

The Eleventh Sunday after Pentecost



August 16, 2020
10:30AM

We Gather

Instructions for standing, sitting, and kneeling are rubrics from the Book of Common Prayer. Any person who is unable to stand or kneel is welcome to sit for any part of the service regardless of the printed instruction. Please feel comfortable using any posture you wish.

Processional Hymn: ***Praise, my soul, the King of heaven*** *Diamond Franklin, Jean Lewis, Pat Wilcox*
Words: Henry Francis; Music: John Gross

1 Praise, my soul, the King of hea - ven; to his feet thy tri - bute bring;
2 Praise him for his grace and fa - vor to his peo - ple in dis - tress;
3 Fa - ther - like he tends and spares us; well our fee - ble frame he knows;
4 An - gels, help us to a - dore him; ye be - hold him face to face;

ran - somed, healed, re - stored, for - giv - en, ev - er - more his prais - es sing;
praise him still the same as ev - er, slow to chide, and swift to bless:
in his hand he gen - tly bears us, res - cues us from all our foes,
sun and moon, bow down be - fore him, dwell - ers all in time and space.

Al - le - lu - ia, al - le - lu - ia! Praise the ev - er - last - ing King.
Al - le - lu - ia, al - le - lu - ia! Glo - rious in his faith - ful - ness.
Al - le - lu - ia, al - le - lu - ia! Wide - ly yet his mer - cy flows.
Al - le - lu - ia, al - le - lu - ia! Praise with us the God of grace.

Introduction:

Celebrant: Welcome to Grace online broadcasting to you from a grand, century old church in Muskogee Oklahoma.

We welcome people of all faiths and beliefs, even those who struggle to believe in God during these difficult times.

I have to give you a bit of a spoiler alert on the gospel today. Jesus compares a Canaanite woman to a dog. This ugly reference would probably get Jesus called out by various groups today, but as with most stories in the gospel, there is a surprise ending to this that might be helpful for us to consider.

Wherever you are in your spiritual journey, fasten your seatbelts and join us as we worship our creator and we try to have a little fun in the process.

Opening Acclamation / Call to Worship

Celebrant: Blessed be God: Father, Son, and Holy Spirit

People: **And blessed be His kingdom, now and for ever. Amen**

Collect for Purity

Celebrant: Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen**

1. Glo - ry to you, _____ Lord
 God of our fa - thers; _____ you are wor - thy of praise;
 glo - ry to you. _____ 2. Glo - ry to you _____
 _ for the ra - di - ance of your ho - ly Name; _____ we will
 praise you and high - ly ex - alt you for ev - er. _____
 3. Glo - ry to you _____ in the splen - dor of your
 tem - ple; _____ on the throne of your ma - jes - ty, glo - ry to
 you. _____ 4. Glo - ry to you, _____ seat - ed bet -
 ween the Cher - u - bim; _____ we will praise you and
 high - ly ex - alt you for ev - er. _____
 5. Glo - ry to you, _____ be - hold - ing the
 depths; _____ in the high vault of hea - ven, glo - ry to
 you. _____ 6. Glo - ry to you, _____ Fa - ther,
 Son, and Ho - ly Spi - rit; _____ we will praise you and
 high - ly ex - alt you for ev - er. _____

Collect of the day

Celebrant: Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen**

We Hear God's Word

First Lesson: Isaiah 56:1-8

Reader: A reading from the book of Isaiah.

Thus, says the LORD: Maintain justice, and do what is right, for soon my salvation will come, and my deliverance be revealed. Happy is the mortal who does this, the one who holds it fast, who keeps the sabbath, not profaning it, and refrains from doing any evil.

Do not let the foreigner joined to the LORD say, "The LORD will surely separate me from his people"; and do not let the eunuch say, "I am just a dry tree." For thus says the LORD: To the eunuchs who keep my sabbaths, who choose the things that please me and hold fast my covenant, I will give, in my house and within my walls, a monument and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off.

And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, all who keep the sabbath, and do not profane it, and hold fast my covenant - these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.

Thus, says the Lord GOD, who gathers the outcasts of Israel, I will gather others to them besides those already gathered. for my house shall be called a house of prayer for all peoples. Thus says the Lord GOD, who gathers the outcasts of Israel, I will gather others to them besides those already gathered.

Reader: Hear what the Spirit is saying to God's people.

People: **Thanks be to God.**

Psalm 67

Reader: May God be merciful to us and bless us, *

People: **show us the light of his countenance and come to us.**

Reader: Let your ways be known upon earth, *

People: **your saving health among all nations.**

Reader: Let the peoples praise you, O God; *

People: **let all the peoples praise you.**

Reader: Let the nations be glad and sing for joy, *

People: **for you judge the peoples with equity and guide all the nations upon earth.**

Reader: Let the peoples praise you, O God; *

People: **let all the peoples praise you.**

Reader: The earth has brought forth her increase; *

People: **may God, our own God, give us his blessing.**

Reader: May God give us his blessing, *

People: **and may all the ends of the earth stand in awe of him.**

Second Lesson: Romans 11:1-2a, 29-32

Reader: A reading from the book of Romans.

I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew.

For the gifts and the calling of God are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. For God has imprisoned all in disobedience so that he may be merciful to all.

Reader: Hear what the Spirit is saying to God's people.

People: **Thanks be to God.**

Gradual Hymn:#408 *Sing praise to God who reigns above* Diamond Franklin, Jean Lewis, Pat Wilcox

Words: Johann Jakob Schutz; Music: Ralph Vaughan Williams



1 Sing praise to God who reigns a - bove, the God of all cre -
2 What God's al - might - y power hath made, his gra - cious mer - cy
3 Let all who name Christ's ho - ly Name give God all praise and



a - tion, the God of power, the God of love, the God of
keep - eth; by morn - ing glow, or eve - ning shade his watch - ful
glo - ry; let all who know his power pro - claim a - loud the



our sal - va - tion; with heal - ing balm my soul he fills, and
eye ne'er sleep - eth. With - in the king - dom of his might, lo!
won - drous sto - ry! Cast each false i - dol from its throne, the



ev - ery faith - less mur - mur stills: to God all praise and glo - ry.
All is just and all is right: to God all praise and glo - ry.
Lord is God, and he a - lone: to God all praise and glo - ry.

Gospel: Matthew 15:10-28

Please stand.

Reader: The Holy Gospel of our Savior Jesus Christ according to Matthew.

People: **Glory to you, Lord Christ.**

Jesus called the crowd to him and said to them, "Listen and understand: it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles." Then the disciples approached and said to him, "Do you know that the Pharisees took offense when they heard what you said?" He answered, "Every plant that my heavenly Father has not planted will be uprooted. Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit." But Peter said to him, "Explain this parable to us." Then he said, "Are you also still without understanding? Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? But what comes out of the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. These are what defile a person, but to eat with unwashed hands does not defile."

Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before him, saying, "Lord, help me." He answered, "It is not fair to take the children's food and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

Reader: Alleluia! Alleluia! Come Holy Spirit, fill the hearts of your faithful people and kindle in them the fire of your love.

People: **Thanks be to God! Alleluia, Alleluia.**

Sermon

The Rev. Bob Wickizer

A House of Prayer for all People

Don't you just love Episcopal words? Who would guess that the "vestry" is a board of directors, "nave" is where the congregation sits in the church, and "narthex" is the anteroom before you enter the nave? In the narthex of Washington National Cathedral, is a quote from Isaiah chapter 56, "My house shall be a house of prayer for all peoples." Let's consider what God meant by that speaking through the prophet about five centuries before Jesus.

The Jews are returning to their homeland after seventy years of exile in Babylon. Cyrus of Persia will pay for and help them rebuild the temple. But, there is a catch. The foreigners, the gentiles and even the unclean eunuchs will be allowed to worship in God's house of prayer. God is welcoming everyone to this new temple, not just the faithful Jews. Foreigners in that day were despised. They were considered dirty, unclean, criminal, sub-human and not worthy of any decent Jew's respect or fair treatment. They could serve as slaves. They could do the worst jobs in Jerusalem in hard labor rebuilding rock walls. They could take care of Jewish children. But they were not accepted or treated as equals to the returning Jews. It was, after all, foreigners who conquered Jerusalem and deported their great grandparents.

The temple would be rebuilt according to the original design of David in the first book of Chronicles. The outer courtyard would be called the "courtyard of the Gentiles" – a place where Gentiles, foreigners and eunuchs could gather but they could come no closer. Then would be the courtyard of the women. Closer still is the courtyard of the men, and finally, the inner chamber, the holy of holies where Yahweh lived. It was entered only once a year by the High Priest. To retroject modern sensibilities, today, we might refer to this architectural layout as "racism and sexism by design."

Racism and sexism were the accepted ways of the world in the fifth century BC just as they continue to be woven into the fabric of daily life in the 21st century AD, almost three thousand years later. God, speaking through Isaiah, tells the returning Jews, "Maintain justice and do what is right." If the eunuchs and foreigners will maintain God's covenant, loving God and loving their neighbors, then they will be joyful in God's house of prayer, and they will be accepted around the altar.

What might that vision look like today. I imagine simultaneous, joyful, noisy, chaotic prayers going up from Washington National Cathedral, the Hagia Sophia, Angkor Wat, and Dachau a former Nazi death camp for Jews, Gypsies and gays in World War II. I imagine that immigrant families separated at the US border are reunited and they dance together around the National Cathedral altar. The Taliban and various militant factions are gathered at Dachau not to celebrate the execution of Jews but to join with Jews and Christians and atheists to celebrate God's love, mercy and forgiveness for everyone. Meanwhile, global leaders and the .01% elite of the world are all clearing brush around the grounds of the ancient Angkor Wat temple. Buddhist monks in saffron robes are ringing bells. The important people there are held in silent awe as God reveals to them the power of God and the harm they have caused to God's people with their selfishness.

Mixed in all these sites are smelly people who haven't bathed in months, criminals, transgendered people, disabled people, sick people, drug dealers and their victims, sex traffickers and their victims, politicians and everyday people. They don't speak the same language, but they understand each other. It is like the Pentecost scene in the book of Acts. They finally understand God's covenant. They are joyful. The spirit is moving through them and a joyful noise goes up to Yahweh from all the holy mountains of the Lord. This is the vision of inclusion that Isaiah thunders to those who are rebuilding the temple. "My house shall be a house of prayer for all peoples."

But those who were rebuilding the temple didn't see it that way. They rebuilt it the way it was before according to the ancient instructions from five centuries earlier. They may have responded in horror to the vision Isaiah gave them. Allow foreigners to come into the holy of holies? Never.

Because we fear and we desire to return to the same old thing as before, society remains stuck in its patterns. I hope that a post-COVID world may give us an opportunity to move closer to Isaiah's vision. But wait, we have yet another example of systemic racism and sexism from the mouth of Jesus.

Jesus tells the Canaanite woman "I was sent only to the ...house of Israel," only to the Jews. The disciples are embarrassed by her badgering Jesus. They want to send her away. When confronted with a respected leader who issues racist and sexist put-downs, most people would walk away in shame. But this woman feels the fear and shame deep inside. She pauses long enough to let her anger at the injustice give her strength. She has righteous indignation. She gathers her courage and stands in front of Jesus still respecting his authority. "Lord, help me" she says although inside, she is seething from the racist treatment her people have received from the Jews for centuries.

Jesus throws gasoline on the fire. In response to her plea for help, he says, "It is not fair to take the children's food and throw it to the dogs." He doesn't want to waste his time with this foreign woman. The injustices and insults pile on. The woman does not retreat in shame, she is really pissed. Inside, her stomach is churning, part of her wants to run and part of her wants to confront this rabbi who has insulted her twice. She chooses the latter course. She stands her ground, looks at the rabbi in the eyes even though that action violates several social customs. Keeping her cool, she confronts Rabbi Jeshua. "Yes, Lord, even the dogs eat the crumbs from their master's table." She takes what he said to her and throws it back at him in a way that challenges him.

This despised foreign woman who is not even named, changed the course of history. We would not be sitting here today if it were not for her courage. If Jesus had continued what he initially thought was his mission, there would be no Christianity. There would only be a tiny messianic movement within Judaism – a footnote in history.

Perhaps we can take away from this encounter a "biblical guide to confronting racism, sexism and other isms." Here are some bible lessons to ponder

For the person receiving a racist, sexist or other divisive put down –

- Do not slink away in shame. Stand your ground. Look them in the eye.
- Do not let your anger at the long-standing injustice overwhelm you. Just know it is there.
- Take your time
- This is a teaching moment and you are now the teacher
- Re-frame what the other has told you in a way that
 - Informs them without shaming that they have made a racist/sexist judgment
 - Gives them an opportunity to think about it and change their mind

For the person making a racist, sexist or other divisive put down –

- Listen and observe the other
- Be willing to change your mind

If you follow Jesus and change your mind, you might just change history too.

Silence for reflection after the sermon

Special Song: #470

There's a wideness in God's mercy Diamond Franklin, Jean Lewis, Pat Wilcox
Words: Fredrick William Faber; Music: John Zundel

1 There's a wide-ness in God's mer - cy like the wide-ness of the sea;
2 There is no place where earth's sor - rows are more felt than up in heaven;
3 For the love of God is broad-er than the mea - sure of the mind;

there's a kind-ness in his jus - tice, which is more than lib - er - ty.
there is no place where earth's fail - ings have such kind - ly judg - ment given.
and the heart of the E - ter - nal is most won - der - ful - ly kind.

There is wel - come for the sin - ner, and more gra - ces for the good;
There is plen - ti - ful re - demp - tion in the blood that has been shed;
If our love were but more faith - ful, we should take him at his word;

there is mer - cy with the Sa - vior; there is heal - ing in his blood.
there is joy for all the mem - bers in the sor - rows of the Head.
and our life would be thanks - giv - ing for the good - ness of the Lord.

Nicene Creed

All in unison; Please stand as you are able.

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. 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

Please kneel, sit or stand.

Reader: As we have offered gratitude for God's grace upon this community, let us now offer our gifts to the Lord, trusting that by the power of the Holy Spirit, we will be led to ever more faithful fellowship and service.

Reader: For peace from things that separate us from one another and for our salvation.

People: **Lord, have mercy.**

Reader: For the peace of the whole world, for the welfare of the holy churches of God, especially...

People: **St. Dunstan, Tulsa; St. Stephen's Homeless Shelter & HIV Clinic, Montevideo, Uruguay; Diocese of New York; The Anglican Church in Tanzania.**

Reader: For this holy gathering and for those who enter with faith, reverence, and fear of God.

People: **Lord, have mercy.**

Reader: For...

People: **Michael, our Presiding Bishop; Ed & Poulson, our Bishops; Bob and Tom, our clergy; Tim & Jennifer, our wardens; vestry, delegates, and all who minister in Christ, and for all the holy people of God. Lord, have mercy.**

Reader: For the world and its leaders, our nation and its people. We pray for our leaders, especially...

People: **Donald, our President; Mike, our Vice-president; Markwayne, our Congressman; James & Jim, our Senators; Kevin, our Governor; and Marlon, our Mayor. Lord, have mercy.**

Reader: For prisoners, the oppressed, all those in need or suffering, especially...

People: **Barbara & Family, Blackwell Family, Brad, Brewer Family, James & Shirley, Judy, Sherri, Bea, Eathen, Linda, John, Vicki, Angie, Blair, Brian, Glen, Dante, Marilyn, and all those affected by the pandemic, and those whose suffering is known only to God.**

Reader: We pray for those in the armed services. We pray for those who have died (*especially...*)

People: **Lord, have mercy.**

Reader: For ourselves, our families, and those we love. We pray for those in our parish, especially ...

People: **Marlene, Van, John, Jeanne.**

Reader: Also those who are traveling, (*especially...*)

People: **Lord, have mercy.**

Reader: Bless all those everywhere who give themselves to the service of others; that with wisdom, patience, and courage, they may minister to the suffering, the friendless, and the needy for love of him who laid down his life for us.

People: **Lord, hear our prayer.**

Reader: Remembering our most blessed Mary and all the saints, let us offer ourselves and one another to the living God through Christ.

People: **To you, O Lord.**

Reader: Heavenly Father, you have promised to hear what we ask in the Name of your Son: accept and fulfill our petitions, we pray, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as you know and love us in your Son Jesus Christ our Lord.

People: **Amen.**

Confession and Absolution

Please kneel, sit or stand.

Celebrant: Let us confess our sins against God and our neighbor.

Silence may be kept.

Celebrant and People:

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

Celebrant: Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

Peace

Please stand as you are able.

Celebrant: The peace of the Lord be always with you.

People: **And also with you.**

Greet one another in the name of Christ.

Announcements; Anniversary and Birthday Blessings

Doxology:

*3 Praise God, from whom all blessings flow; praise him, all creatures here be - low; praise him a - bove, ye heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

The Great Thanksgiving

Sursum Corda

Celebrant: The Lord be with you.

People: **And also with you**

Celebrant: Lift up your hearts.

People: **We lift them to the Lord**

Celebrant: Let us give thanks to the Lord our God.

People: **It is right to give him thanks and praise.**

Then, facing the Holy Table, the Celebrant proceeds:

It is right, and a good and joyful thing, always and everywhere, to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Sanctus: #S130

Holy, holy, holy Lord

Diamond Franklin, Jean Lewis, Pat Wilcox

Ho - ly, ho - ly, ho - ly Lord, God of power and
might, Ho - ly, ho - ly, ho - ly Lord,
God of power and might, hea - ven and earth are
full, full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na
in the high - est. Bless - ed is he who comes
in the name of the Lord. Ho - san - na
in the high - est. Ho - san - na in the high - est.

The Celebrant Continues:

† Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." † † †

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." † † †

Therefore we proclaim the mystery of faith:

***Celebrant and People:* Christ has died. Christ is risen. Christ will come again.**

The Celebrant Continues:

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

Lord's Prayer:

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

Celebrant and People: **Our Father, who art in heaven, hallowed be thy Name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.**

Fraction Anthem: #164

Jesus, Lamb of God

Diamond Franklin, Jean Lewis, Pat Wilcox

Je - sus, Lamb of God: have mer - cy on us.

The first system of music consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature. The lower staff is in bass clef with the same key signature and time signature. The lyrics are written below the upper staff.

Je - sus, bear - er of our sins: have mer - cy on us.

The second system of music consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature. The lower staff is in bass clef with the same key signature and time signature. The lyrics are written below the upper staff.

Je - sus, re - deem - er, re - deem - er of the world:

The third system of music consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature. The lower staff is in bass clef with the same key signature and time signature. The lyrics are written below the upper staff.

give us your peace, give us your peace.

The fourth system of music consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature. The lower staff is in bass clef with the same key signature and time signature. The lyrics are written below the upper staff.

Breaking of the Bread

A period of silence is kept.

Celebrant: The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

Communion Hymn: #335

I am the bread of life
Words & Music: Suzanne Toolan

Diamond Franklin, Jean Lewis, Pat Wilcox



1 I am the bread of life; they who
2 (The) Bread that I will give is my
3 (Un-) less you eat of the
4 I am the re - sur - rec - tion,
5 (Yes,) Lord, we be - lieve that



1 come to me shall not hun - ger; they who be -
2 Flesh for the life of the world, and they who
3 Flesh of the Son of Man and
4 I am the life. They who be -
5 you are the Christ, the



1 lieve in me shall not thirst. No one can come to
2 eat of this bread, they shall live for
3 drink of his Blood, you shall not have life with -
4 lieve in me, e - ven if they
5 Son of God who has



1 me un - less the Fa - ther draw them.
2 ev - er. they shall live for ev - er.
3 in you. you shall not have life with - in you.
4 die, they shall live for ev - er.
5 come in - to the world.

Refrain

And I will raise them up, and I will raise them

up, and I will raise them up on the

last day.

2 The
3 Un- day.
4
5 Yes,
(?)

We Go Out To Do Our Work

Prayer of Thanksgiving

Celebrant: Let us pray.

Celebrant and People: Almighty God, giver of every good gift. All that we have and all that we are comes from you. Accept the humble gifts of who we are with our differences, our goodness, and our mistakes. Help us be the blessing to others that you are to us. Help us not to fear but to love fearlessly. Help us not to worry but to get busy and help. We ask you to remind us in our hearts and minds of the great needs of so many in the world today for love, truth, and clarity. Keep the clouds of darkness and confusion away as we work to make the world a better place. Thank you for the gift of the Holy Spirit who guides, defends, and protects us. And who leads us into all truth. Amen

Pentecost Blessing

Celebrant: May the Holy Spirit, the breath of God, stream within us.
May the breath of God renew us.
May the breath of God invigorate us.
May we walk with confidence into this new day. Amen

Sending

Celebrant: Go in peace, glorifying the Lord by your life. Allelujah, Allelujah.
People: Thanks be to God, Allelujah, Allelujah.

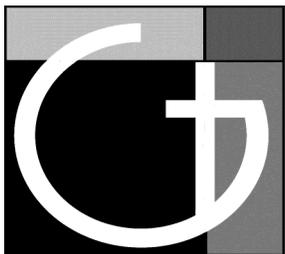
Recessional Hymn: #708 *Savior, like a shepherd lead us* Diamond Franklin, Jean Lewis, Pat Wilcox
Words: Hymns for the young; Music: Sicilian melody

1 Sa - vior, like a shep - herd lead us; much we need thy
2 Ear - ly let us seek thy fa - vor, ear - ly let us

ten - der care; in thy plea - sant pas - tures feed us;
learn thy will; do thou, Lord, our on - ly Sa - vior,

for our use thy folds pre - pare. Bless - ed Je - sus!
with thy love our bos - oms fill. Bless - ed Je - sus!

Bless - ed Je - sus! Thou hast bought us, thine we are.
Bless - ed Je - sus! Thou hast loved us: love us still.



Grace Episcopal

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Deacon, emeritus: The Rev. Thomas A. Harrington

Music Director: Kenneth Yadon

Rector's Email: bob@gracemuskogee.org

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