

May 14, 2023
The Sixth Sunday of Easter

**I will send you
another Counselor**



**the Spirit
of Truth**

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

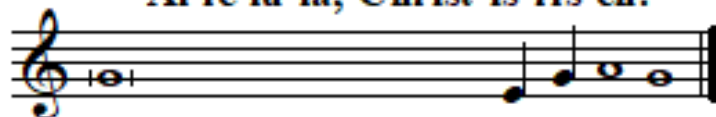
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The Liturgy of the Word

Easter Greeting:



Al-le-lu-ia, Christ is ris-en.



The Lord is risen indeed, al-le-lu-ia!

Hymn of Praise:



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.

Collect of the Day

O God, you have prepared for those who love you such good things as surpass our understanding: Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

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

Paul stood in front of the Areopagus and said, "Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him-- though indeed he is not far from each one of us. *(Over)*

For 'In him we live and move and have our being'; as even some of your own poets have said,

'For we too are his offspring.'

Since we are God's offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead."

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

Gradual Psalm 66:7-18



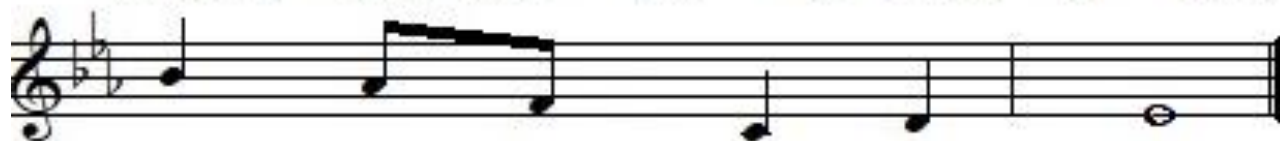
1. O bless our God, through - out the world.
2. Like sil - ver in the fire, O God,
3. We went through wa - ter and through fire,
4. Lord, I will come in - to your house
5. And I will bring you bulls and goats,
6. I cried a - loud to God in prayer
7. Yet God, in - deed, has heard my prayer,



1. Let praise of God re - sound,
2. you put us to the test;
3. our foes rode ov - er us;
4. and pay my vows to you,
5. an of - fring sa - vo - ry;
6. and praised God con - stant - ly;
7. and list - ened to my plea;



1. who has not let our foot - steps slip
2. you let us fall in - to a trap
3. and yet you brought us out in - to
4. which, when I was in mi - se - ry,
5. come, you who fear the Lord, and hear
6. if I held e - vil in my heart,
7. bless God who nev - er fails to hear,



1. and keeps us safe and sound
2. and bur - dens on us pressed.
3. a place of spa - cious - ness.
4. I promis - ed I would do;
5. what God has done for me.
6. God would re - ject my plea.
7. or love me faith - ful - ly

This is the song of the people of God.

Thanks be to God.

A reading from the First Epistle of St. Peter:

Who will harm you if you are eager to do what is good? But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an account of the hope that is in you; yet do it with gentleness and reverence. Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil.

(Over)

For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight people, were saved through water. And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

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

Thanks be to God.

Sequence Hymn: (Words different)



1. We are a part of all cre - a - tion
2. We are a part ov ev - 'ry per - son,
3. We are a part of God's cre - a - tion,
4. We are a part of all cre - a - tion,



1. all of cre - a - tion sings in us, earth and sea and
2. all of the peo - ples sing in us, one our jour - ney,
3. God is the voice that sings in us, be our jour - ney
4. giv - en the breath of life to share all the glo - ry



1. sky and crea - ture join in the dance of life and love.
2. one our path - way, one in the dance of life and love.
3. be our path - way, come be our dance of life and love.
4. of our Mak - er with ev - 'ry per - son ev - 'ry - where.



All of cre - a - tion one o - ha - na, all of cre - a - tion



sings to you; ma - ny the voi - ces, one great mu - sic,



part of me and part of you.

NOTE: Ohana is a Hawaiian word for "family," broadly defined.

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

‘If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you for ever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.

‘I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. On that day you will know that I am in my Father, and you in me, and I in you. They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.’

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

Spirit of truth, make your presence known within and among us. As you inspired those who committed to writing the Scriptures we have heard on this day, so inspire us that in hearing them we may discern the truth that you want to share with us.

An old trivia joke asks “Where in the Bible does God promise to give us a blanket?” The answer is John 14:16, here in the King James translation, Jesus promises: “I will pray the Father, and he shall give you another Comforter.”

Webster lists “strengthening aid or assistance” as an archaic meaning of the English noun “comfort” and this may be what the King James translators had in mind back in the early seventeenth century. Older translations follow the King James in this usage. Some mid-twentieth century translations use “counselor,” including the Revised Standard Version and I’ll come back to that in a minute. Contemporary translations seem to be equally divided between “advocate” and “helper.” The Common English Bible calls the promised Spirit a “companion” and the Message paraphrase calls him a “friend.” The Jerusalem Bible simply transliterates the Greek word: “paraclete.” The basic meaning of that Greek word is “one who is called in to help,” or to stand with another.

The English word “counselor” calls out two images. One is of a therapist, someone to whom you go for help in sorting out your understanding of, and your feelings about, your circumstances, and the resources that are available to you as you try to make your way forward.

The other is what you hear in a courtroom drama when the judge warns, “Watch it, Counselor!” That Counselor is an attorney, someone who knows the Law intimately and can not only offer advice and “counsel” in your encounters with the law, but will actually go to court and argue on your behalf.

While it is this second meaning that best captures the meaning of the Greek word “paraclete” I believe that both meanings describe the work of the Holy Spirit in our lives.

Last week we saw how Jesus articulated what the disciples already knew and feared. He was going to be leaving the world of human affairs, and they had no idea what the future might hold, or even if there would be a future for them. In promising *another* Counselor, Jesus has reminded them that he has himself performed this function for them, and will continue to do so. But it will not be in the same old, familiar way. The time of Jesus of Nazareth is nearly past. It will be through an intermediary, the Holy Spirit, who our Catechism describes as “God at work in the world and in the Church even now,”... who enables us to grow in discipleship—the knowledge and love of God, as God’s tarnished, distorted image in us is restored and we answer God’s call to bring the realities of life under the reign of God: love and peace, justice and equality, to the world in which we live and move and have our being.

But there’s a condition, and it’s inherent, not arbitrary. The world, Jesus tells his disciples—his first-century disciples and his twenty-first century disciples—cannot receive this Counselor because it is not in tune with the God who was made manifest in Christ.

Unlike Jesus of Nazareth, the Holy Spirit cannot be perceived using the five senses alone. Spiritual realities are not apparent in the world’s realities; they cannot be perceived under the world’s assumptions, or organized by the world’s categories. Indeed, throughout his public ministry Jesus made a point of challenging cultural assumptions and turning conventional wisdom on its head. The wastrel gets the fatted calf. The despised Samaritan comes out the hero.

The foolishness of God is smarter than human wisdom; the weakness of God is stronger than human power.

In the Lesson from Acts, we see Paul entering the public square in Athens to lay claim on an “Altar to an Unknown God.” That unknown God, Paul tells the Athenians, created the world and sustains it. That God “has established a day on which he will ‘judge the world with justice’ through a man he has appointed, and he has provided confirmation for all by raising him from the dead.” (Acts 17:31)

Well, that was about the funniest thing they’d heard in a long time. They laughed him right out of the square, and though Luke does record a handful of conversions he also hurries Paul off to Corinth in a new chapter.

Last week’s Acts lesson told of the stoning of Stephen, the first Christian martyr, who confronted the religious authorities in Jerusalem by retelling their history from the perspective of the Gospel. For the Jew, the idea of a crucified Messiah is highly offensive. For the Gentile, the idea of a vulnerable God is ludicrous. Neither perspective will allow us to embrace the Gospel of Jesus Christ, and neither perspective will open our hearts to the Holy Spirit as God’s present reality with us, and in us, and for us.

If you love me, Jesus says, you will keep my commandments. Or, as Eugene Patterson's Message paraphrase puts it: "If you love me, show it by doing what I've told you. (*EQ*)" It's not about the letter of the law but the spirit of the law. To adapt a popular cliché—in all things, do what Jesus would do. Do what Jesus would do by thinking as Jesus would think. Approach the world, others and yourself as Jesus did, looking upon your various environments from a Gospel perspective—reflecting and asserting the presence of God in, and the love of God for, the Creation in its entirety, down to the minutest speck.

Proclaim by word and deed, and by the example of who you are and what you stand for, the Good News of God revealed in Jesus the Christ.

Reflect on that word "*ohana*" from the chorus of the hymn we just sang. It is the Hawaiian word for "family," defined in the widest possible terms. A story from Hawaii's literary heritage expresses the interconnectedness within humanity and between humanity and the created order. I quote from an online source:

The story of Hāloa takes us back to the beginning of the Hawaiian people. So, to learn about Hāloa, we need to first learn some basics of Hawaiian genealogy.

Hāloa's father is Wākea. He is the expanse of the heavens. Hāloa's mother is Ho'-ohō-kūka-lani. Her name means to adorn the heavens with stars. Ho'-ohō-kūka-lani's mother is Papa, the foundation that is earth.

Ho‘-ohō-kūka-lani gave birth to a baby boy. But the baby was stillborn. The parents buried the baby on the eastern side of their house, the side of the morning sunrise.

Before long, a plant started growing from the same spot where the baby was buried. This plant had a long stalk and a large, heart-shaped leaf. The leaves quivered and fluttered in the wind. This plant was named Hālo-anaka-lauka-pa-lili. It was the first kalo plant.

Ho‘-ohō-kūka-lani became pregnant again. This time, a healthy baby boy was born. He was given the name “Hāloa” in honor of his older brother, the kalo. Hāloa was the first Hawaiian person.

It is said that all Hawaiians trace their roots back to Hāloa. This means that we are all “mamo na Hāloa,” or descendants of Hāloa. Through our relationship to Hāloa, we are related to the kalo, the ‘ā-ina [or “life-sustaining earth”], and the rest of the natural world.

The story of Hāloa reminds Hawaiians that we are part of nature. The plants, animals, and islands are our ancestors, our kūpuna. We need to acknowledge and mālama, [or care for, protect and preserve,] these important connections.¹ (*EQ*)

So look for the face of Jesus in everyone you meet. Let the Christ in you recognize the Christ in others. Seek and serve God, incarnate in all persons, loving your neighbor as yourself. Treat others—especially those who oppose or irritate you—as you wish to be treated. Remember that God loves them just as much as God loves you.

Strive for justice and peace among all people, respecting the dignity of every human being, and, indeed, the dignity, and the inherent value, of every part of the created order. Strive to preserve the integrity of God's creation.

Whenever you find that you have strayed from the Way, deviated from the Truth, or forsaken the Life, turn around. Repent and return to the Lord.

Only by cultivating discipleship in this way will we be able to recognize the presence of God the Spirit, individually in our hearts and corporately in our midst as the Body of 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

Bless our God, you peoples;
make the voice of God's praise to be heard saying,
“We call out to you with our mouths;
your praise is on our tongues.”

Lord Christ you have not left us orphaned,
but have given your church an Advocate.
May that same Holy Spirit
teach us to keep your commandments
and comfort us with divine love.

We call out to you with our mouths;
your praise is on our tongues.

Loving God bless the suffering.
May those who suffer for doing good
find a friend in Christ Jesus.
May those who suffer from disasters beyond their control
find you attentive to the voice of their prayers

We call out to you with our mouths;
your praise is on our tongues.

Lord of heaven and earth,
you made the world and everything in it.
You give to all mortals life and breath and all things.
May we be faithful stewards of all you have created.

We call out to you with our mouths;
your praise is on our tongues.

Merciful God, bless the people of this community
with a spirit of gentleness and reverence.
May we be set free from fear to live. instead in hope.

We call out to you with our mouths;
your praise is on our tongues.

God, you are not far from each one of us.
You love us as your children
Reveal your love especially this day to the sick and sorrowful.

We call out to you with our mouths;
your praise is on our tongues.

Heavenly Father, you hold our souls in life.
You have saved us in baptism.
Because your son Jesus lives,
so do we rejoice in the hope of unending life in you.

We call out to you with our mouths;
your praise is on our tongues.

Confession of Sin

Lord Jesus, you raise us to new life.
Lord, have mercy.

Lord Jesus, you forgive us our sins.
Christ, have mercy.

Lord Jesus, you feed us with the living bread.
Lord, have mercy.

Eternal God, you create us by your power and redeem us
by your love. Guide and strengthen us by your Spirit, that
we may give ourselves today in love and service to one
another and to you; through Jesus Christ our Lord. **Amen.**

Let us confess our sins against God and our neighbor.

Silence may be kept.

Officiant and People together

Most merciful God,

we confess that we have sinned against you

in thought, word, and deed,

by what we have done,

and by what we have left undone.

We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

that we may delight in your will,

and walk in your ways,

to the glory of your Name. Amen.

The Absolution

The Peace

The Liturgy for the Celebration of Holy Communion

The Offertory

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

Offertory Hymn: The Hymnal, 1982 # 405

All things bright and beautiful,
all creatures great and small,
all things wise and wonderful,
the Lord God made them all.

1 Each little flower that opens,
each little bird that sings,
he made their glowing colors,
he made their tiny wings. [Refrain]

2 The purple-headed mountain,
the river running by,
the sunset, and the morning
that brightens up the sky. [Refrain]

3 The cold wind in the winter,
the pleasant summer sun,
the ripe fruits in the garden,
he made them every one. [Refrain]

4 He gave us eyes to see them,
and lips that we might tell
how great is God Almighty,
who has made all things well. [Refrain]

The Great Thanksgiving: Eucharistic Prayer D

The people remain standing. The Celebrant faces them and says

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.


Then, facing the Holy Table, the Celebrant proceeds

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,



Ho-ly, ho-ly, ho - ly Lord God of pow-er and might,
hea - ven and earth are full of your glo - ry.

Ho - san - na in the high - est.

Bles - sed is he who comes in the name of the Lord.

Ho-san-na in the high-est

The image shows a musical score for a hymn. It consists of three staves of music in a single system. The first staff has a treble clef and a key signature of one flat (B-flat). The melody is: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F4 (quarter), E4 (quarter), D4 (half). The lyrics 'Ho - san - na in the high - est.' are written below the notes. The second staff has a treble clef and a key signature of one flat. The melody is: D4 (quarter), E4 (quarter), F4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F4 (quarter), E4 (quarter), D4 (half). There are three triplet markings over the first three notes of each of the three phrases. The lyrics 'Bles - sed is he who comes in the name of the Lord.' are written below the notes. The third staff has a treble clef and a key signature of one flat. The melody is: D4 (quarter), E4 (quarter), F4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F4 (quarter), E4 (quarter), D4 (half). The lyrics 'Ho-san-na in the high-est' are written below the notes. The piece ends with a double bar line.

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; and at the words concerning the cup, to place a hand upon any 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 of Canterbury, Sean, our presiding Bishop, Jeremiah, our Bishop, all who minister in your Church.

Remember all your people,
and those who seek your truth.

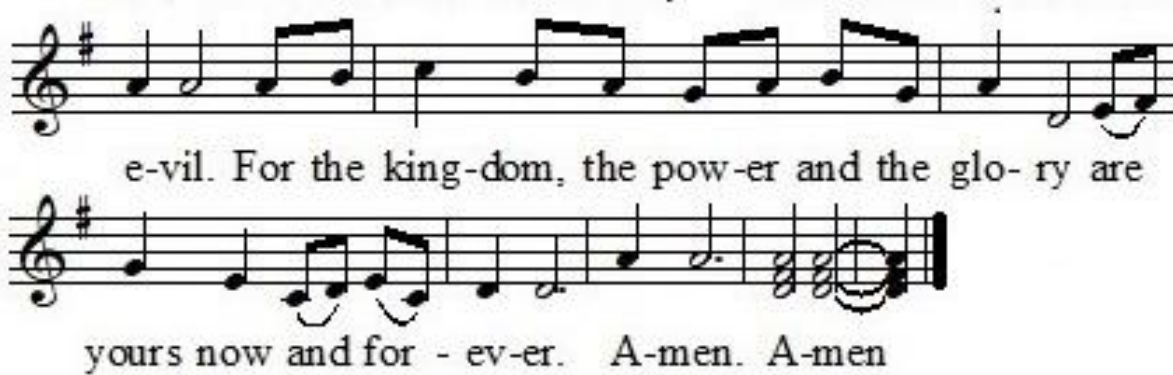
Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light.

And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, an] 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.*



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



The Breaking of the Bread

Alleluia! *Alleluia!* (3x)

Creator of all,
you gave us golden fields of wheat,
whose many grains we have gathered
and made into this one bread.

***So may your Church be gathered
from the ends of the earth
into your kingdom.***

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, # 341

1 For the bread, which you have broken,
for the wine which you have poured,
for the words which you have spoken,
now we give you thanks, O Lord.

2 By this pledge, Lord, that you love us,
by your gift of peace restored,
by your call to heaven above us,
hallow all our lives, O Lord.

3 As our blessed ones adore you,
seated at our Father's board,
may the Church still waiting for you
keep love's tie unbroken, Lord.

4 In your service, Lord, defend us;
in our hearts keep watch and ward,
in the world to which you send us
let your kingdom come, O Lord.

Post-communion Prayer

Father,
you restored us to life
by raising your Son from death.
May we who receive this sacrament
always be strengthened to do your will,
in the name of Jesus Christ the risen Lord.

Blessing & Dismissal

Live without fear:
your Creator has made you holy,
has always protected you,
and loves you as a mother.
Go in peace to follow the good road
and may God's blessing be with you always.

Parting Hymn:



1. Moth-er-ing God, you gave me birth in the bright
2. Moth-er-ing Christ, you took my form, of-fer-ing
3. Moth-er-ing Spi-rit, nur-t'ring one, in arms of



morn-ing of the world. Cre-a-tor, source of ev-ery
me your food of light, grain of life and grape of
pat-ience hold me close, so that in faith I root and



breath, you are my rain, my wind, my sun; you are my
love, your ve-ry bo-dy for my peace; your ve-ry
grow, un-til I flow'r, un-til I know; un-til I



rain, my wind, my sun.
bo-dy for my peace.
flow'r, un-til I know.

How often have I longed
to gather your children,
as a hen gathers her brood
under her wings;



but you would not let me.

