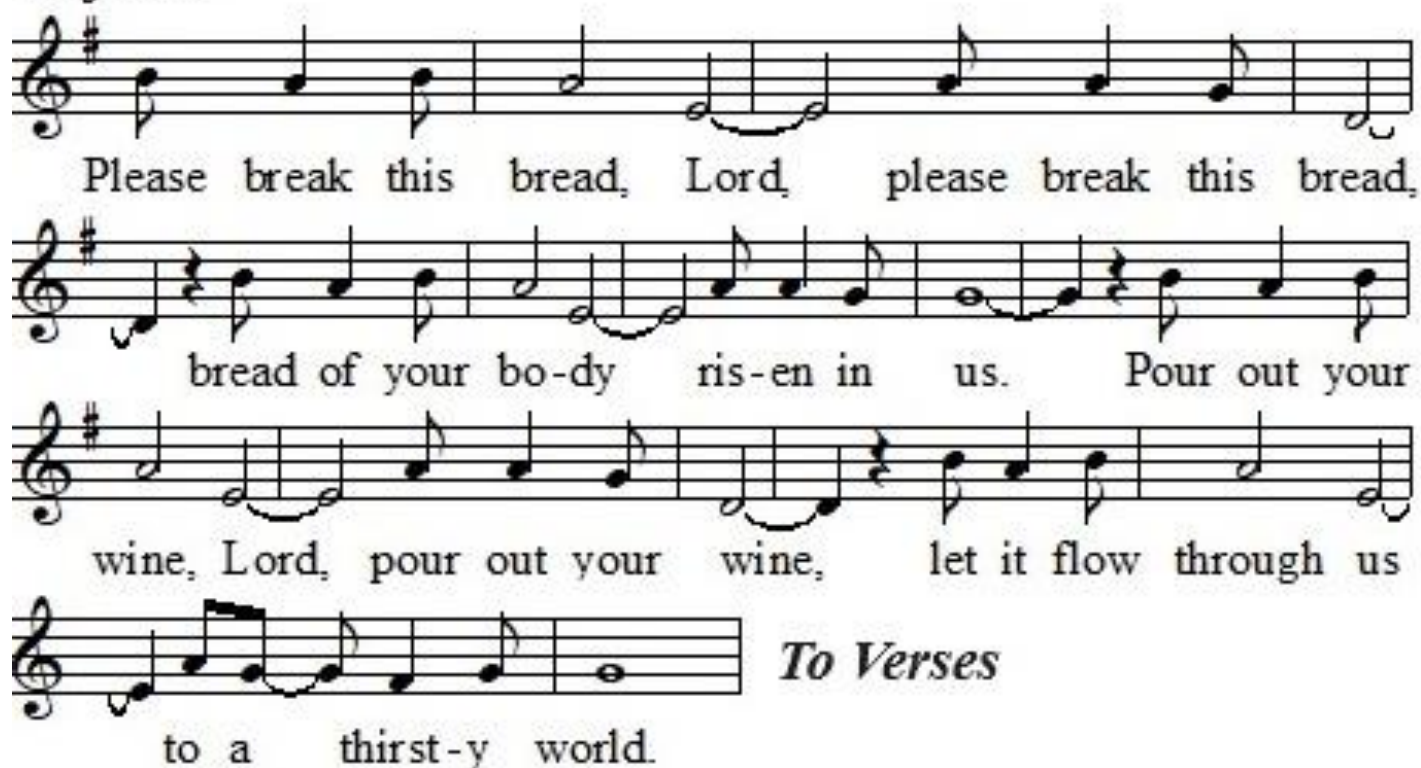
Alleluia! ***Alleluia!***

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

Communion Hymn:

Refrain



The musical notation for the Refrain is written on four staves in G major (one sharp). The melody is simple and hymn-like, with lyrics written below the notes. The first staff contains the lyrics 'Please break this bread, Lord, please break this bread,'. The second staff contains 'bread of your bo-dy ris-en in us. Pour out your'. The third staff contains 'wine, Lord, pour out your wine, let it flow through us'. The fourth staff contains 'to a thirst-y world.' and ends with a double bar line. The text 'To Verses' is written to the right of the fourth staff.

Please break this bread, Lord, please break this bread,
bread of your bo-dy ris-en in us. Pour out your
wine, Lord, pour out your wine, let it flow through us
to a thirst-y world. *To Verses*

After final refrain



The musical notation for the After final refrain is written on two staves in G major. The melody is the same as the Refrain. The first staff contains the lyrics 'Please break this bread, Lord, please break this bread,'. The second staff contains 'pour out your wine, Lord, pour out your wine.' and ends with a double bar line.

Please break this bread, Lord, please break this bread,
pour out your wine, Lord, pour out your wine.

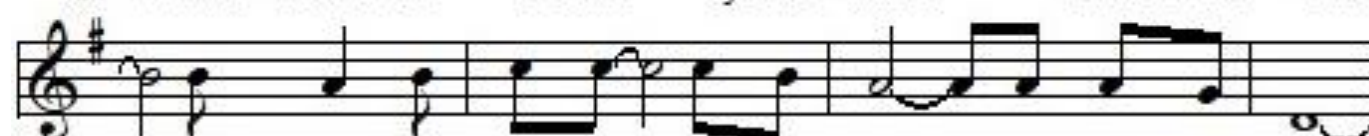
Verse 1



1. We've come to eat your bread: make us one.



1. We've come to drink your wine: make us one.



1. We've come in mem-'ry of your death to give you thanks.



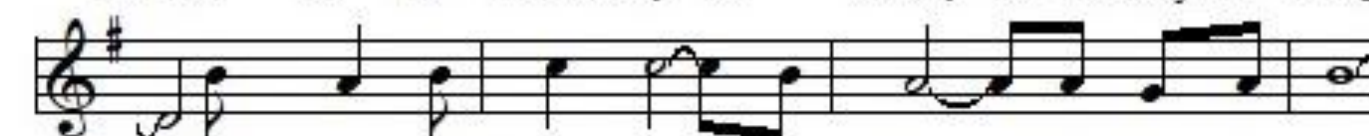
1. We've come to cel-e-brate your life and give you praise.

To Refrain

Verse 2



2. Let us be bro-ken, O Lord, to feed your sheep,



2. let us be poured out, O Lord, that all may see



2. that you are Spir-it and life that sat - is - fy,



2. that you are ris - en in us to set all free.

To Refrain

Post-communion Prayer

O God,
as we are strengthened in these holy mysteries,
may our lives be a continual offering
holy and acceptable in your sight;
through Jesus Christ our Lord.

Blessing & Dismissal

God's Blessing be with you,
Christ's peace be with you,
the Spirit's outpouring be with you,
now and always. *Amen.*

Parting Hymn: The Hymnal, 1982, # 665

- 1 All my hope on God is founded;
he doth still my trust renew,
me through change and chance he guideth,
only good and only true.
God unknown, he alone
calls my heart to be his own.
- 2 Mortal pride and earthly glory,
sword and crown betray our trust;
though with care and toil we build them,
tower and temple fall to dust.
But God's power, hour by hour,
is my temple and my tower.

3 God's great goodness e'er endureth,
deep his wisdom, passing thought:
splendor, light, and life attend him,
beauty springeth out of nought.
Evermore from his store
newborn worlds rise and adore.

4 Daily doth the almighty Giver
bounteous gifts on us bestow;
his desire our soul delighteth,
pleasure leads us where we go.
Love doth stand at his hand;
joy doth wait on his command.

5 Still from earth to God eternal
sacrifice of praise be done,
high above all praises praising
for the gift of Christ, his Son.
Christ doth call one and all:
ye who follow shall not fall.

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Psalm 86:11-17 “Teach me your way, O Lord”

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Communion Hymn: “Please break this bread, Lord”

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