



TRINITY EPISCOPAL CHURCH BAYTOWN, TX

The 4th Sunday after Pentecost

Holy Eucharist (June 21, 2026 10:00 AM)



Welcome! We invite you to use the QR code or pew back card so that we might connect you to news, ministries and more.

Trinity welcomes all, including children and youth. A nursery, staffed with Safeguarded attendants, is available should you choose to use it. While wearing masks is optional, we affirm and respect those who choose to do so for their health or the health of loved ones. The hand sanitizers are available for your use, as you choose, but are not required. You are welcome to come to the altar rail during the Eucharist. You are welcome to the shared common cup. As you discern for yourself, remember that should you choose to only receive the Body/Bread, that is also considered full communion. Episcopal worship is full of movement: we sit, stand, kneel, and move in worship. We believe in an [accessible altar](#) and are all here to worship God; every body does that differently. Our hope is that as we join in common worship, you will make choices that help you worship God in your particular body, which might mean you are doing different things than the people around you.

PRELUDE AND WELCOME

OPENING MUSIC

Take up your cross, the Savior said (Hymnal 1982, #675)

1 Take up your cross, the Sa - vior said, if
 2 Take up your cross, let not its weight fill
 3 Take up your cross, heed not the shame, and
 4 Take up your cross, then, in his strength, and
 5 Take up your cross, and fol - low Christ, nor

1 you would my dis - ci - ple be; take up your cross with
 2 your weak spi - rit with a - larm; his strength shall bear your
 3 let your fool - ish heart be still; the Lord for you ac -
 4 calm - ly ev - ery dan - ger brave: it guides you to a
 5 think till death to lay it down; for on - ly those who

1 will - ing heart, and hum - bly fol - low af - ter me.
 2 spi - rit up, and brace your heart, and nerve your arm.
 3 cept - ed death up - on a cross, on Cal - vary's hill.
 4 bun - dant life and leads to vic - tory o'er the grave.
 5 bear the cross may hope to wear the glo - rious crown.

OPENING ACCLAMATION

Celebrant
People

Blessed by God: Father, Son and Holy Spirit
And blessed be God's kingdom, now and forever. Amen

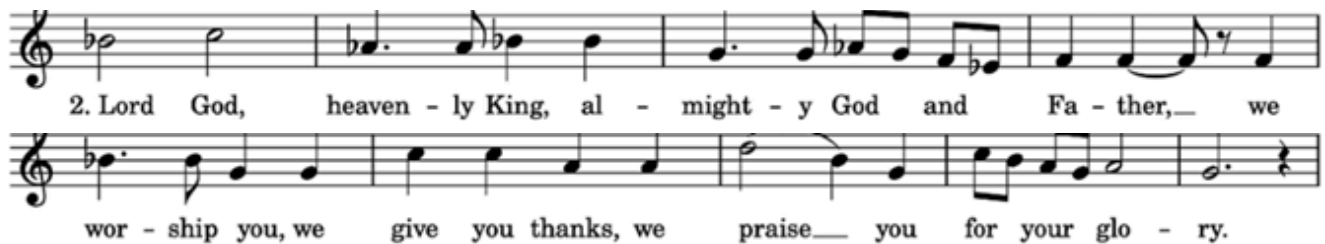
Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

Children may follow the cross to Godly Play and return at The Peace.

THE GLORIA



Gloria (short for Gloria in excelsis Deo) comes from the refrain of “glory to God in the highest” from Luke 2:14. It is a hymn of praise of the whole congregation — including the angelic host— that is traditionally sung before the Collect of the day, with the exception of during Advent and Lent.



THE COLLECT OF THE DAY

Celebrant The Lord be with you.
People **And also with you.**
Celebrant Let us pray.

O Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.
Amen.

THE LESSONS

First Lesson: Genesis 21:8-21



In today's reading, we hear not only of pain-filled trauma but also of the first person in the scripture (Hagar) to give a name to God (God who sees). Genesis is the first book of the Bible and begins (1-11) with the primordial story of God and the world, then focuses (12-50) on the story of God and one particular family. Its literary construction invites the reader to focus on what is most true about a society (our capacity for sin, selfishness and evil), and the character of

God (God's steadfast loving kindness and refusal to abandon God's good creation). From the genesis of time, people and God is God.

The child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned. But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing with her son Isaac. So she said to Abraham, "Cast out this slave woman with her son; for the son of this slave woman shall not inherit along with my son Isaac." The matter was very distressing to Abraham on account of his son. But God said to Abraham, "Do not be distressed because of the boy and because of your slave woman; whatever Sarah says to you, do as she tells you, for it is through Isaac that offspring shall be named for you. As for the son of the slave woman, I will make a nation of him also, because he is your offspring." So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed, and wandered about in the wilderness of Beer-sheba.

When the water in the skin was gone, she cast the child under one of the bushes. Then she went and sat down opposite him a good way off, about the distance of a bowshot; for she said, "Do not let me look on the death of the child." And as she sat opposite him, she lifted up her voice and wept. And God heard the voice of the boy; and the angel of God called to Hagar from heaven, and said to her, "What troubles you, Hagar? Do not be afraid; for God has heard the voice of the boy where he is. Come, lift up the boy and hold him fast with your hand, for I will make a great nation of him." Then God opened her eyes and she saw a well of water. She went, and filled the skin with water, and gave the boy a drink.

God was with the boy, and he grew up; he lived in the wilderness, and became an expert with the bow. He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

The Word of the Lord.

People

Thanks be to God.

THE PSALM

Psalm 86:1-10, 16-17 (St. Helena's Breviary)



Meditatio Moment

Psalm 86 is a prayer of humble petition for strength and mercy in a time of distress. The book of Psalms is a collection of 150 poems, songs, and prayers originating from different times in ancient Israel's history, including the time of King David and exile to Babylon. The psalms are often sung, chanted, and used to worship to contemplate the character of God. Themes include praise, pain, prophetic promises, and more.

Bow down your ear, O God, and answer me, *

for I am poor and in misery.

Keep watch over my life, for I am faithful; *

save your servant, for I put my trust in you.

Be merciful to me, O God, for you are my God; *

I call upon you all the day long.

Gladden the soul of your servant, *

for to you, O God, I lift up my soul.

For you, O God, are good and forgiving, *

and great is your love toward all who call upon you.

Give ear, O God, to my prayer, *

and attend to the voice of my supplications.

In the time of my trouble, I will call upon you, *
for you will answer me.

Among the gods there is none like you, O God, *
nor anything like your works.

All nations you have made will come and worship you, O God, *
and glorify your Name.

For you are great; you do wondrous things; *
and you alone are God.

Turn to me and have mercy upon me; *
give your strength to your servant and save the child of your handmaid.

Show me a sign of your favor, so that those who hate me may see it and be ashamed, *
because you, O God, have helped me and comforted me.

**Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning is now, and will be forever. Amen**

Second Lesson Romans 6:1b-11



In this reading from Romans we hear how the grace of God inspires us to turn from sin.

The book of Romans is a long and significant letter from St. Paul to the church in Rome. At its core, Paul is lifting up the faith of Jesus and Jesus' power to transform humanity through God's spirit and to be liberated by love for God and neighbors.

Should we continue in sin in order that grace may abound? By no means! How can we who died to sin go on living in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

The Word of the Lord.

People

Thanks be to God.

THE GRADUAL ALLELUIA



A Gradual (from the Latin graduale, meaning step for it was sung once from the step of the altar) is the hymn or chant of praise sung to illuminate the Word in the Gospel. Often this hymn of praise is characterized by the word Alleluia (Hebrew for "praise the Lord"), except during Lent.



The Holy Gospel of our Lord Jesus Christ according to Matthew.

People

Glory to you, Lord Christ.

THE GOSPEL

Matthew 10:24-39



Meditatio Moment

6/21 Today's reading comes from the midst of a teaching by Jesus on what it means to follow him with our identity, without fear, with justice, and at times with division from the ways of the world. In many ways, this is a teaching on the cost of discipleship.

Matthew (one of the four gospels that witness to Jesus's life) offers a perspective on how Jesus is the Messiah, the fulfillment of the Law, and Emmanuel. At the core of the Gospel is the good news that God is with us--Jesus's last words to his disciples: "I will be with you." The gospel contains narrative, teaching, parables, and more.

Jesus said to the twelve disciples, "A disciple is not above the teacher, nor a slave above the master; it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!

"So have no fear of them; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the housetops. Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. And even the hairs of your head are all counted. So do not be afraid; you are of more value than many sparrows.

"Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; but whoever denies me before others, I also will deny before my Father in heaven.

"Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.

For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and one's foes will be members of one's own household.

Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up the cross and follow me

is not worthy of me. Those who find their life will lose it, and those who lose their life for my sake will find it.”

The Gospel of the Lord

People

Praise to you, Lord Christ.

THE SERMON

THE REV. BRAD SULLIVAN

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.

THE PRAYERS OF THE PEOPLE



Leader

For all people in their daily life and work;

People

For our families, friends, and neighbors, and for those who are alone.

Leader

For this community, the nation, and the world;

People

For all who work for justice, freedom, and peace.

Leader

For the just and proper use of your creation;

People

For the victims of hunger, fear, injustice, and oppression.

Leader

For all who are in danger, sorrow, or any kind of trouble;

People

For those who minister to the sick, the friendless, and the needy.

Leader

For the peace and unity of the Church of God;

People

For all who proclaim the Gospel, and all who seek the Truth.

Leader

For Sean, our Presiding Bishop; Andy, Jeff, Kai, Hector and Brian, our Bishops; Meredith and Micki, our clergy, Rev. Brad and for other ministers;

People

For all who serve God in the Church.

Leader For the special needs and concerns of this congregation. Especially for those we now name aloud or in our hearts names may be added here. *Silence.* Hear us, Lord;
People **For your mercy is great.**

Leader We pray for all who have died, that they may have a place in your eternal kingdom. Especially for those we now name aloud or in our hearts names may be added here.
Silence. Lord, let your loving-kindness be upon them;
People **Who put their trust in you.**

Leader We thank you, Lord, for all the blessings of this life. *Silence* We celebrate this day the birthdays, anniversaries, and blessings of names and blessings may be added here; **Watch over these your Children, O Lord, as their days increase; bless and guide them wherever they may be, keeping them unspotted from the world. Strengthen them when they stand. Comfort them when discouraged or sorrowful; raise them up if they fall; and in their hearts may your peace which passes understanding abide all the days of their lives; through Jesus Christ, our Risen Lord. Amen.**

Leader We will exalt you, O God our King;
People **And prayer your Name for ever and ever.**

THE CONFESSION

Deacon Let us confess our sins against God and our neighbor.

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 our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

THE PEACE

Celebrant The Peace of the Lord be always with you.
People **And also with you.**

THE OFFERTORY

We invite you, as able, to “offer to God a sacrifice of thanksgiving, and make good your vow to the Most High” (Psalm 50:14). Visit Trinity’s **new online giving link:**

<https://onrealm.org/TrinityEpiscopa51334/give/now> for instructions on giving through automatic bill pay, regular mail, or Realm. Realm is a 100% web-based church software solution for churches. You are encouraged, as an expression of the first fruits of the harvest of your time, talents, and treasure to make your pledge to God’s mission and ministry through Trinity Episcopal Church.

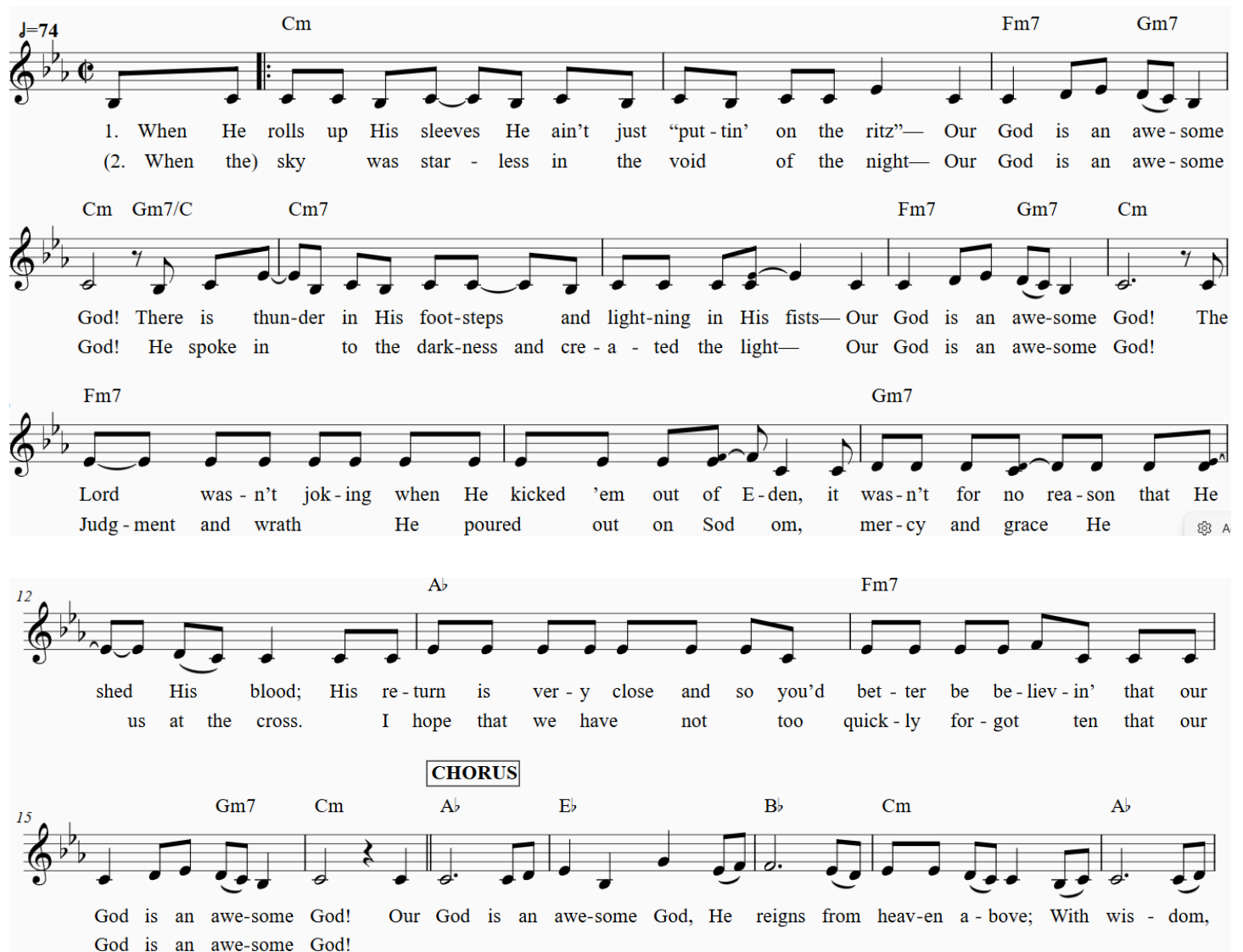


The flowers on the altar are given to the glory of God;
generously donated by Beehive Florists, Baytown.

*Trinity is currently operating on a deficit budget.
If you have not yet pledged, the Vestry encourages you to prayerfully consider doing so.*

HYMN

Our God is an awesome God



The musical score is written in G minor, 4/4 time, with a tempo of quarter note = 74. It consists of four systems of music with lyrics underneath. The first system starts with a treble clef, a key signature of two flats, and a common time signature. The tempo is indicated as J=74. The first system has a repeat sign. The second system continues the melody. The third system continues the melody. The fourth system continues the melody. The fifth system continues the melody. The sixth system continues the melody. The seventh system continues the melody. The eighth system continues the melody. The ninth system continues the melody. The tenth system continues the melody. The eleventh system continues the melody. The twelfth system continues the melody. The thirteenth system continues the melody. The fourteenth system continues the melody. The fifteenth system continues the melody. The sixteenth system continues the melody. The seventeenth system continues the melody. The eighteenth system continues the melody. The nineteenth system continues the melody. The twentieth system continues the melody. The twenty-first system continues the melody. The twenty-second system continues the melody. The twenty-third system continues the melody. The twenty-fourth system continues the melody. The twenty-fifth system continues the melody. The twenty-sixth system continues the melody. The twenty-seventh system continues the melody. The twenty-eighth system continues the melody. The twenty-ninth system continues the melody. The thirtieth system continues the melody. The thirty-first system continues the melody. The thirty-second system continues the melody. The thirty-third system continues the melody. The thirty-fourth system continues the melody. The thirty-fifth system continues the melody. The thirty-sixth system continues the melody. The thirty-seventh system continues the melody. The thirty-eighth system continues the melody. The thirty-ninth system continues the melody. The fortieth system continues the melody. The forty-first system continues the melody. The forty-second system continues the melody. The forty-third system continues the melody. The forty-fourth system continues the melody. The forty-fifth system continues the melody. The forty-sixth system continues the melody. The forty-seventh system continues the melody. The forty-eighth system continues the melody. The forty-ninth system continues the melody. The fiftieth system continues the melody. The fifty-first system continues the melody. The fifty-second system continues the melody. The fifty-third system continues the melody. The fifty-fourth system continues the melody. The fifty-fifth system continues the melody. The fifty-sixth system continues the melody. The fifty-seventh system continues the melody. The fifty-eighth system continues the melody. The fifty-ninth system continues the melody. The sixtieth system continues the melody. The sixty-first system continues the melody. The sixty-second system continues the melody. The sixty-third system continues the melody. The sixty-fourth system continues the melody. The sixty-fifth system continues the melody. The sixty-sixth system continues the melody. The sixty-seventh system continues the melody. The sixty-eighth system continues the melody. The sixty-ninth system continues the melody. The seventieth system continues the melody. The seventy-first system continues the melody. The seventy-second system continues the melody. The seventy-third system continues the melody. The seventy-fourth system continues the melody. The seventy-fifth system continues the melody. The seventy-sixth system continues the melody. The seventy-seventh system continues the melody. The seventy-eighth system continues the melody. The seventy-ninth system continues the melody. The eightieth system continues the melody. The eighty-first system continues the melody. The eighty-second system continues the melody. The eighty-third system continues the melody. The eighty-fourth system continues the melody. The eighty-fifth system continues the melody. The eighty-sixth system continues the melody. The eighty-seventh system continues the melody. The eighty-eighth system continues the melody. The eighty-ninth system continues the melody. The ninetieth system continues the melody. The ninety-first system continues the melody. The ninety-second system continues the melody. The ninety-third system continues the melody. The ninety-fourth system continues the melody. The ninety-fifth system continues the melody. The ninety-sixth system continues the melody. The ninety-seventh system continues the melody. The ninety-eighth system continues the melody. The ninety-ninth system continues the melody. The hundredth system continues the melody.

1. When He rolls up His sleeves He ain't just "put-tin' on the ritz"— Our God is an awe-some
(2. When the) sky was star-less in the void of the night— Our God is an awe-some
God! There is thun-der in His foot-steps and light-ning in His fists— Our God is an awe-some God! The
God! He spoke in to the dark-ness and cre-a-ated the light— Our God is an awe-some God!
Lord was-n't jok-ing when He kicked 'em out of E-den, it was-n't for no rea-son that He
Judg-ment and wrath He poured out on Sod om, mer-cy and grace He
shed His blood; His re-turn is ver-y close and so you'd bet-ter be be-liev-in' that our
us at the cross. I hope that we have not too quick-ly for-got ten that our
CHORUS
God is an awe-some God! Our God is an awe-some God, He reigns from heav-en a-bove; With wis-dom,
God is an awe-some God!

22 Eb Fm7 Gaug7 G7 Cm A♭ E♭ B♭

pow'r and love— our God is an awe - some God. Our God is an awe-some God, He reigns from

28 Cm A♭ E♭ Fm7 Gaug7 G7 Cm

INSTRUMENTAL

heav-en a - bove; With wis - dom, pow'r and love— our God is an awe - some God!

THE DOXOLOGY

Praise God, from whom all blessings flow. Praise God, all creatures high and low. Al-le-lu-ia, al-le-lu-ia! Praise God, in Je-sus ful-ly known: Cre-a-tor, Word, and Spir-it one. Al-le-lu-ia, al-le-lu-ia! Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia!

THE GREAT THANKSGIVING (*Eucharistic Prayer A*)

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 God thanks and praise.**

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world. 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



Sanctus (Latin for Holy) is a hymn of praise, acclamation, victory, and adoration by the whole congregation (including the heavenly host) in the midst of the Eucharistic prayer. A repetition of some kind of holy, holy, holy is usually included. Sometimes with the whole line "Holy, holy, holy, Lord God of Hosts" from Isaiah 6:3 and Revelation 4:8. This hymn can also include what is called the Benedictus (Latin for Blessed) from "Blessed is he who comes in the name of the Lord". Versions of this hymn come from ancient liturgies attributed to St. James, St. Chrysostom, and St. Basil.

Ho - ly, ho - ly, ho - ly. My heart, my heart a - dore you! My
San - to, san - to, san - to. ¡Mi co - ra - zón te a - do - ra! Mi

heart knows how to say to you: you are ho - ly, Lord!
co - ra - zón te sa - be decir: ¡San - to e - res, Se - ñor!

The image shows a musical score for the Sanctus. It consists of two systems of music, each with a treble and bass staff. The first system is in 4/4 time and contains the lyrics: "Ho - ly, ho - ly, ho - ly. My heart, my heart a - dore you! My San - to, san - to, san - to. ¡Mi co - ra - zón te a - do - ra! Mi". The second system is in 4/4 time and contains the lyrics: "heart knows how to say to you: you are ho - ly, Lord! co - ra - zón te sa - be decir: ¡San - to e - res, Se - ñor!". The music is written in a simple, accessible style with many chords and some melodic lines.

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:

Christ has died, Christ is risen, Christ will come again.

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**

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

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.

THE BREAKING OF THE BREAD *A period of Silence is kept.*

FRACTION ANTHEM



Fraction Anthem (Fraction from the Latin fractio panis, or breaking of bread) is the sung or spoken text offered after the celebrant breaks the Bread/Host. The theme often lifts up Christ as the broken bread, the lamb of God, or the victor. Depending on the liturgical season, it can be celebratory or solemn in nature. Versions of this hymn are often associated with the early rites (prayers) of St. Ambrose.

Come to the banquet, come to the feast, eat the bread of life. Share in the singing,
share in the joy, drink the cup of love. Share the Joy.

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

COMMUNION OF THE PEOPLE

We invite all who are baptized Christians, including children of any age, to receive Holy Communion. You are welcome to come toward the altar. Should you choose, you may use the hand sanitizer. You also have the choice of a shared common cup. Most choose by intinction (dipping your Bread/Body into the chalice in a way that your fingers do not touch the Blood/Wine), if you would prefer to drink, please let us know so that we may direct you to that chalice. As you discern for yourself, remember that should you choose to only receive the Body/Bread, that is also considered full communion. If it is not your custom to receive Communion, you are invited to come forward with everyone for a blessing or a prayer. Simply cross your arms over your chest and the priest will pray a blessing for you. If you would like communion but are unable to come forward, please advise an usher and we will come to you. This is God's table, not ours, and you are all very welcome here.

1. You are here, — mov-ing in — our — midst; I wor - ship You, .

3 — I wor - ship You. — You are here, — work-ing in — this —

6 — place; I wor - ship You, — I wor - ship You. — 1. You are here,

9 — You are Way Mak-er, Mir - a - cle Work-er, Prom-ise Keep-er, Light in the dark - ness, .

12 — my God, that is who You — are. You are are. 2. You are here, — (3. You are here,) —

CHORUS

Chords: Eb, Bb, F#sus, Gm, Eb, Bb, Gm, F

15 E \flat B \flat F \sharp sus

— touch-ing ev - 'ry — heart; I wor - ship You, — I wor - ship .
 — turn - ing lives — a - round; I wor - ship You, — I wor - ship .

18 Gm E \flat B \flat

— You. You are here, — heal - ing ev - 'ry — heart; I wor - ship You, .
 — You. You are here, — mend - ing ev - 'ry — heart; I wor - ship You,

21 1. F \sharp sus Gm 2. F \sharp sus

— I wor - ship You. — 3. You are here, — yeah, — I wor - ship .

§ CHORUS

24 Gm E \flat

— You, Lord. — You — are — Way Mak - er, Mir - a - cle Work - er,

26 B \flat F \sharp sus 1, 2, 3, 5. Gm

Prom - ise Keep - er, Light in the dark - ness, — my God, that is who You — are. You are

29 4, 6. Gm TAG 1a E \flat B \flat /D

are. That is who You — are. That is who You — are. That is who You —

32 F | Gm | Gm

are. That is who You _ are. That is who You _ are.

35 **CHORUS** Eb Bb Fsus 4th time to Coda

Way Mak-er, Mir-a-cle Work-er, Prom-isc Keep-er, Light in the dark-ness, — my God, that is who You _

38 1, 3. Gm 2. Gm **BRIDGE** Eb

are. You are are. E-ven when I don't see it, You're work-ing.

41 Bb Fsus

E - ven when I don't feel it, You're work - ing. You nev - er stop, You nev - er stop work - ing.

43 1, 2, 3. Gm 4. Gm D.S. al Coda

You nev - er stop, You nev - er stop work - ing. You nev - er stop, You nev - er stop work - ing.

45 Coda Gm Eb² Bb F⁽⁴⁾

are.

49 Gm^7 Gm^7 $E\flat^2$

That is who You _ are. That is who You _

52 $B\flat/D$ $F^{(4)}$

are. That is who You _ are. That is who You _

54 1. Gm^7 2. Gm^7 $E\flat^2$

are. That is who You _ are.

POST COMMUNION PRAYER

Let us pray.

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

THE BLESSING

CLOSING SONG

Praise to the living God (Hymnal 1982, #372)

1 Praise to the liv - ing God! All prais - ed be his Name
2 Form - less, all love - ly forms de - clare his love - li - ness;
3 His Spr - rit flow - eth free, high surg - ing where it will:
4 E - ter - nal life hath he im - plant - ed in the soul;

who was, and is, and is to be, for ay the same.
ho - ly, no ho - li - ness of earth can his ex - press.
in pro - phet's word he spoke of old; he speak - eth still.
his love shall be our strength and stay while a - ges roll.

The one e - ter - nal God ere aught that now ap - pears:
Lo, he is Lord of all. Cre - a - tion speaks his praise,
Es - tab - lished is his law, and change - less it shall stand,
Praise to the liv - ing God! All prais - ed be his Name

the first, the last, be - yond all thought his time - less years!
and ev - ery - where a - bove, be - low, his will o - beys.
deep writ up - on the hu - man heart, on sea, on land.
who was, and is, and is to be, for ay the same.

THE DISMISSAL

Deacon Go in peace to love and serve the Lord.
People **Thanks be to God.**

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