



## Frances Perkins Center Commemoration Resources

### Contents

Part 1. [Service Template: Celebrate Frances Perkins and Faith \(pp. 2-6\)](#)

Part 2. [Feast Day & Labor Day Prayers \(pp. 7-9\)](#)

Part 3. [Litany Focused on Labor \(pp. 10-15\)](#)

Part 4. [Bread & Roses for Labor Day \(p. 16\)](#)

Part 5. [Feast Day Hymns and Hymn Dedicated to Frances Perkins \(p. 17\)](#)

Part 6. [Feast Day Scripture Readings & Psalms \(p. 18\)](#)

Part 7. [A Reading from a Letter to Frances Perkins by Bishop Charles K. Gilbert \(p. 29\)](#)

## Part 1. Service Template: Celebrate Frances Perkins and Faith

An order of worship for a service celebrating Frances Perkins and Faith. This can be adapted for holidays such as Mother's Day or Labor Day or Sunday nearest July 4th (Faith and Public Service)

### Prelude and Land Acknowledgement

Example: We gratefully acknowledge the Native Peoples, on whose ancestral homelands we gather, as well as the diverse and vibrant Native communities who make their home here today.

### A Moment of Silence

### Call to Worship (responsively, leader and people)

Poem "To be of use" by Marge Piercy, *Circles on the Water*, copyright 1982

The people I love the best  
 jump into work headfirst  
 without dallying in the shallows  
 and swim off with sure strokes almost out of sight.  
 They seem to become natives of that element,  
 the black sleek heads of seals  
 bouncing like half-submerged balls.

I love people who harness themselves, an ox to a heavy cart,  
 who pull like water buffalo, with massive patience,  
 who strain in the mud and the muck to move things forward,  
 who do what has to be done, again and again.

I want to be with people who submerge  
 in the task, who go into the fields to harvest  
 and work in a row and pass the bags along,  
 who are not parlor generals and field deserters  
 but move in a common rhythm  
 when the food must come in or the fire be put out.

The work of the world is common as mud.  
 Botched, it smears the hands, crumbles to dust.  
 But the thing worth doing well done  
 has a shape that satisfies, clean and evident.  
 Greek amphoras for wine or oil,  
 Hopi vases that held corn, are put in museums  
 but you know they were made to be used.  
 The pitcher cries for water to carry  
 and a person for work that is real.

## Opening Episcopal Prayer (Adapted) Feast of Frances Perkins: Social Reformer 1965

Loving God, we bless your Name for Frances Perkins, who in faithfulness to her baptism envisioned a society in which all might live in health and decency: Help us, following her example and in union with her prayers, to contend tirelessly for justice and for the protection of all, that we may be faithful followers of your calling; in your many names we pray. Amen.

### Hymn or Song

#### **As We Come Marching, Marching** (Bread and Roses)

Hymnal version #109 in *Singing the Living Tradition* (slightly different words)

As we go marching, marching, in the beauty of the day  
A million darkened kitchens, a thousand mill lofts gray  
Are touched with all the radiance that a sudden sun discloses  
For the people hear us singing, bread and roses, bread and roses.

As we come marching, marching, we battle too, for men,  
For they are in the struggle and together we shall win.  
Our days shall not be sweated from birth until life closes,  
Hearts starve as well as bodies, give us bread, but give us roses.

As we come marching, marching, un-numbered women dead  
Go crying through our singing their ancient call for bread,  
Small art and love and beauty their trudging spirits knew  
Yes, it is bread we fight for, but we fight for roses, too.

As we go marching, marching, we're standing proud and tall.  
The rising of the women means the rising of us all.  
No more the drudge and idler, ten that toil where one reposes,  
But a sharing of life's glories, bread and roses, bread and roses.

## Modern Reading: Original Mother's Day Proclamation

By Julia Ward Howe, 1870

Arise, all women who have hearts, whether your baptism be that of water or of tears! Say firmly: "We will not have great questions decided by irrelevant agencies, our husbands shall not come to us, reeking with carnage, for caresses and applause.

"Our sons shall not be taken from us to unlearn all that we have been able to teach them of charity, mercy and patience. We women of one country will be too tender of those of another country to allow our sons to be trained to injure theirs."

From the bosom of the devastated earth a voice goes up with our own. It says, "Disarm, disarm! The sword is not the balance of justice." Blood does not wipe out dishonor nor violence indicate possession.

As men have often forsaken the plow and the anvil at the summons of war, let women now leave all that may be left of home for a great and earnest day of counsel. Let them meet first, as women, to bewail and commemorate the dead. Let them then solemnly take counsel with each other as to the means whereby the great human family can live in peace, each learning after his own time, the sacred impress, not of Caesar, but of God.

In the name of womanhood and of humanity, I earnestly ask that a general congress of women without limit of nationality may be appointed and held at some place deemed most convenient and at the earliest period consistent with its objects, to promote the alliance of the different nationalities, the amicable settlement of international questions, the great and general interests of peace.

### Contemporary Reading

*The Woman Behind the New Deal* by Kristin Downey p.381

"Remember...we are only day laborers in the vineyard of the Lord- we are not the architect- the planner- God is that. We are to do our daily stint faithfully and then leave it to the architect God lay our course of bricks and not worry about the total structure - that is God's business. Also remember that Christ did his greatest work of Redemption when he hung helpless on the Cross. (notes by Frances Perkins)

### Contemporary Witness

Invite a local union leader, or person working for Living Wage, a recipient of Social Security or immigrant or immigrant advocate or LGBT Center or representative of Planned Parenthood/ reproductive freedom provider to speak for five minutes about how their lives are impacted by these issues close to Frances Perkins's heart

## Scripture Reading from Book of Acts 4:32-37

**32** All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had.

**33** With great power the apostles continued to testify to the resurrection of the Lord Jesus. And God's grace was so powerfully at work in them all

**34** that there were no needy persons among them. For from time to time those who owned land or houses sold them, brought the money from the sales <sup>35</sup> and put it at the apostles' feet, and it was distributed to anyone who had need.

## The Frances Perkins Saint Hymn (adapted) Episcopal Hymnal 1982 #231

Verse 2 written by The Rev. Byron Stuhlman\*

By all your saints still striving, for all your saints at rest,  
your holy Name, O Jesus, for evermore be blessed.  
You rose, our King victorious, that they might wear the crown  
and ever shine in splendor reflected from your throne.

\* Give thanks for Frances Perkins and her prophetic stand,  
that gained social security for people of this land.  
An advocate for justice, by Christian faith inspired,  
she fought for human dignity with zeal that never tired.

Then let us praise Creator. and worship God the Son,  
and sing to God the Spirit, eternal Three in One,  
till all the ransomed number who stand before the throne  
ascribe all power and glory and praise to God alone.

## Sermon on Frances Perkins and Faith Hymn

### Community Prayers: Invitation to Share

### Offering for Frances Perkins Center and Contemporary Witness' Group

## Anthem or Solo (Be Creative!)

Do a mini-history lesson: Frances Perkins embodied the ideals of First Wave Feminism. Or, second wave feminism and performance of "I am Woman" (Helen Reddy), "9 to 5" Dolly Parton, or "There's something about the women" Holly Near

## Litany of Gratitude and Closing Prayer

### Closing

Song for Equal Suffrage, Charlotte Perkins Gilman Tune: Battle Hymn of the Republic

Day of hope and day of glory! After slavery and woe,  
Comes the dawn of woman's freedom, and the light shall grow and grow  
Until every man and woman equal liberty shall know,  
In Freedom marching on!

Woman's right is woman's duty! For our share in life we call!  
Our will it is not weakened and our power it is not small.  
We are half of every nation! We are mothers of them all!  
In Wisdom marching on!

Not for self but larger service has our cry for freedom grown,  
There is crime, disease and warfare in a world of men alone,  
In the name of love we're rising now to serve and save our own,  
As Peace comes marching on!

By every sweet and tender tie around our heartstrings curled,  
In the cause of nobler motherhood is woman's flag unfurled,  
Till every child shall know the joy and peace of mother's world—  
As Love comes marching on!

We will help to make a pruning hook of every outgrown sword,  
We will help to knit the nations in continuing accord, I  
In humanity made perfect is the glory of the Lord,  
Together marching on!

### Benediction

### Postlude



## Part 2. Frances Perkins Feast Day & Labor Day Prayers

Commemoration Prayers: Episcopal Church, Presbyterian Church in the USA, Free Church of Berkeley

### EPISCOPAL CHURCH

This prayer is the collect of the day for the May 13 commemoration of Frances and appears on page 225 in Lesser Feasts and Fasts, 2018. It may be reproduced without permission for use that is not commercial or large-scale or for sale. A version of this prayer appears on the back of the Frances Perkins prayer card depicting the icon of Perkins at St. Andrew's Episcopal Church, Newcastle, Maine.

Frances Perkins: Social Reformer 1965

Loving God, we bless your Name for Frances Perkins, who in faithfulness to her baptism envisioned a society in which all might live in health and decency: Help us, following her example and in union with her prayers, to contend tirelessly for justice and for the protection of all, that we may be faithful followers of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

**The following eight prayers are from The Book of Common Prayer 1979 by the Episcopal Church, which is not copyrighted. The BCP number indicates the page number of the prayer.**

**For Commerce and Industry [BCP 259]** Almighty God, whose Son Jesus Christ in his earthly life shared our toil and hallowed our labor: Be present with your people where they work; make those who carry on the industry and commerce of this land responsive to your will; and give to us all a pride in what we do, and a just return for our labor; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever. Amen.

**For Fruitful Seasons [BCP 258]** Almighty God, Lord of heaven and earth: We humbly pray that your gracious providence may give and preserve to our use the harvests of the land and of the seas, and may prosper all who labor to gather them, that we, who are constantly receiving good things from your hand, may always give you thanks; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

**For Labor Day [BCP 261]** Almighty God, you have so linked our lives with one another that all we do affects, for good or ill, all other lives: So guide us in the work we do, that we may do it not for self alone, but for the common good; and, as we seek a just reward for our own labor, make us mindful of the rightful aspirations of other workers, and arouse our concern for those who are out of work; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

**For the Oppressed [BCP 826]** Look with pity, O heavenly Father, upon the people in this land who live with injustice, terror, disease, and death as their constant companions. Have mercy upon us. Help us to eliminate our cruelty to these our neighbors. Strengthen those who spend their lives establishing equal protection of the law and equal opportunities for all. And grant that every one of us may enjoy a fair portion of the riches of this land, through Jesus Christ our Lord. Amen.

**For Social Justice 1 [BCP 260]** Almighty God, who created us in your own image: Grant us grace fearlessly to contend against evil and to make no peace with oppression; and, that we may reverently use our freedom, help us to employment in the maintenance of justice in our communities and among the nations, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

**For Social Justice 2 [BCP 827]** Grant, O God, that your holy and life-giving Spirit may so move every human heart [and especially the hearts of the people of this land], that barriers which divide us may crumble, suspicions disappear, and hatreds cease; that our divisions being healed, we may live in justice and peace; through Jesus Christ our Lord. Amen.

**For the Unemployed [BCP 824]** Heavenly Father, we remember before you those who suffer want and anxiety for lack of work. Guide the people of this land so to use our public and private wealth that all may find suitable and fulfilling employment and receive just payment for their labor; through Jesus Christ our Lord. Amen.

**For Vocation in Daily Work [BCP 261]** Almighty God our heavenly Father, you declare your glory and show forth your handiwork in the heavens and in the earth: Deliver us in our various occupations from the service of self alone, that we may do the work you give us to do in truth and beauty and for the common good; for the sake of him who came among us as one who serves, your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

### **PRESBYTERIAN CHURCH in the USA**

The next two prayers are adapted from prayers with the same titles in The Worshipbook (1970) of the Presbyterian Church in the USA.

#### **For Agreement between Labor and Management**

O God, you have made a world where people may work together to get things done according to your

will. Bring about understanding between those who labor and those who manage. Do not let greed blind us to the necessities of life or make us careless toward one another. May wages be fair, and work

be worthy. When grievances arise, help us to talk them out, so that name-calling may end, and we may work together with mutual respect; through Jesus Christ, who is Lord of all. Amen.

### **For Government Workers**

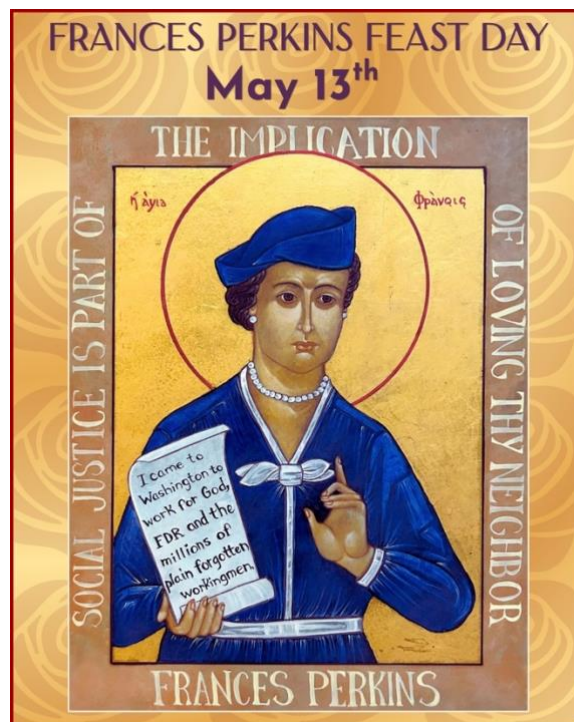
Almighty God, you have plans for us, and power to make them happen. Give legislators, executives, and all civil servants a knowledge of your will for the world. Let them remember that they serve a public trust, beyond personal gain or glory. May they see that no nation lives for itself alone, but is responsible to you for peace, and for the common good of all your children, through Jesus Christ our Lord. Amen.

### **FREE CHURCH OF BERKELEY**

This prayer is adapted from one with the same title in *The Covenant of Peace: A Liberation Prayer Book* (1971) by the Free Church of Berkeley. Compiled by John Pairman Brown and Richard L. York.

### **For Union Organizers**

Source of change, you called your agent Moses to serve as an organizer of the exploited, the leader of a general strike. Give all union organizers his commitment and effectiveness; through their struggles, break down every system of injustice and oppression; build a human society on this garden planet. Amen.



## Part 3. Litany Focused on Labor

Labor issues are becoming more prominent in today's world. More resources are needed for seeing these issues in the light of Christian faith. "A New Labor Litany" is offered here with this in mind as an updated version of Percy Dearmer's "Litany of Labour." - The Rev. Charles Hoffacker, priest of the Episcopal Diocese of Washington and Board Member of the Frances Perkins Center.

**A NEW LABOR LITANY** For public or personal use, in whole or in part.

Responses appear in italics. Section V can be adapted to include a different variety of occupations.

### I

Lord, have mercy.  
*Christ, have mercy.*  
*Lord, have mercy.*

God the Father of all,  
*Have mercy on us.*

God the Son, Redeemer of the world,  
*Have mercy on us.*

God the Holy Spirit, renewing the face of the earth,  
*Have mercy on us.*  
Holy Trinity, one God,  
*Have mercy on us.*

### II

Jesus, born in poverty,  
come to bring peace to the earth,  
worker at Nazareth,  
*Have mercy on us.*

Jesus, in whom the proud are scattered  
and the mighty put down,  
giving good things to the hungry,  
exalting those of low degree,  
*Have mercy on us.*

Jesus, who fills the valleys and levels the hills,  
for whom every person is holy and precious,  
who has taken all humanity into yourself,  
*Have mercy on us.*

Jesus, in whom all the peoples of the earth are one,  
in whom there is neither bond nor free,  
*Have mercy on us.*

Jesus, proclaiming good news to the poor,  
announcing release to the captives,  
setting at liberty those in bondage,  
*Have mercy on us.*

Jesus, friend of the impoverished,  
host to the hungry,  
physician to the sick,  
*Have mercy on us.*

Jesus, lord of health,  
vanquisher of early death,  
lover of little children,  
*Have mercy on us.*

Jesus, denouncing the oppressor,  
advocating for the simple,  
going about everywhere doing good,  
*Have mercy on us.*

Jesus, pattern of gentleness,  
teacher of transformative patience,  
prophet of the reign of God,  
*Have mercy on us.*

Jesus, tempted as we are,  
constant in prayer,  
companion of the outcast,  
*Have mercy on us.*

Jesus, exposing hypocrisy,  
challenging mammon worship,  
and the stay of the humble,  
*Have mercy on us.*

Jesus, forgiving those that love much,  
calling to yourself all who labor  
and all who carry heavy loads,  
*Have mercy on us.*

Jesus, who came to serve,  
who had no place to lay your head,  
loved by everyday people,  
*Have mercy on us.*

Jesus, deserted by your disciples,  
condemned by those in power,  
forsaken by the crowd,  
*Have mercy on us.*

Jesus crucified for us and for everyone,  
*Have mercy on us.*

Jesus, Voice of Justice, you say to us,  
“Whatever you have done to the least of these,  
you have done to me,”  
*Have mercy on us.*

**III**

From the love of money.  
*Good Lord, deliver us.*

From dishonesty in daily life and work,  
*Good Lord, deliver us.*

From forgetfulness of our obligations,  
*Good Lord, deliver us.*

From anger and malice against opponents,  
*Good Lord, deliver us.*

From neglect of our labor,  
*Good Lord, deliver us.*

From contempt for others,  
*Good Lord, deliver us.*

From offense against the powerless,  
*Good Lord, deliver us.*

From oppression of the marginalized,  
*Good Lord, deliver us.*

From envy of the rich,  
*Good Lord, deliver us.*

From bondage to the ways of the world,  
*Good Lord, deliver us.*

From hardness, narrowness, and distrust,  
*Good Lord, deliver us.*

From a weak will and unstable purpose,  
*Good Lord, deliver us.*

From a want of faith in the accomplishment of your will,  
*Good Lord, deliver us.*

From pride, hypocrisy, and impatience,  
*Good Lord, deliver us.*

From self-indulgent appetites and ways, and exploitation of other people,  
*Good Lord, deliver us.*

From anger at our frustration, and envy of the advantages of others,  
*Good Lord, deliver us.*

From negligence in prayer and worship, and failure to commend the faith that is in us,  
*Good Lord, deliver us.*

By your taking of our flesh,  
by your humble birth,  
by your hard life,  
by your bitter death,  
by your glorious resurrection and ascension,  
*Good Lord, deliver us.*

#### **IV**

Be merciful to us.  
*Hear us, Lord Jesus.*

By your recovering of sight to the blind,  
*Remove from us all prejudice.*

By your teaching atop the Mount,  
*Lead us to hunger and thirst after righteousness.*

By your miracle at Cana,  
*Increase among us the joy of life.*

By your parables about riches,  
*Help us to share without regret.*

By your witness to those in power,  
*Give us courage to stand against every wrong.*

By washing your disciples' feet,  
*Equip us for humble service.*

By your cry of forgiveness from the cross,  
*Teach us to love our enemies.*

By your final agony,  
*Enable us to suffer for the truth.*

By your presence in your Church for ever,  
*Keep us faithful to the law of love.*

By the prayer you taught your disciples,  
*May we do your will on earth.*

By your life and teaching,  
*Make us to love God before all else,  
make us to love our neighbors as ourselves.*

**V**

Finally, we pray, Lord, that you will guide, protect,  
and inspire all who labor to get their own living.

For workers who face peril and suffer pain,  
*We pray to you.*

For those who harvest the lands and the waters,  
*We pray to you.*

For those who work from home or in offices, for those laboring in factories,  
for all who buy and sell,  
*We pray to you.*

For those who keep house, for those who care for adults in need or for children,  
*We pray to you.*

For miners beneath the earth, for those who venture in far countries, for travelers  
by land or water, through the air, or beyond the earth,  
*We pray to you.*

For all who live by strength of arm, for all who live by cunning of hand,  
*We pray to you.*

For people retired from employment, that their activities may continue to enrich their  
lives and their communities, and that their insight and wisdom may bless us all,  
*We pray to you.*

For all who control or direct enterprises large or small, whether private or public,  
*We pray to you.*

For labor unions, their members, officers, and organizers, and for professional  
associations of every kind,  
*We pray to you.*

For artists, scientists, and scholars; for writers and teachers;  
for physicians, nurses, and all practitioners of healing arts;  
for workers in every faith community;  
for lawyers and judges and court personnel;  
for all contributing to a secure and just society;  
for social workers and counselors;  
for public servants at every level of government and in every place,  
*We pray to you.*

And for all who are poor and broken and oppressed;  
 for all whose labor is without hope; for all whose labor lacks recognition or respect;  
 for those who have too little leisure; for those who lack a living wage;  
 for those who oppress workers through love of money;  
 for those who cannot find work; for the handicapped and the sick;  
 for prisoners and outcasts;  
 and for all who are intemperate, luxurious, or cruel,  
*We pray to you.*

Lamb of God, you take away the sins of the world:  
*Have mercy on us.*

Lamb of God, you take away the sins of the world:  
*Have mercy on us.*

Lamb of God, you take away the sins of the world:  
*Grant us peace.*

All Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil.  
 Amen.

Almighty God, you have so linked our lives one with another that all we do affects, for good or ill, all other lives: So guide us in the work we do, that we may do it not for self alone, but for the common good, and as we seek a proper return for our own labor, make us mindful of the rightful aspirations of other workers, and arouse our concern for those who are out of work; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.



## Part 4. Bread and Roses for Labor Day



“**Bread & Roses**” was a poem written in 1911 by James Oppenheim, inspired by a speech given by Helen Todd, a factory inspector and women’s suffrage campaigner. During that speech, Todd called out, “Bread for all, and roses too!” In her 1910 remarks, she said in part: “Woman is the mothering element in the world, and her vote will help bring about a time when life’s bread—home, shelter, and security—and the roses of life—music, education, nature, and books—shall be the heritage of every child born in this country, in a government in which she has a voice.”

### BREAD & ROSES

As we go marching, marching  
 In the beauty of the day  
 A million darkened kitchens  
 A thousand mill lofts gray

Are touched with all the radiance  
 That a sudden sun discloses  
 For the people hear us singing  
 Bread and roses, bread and roses

As we go marching, marching  
 We battle too for men  
 For they are women’s children  
 And we mother them again

Our lives shall not be sweated  
 From birth until life closes  
 Hearts starve as well as bodies  
 Give us bread, but give us roses

As we go marching, marching  
 Unnumbered women dead  
 Go crying through our singing  
 Their ancient call for bread

Small art and love and beauty  
 Their drudging spirits knew  
 Yes, it is bread we fight for  
 But we fight for roses too

As we go marching, marching  
 We bring the greater days  
 For the rising of the women  
 Means the rising of the race

No more the drudge and idler  
 Ten toil where one reposes  
 But the sharing of life’s glories  
 Bread and roses, bread and roses

Our lives shall not be sweated  
 From birth until life closes  
 Hearts starve as well as bodies  
 Bread and roses, bread and roses

## Part 5. Feast Day Hymns

These selections are from The Episcopal Church Hymnal 1982. Many may appear in other collections.

279	For thy dear saints, O Lord
286	Who are these like stars appearing
287	For all the saints, who from their labors rest
293	I sing a song of the saints of God
534	God is working his purpose out
573	Father eternal, Ruler of creation
574/575	Before thy throne, O God, we kneel
580	God, who stretched the spangled heavens
582/583	O holy city, seen of John
586	Jesus, thou divine Companion
609	Where cross the crowded ways of life
611	Christ the worker

## Hymn Dedicated to Frances Perkins

Episcopal Church Hymn 231 - By all your saints still striving  
Verse 2 written by Rev. Byron Stuhlman\*

1.  
By all your saints still striving,  
for all your saints at rest,  
your holy Name, O Jesus,  
for evermore be blessed.  
You rose, our King victorious,  
that they might wear the crown  
and ever shine in splendor  
reflected from your throne.

\*2.  
Give thanks for Frances Perkins  
and her prophetic stand,  
that gained social security  
for people of this land.  
An advocate for justice,  
by Christian faith inspired,  
she fought for human dignity  
with zeal that never tired.

3.  
Then let us praise the Father  
and worship God the Son  
and sing to God the Spirit,  
eternal Three in One,  
till all the ransomed number  
who stand before the throne  
ascribe all power and glory  
and praise to God alone.

## Part 6. Frances Perkins Feast Day May 13

### Scripture, Readings and Psalms

The appointed Scripture readings and Psalm for the feast of Frances Perkins in the Episcopal Church are:

**Deuteronomy** 15:7-11

**Psalm** 37:27-31

**Luke** 9:10-17

Many other texts shed light on her life and witness, among them:

#### Old Testament

Exodus 22:21-27

Numbers 11:26-29

2 Chronicles 28:8-15

Isaiah 55:11-56:1

Jeremiah 22:1-4

Jeremiah 26:12-15

Ezekiel 22:23-30

Ezekiel 34:1-6, 20-22

Amos 7:10-15

Wisdom 5:15-20

#### Psalm

2:10-12

12:1-7

72:1-4, 12-14

103:6-14

113

126

#### New Testament

Acts 14:14-17, 21-23

Acts 22:30-23:10

1 Corinthians 13:1-13

Galatians 4:3-7

Ephesians 6:10-20

James 2:1-8

James 2:14-17

2 Peter 1:16-21

1 John 3:11-17

1 John 4:16b-21

#### Gospel

Matthew 10:40-42

Matthew 11:2-6

Matthew 21:12-16

Mark 4:21-29

Luke 4:14-21

Luke 11:5-10

Luke 13:10-17

Luke 18:1-8

John 8:30-32

John 17:1-5

## **Part 7. A Reading from a Letter Written by Bishop Charles K. Gilbert**

Frances Perkins consulted Bishop Charles K. Gilbert about whether she should accept the position of United States Secretary of Labor. At the time, he was the bishop of the Episcopal Diocese of New York, serving from 1947 to 1950. He served as suffragan bishop from 1930 to 1946.

“I really believe that it is God’s own call. If it is, you can’t refuse. I can appreciate the sacrifice that may be involved—for you personally and for those whose feelings you are bound to consider. Perhaps no one will know the price you have to pay for the privilege of rendering the difficult service that is demanded of you. Men will think only of the great distinction that comes with the high office to which you go. They will be quite unmindful of the fact that there would be no distinction in that office did it not carry with it a crushing burden of responsibility. But if it is a job to which God has assigned you, what man thinks is of no consequence. And, if the assignment is His, He will help you to see it through; and He will take care of the domestic problems which may be presented.”

George Martin, *Madam Secretary: Frances Perkins*. (Houghton Mifflin Company, 1975), 238.