



# The Season of Lent

St. George's Church • Glenn Dale Parish  
The Episcopal Diocese of Washington  
March 3, 2024

## The Third Sunday in Lent: A Service of Holy Eucharist

Welcome to St. George's! If you are new or visiting, we are especially glad to see you this morning, whether in person or virtually. This service booklet has the prayers and hymns needed for your participation in today's service. Wherever you are in your journey, know that you are welcome here.

Zoom participants are welcome to leave your video camera on; at certain points during the service participants in the sanctuary will see the gallery view of those taking part in the service via Zoom.

### Prelude: *Humoresque* by Vasyl Barvinsky

### Opening Hymn: Hymnal 1982 #152 *Kind Maker of the world*

Words: Att. Gregory the Great (540-604). Music: A la venue de Noel melody from *Fleurs des noels*, 1535. Reprinted under OneLicense.net #A-701323



Kind Ma-ker of the world, O hear the fer-vent prayer with man-ya tear  
Each heart is man - i - fest to thee; thou know-est our in - fir - mi - ty;  
Spare us, O Lord, who now con - fess our sins and all our wick-ed - ness,  
Give us the dis - ci - pline that springs from ab - sti - nence in out - ward things  
Grant, O thou bless - ed Trin - i - ty; grant, O un - chang - ing U - ni - ty;



poured forth by all the pen-i - tent who keep this ho - ly fast of Lent.  
now we re - pent and seek thy face; grant un - to us thy par-doning grace!  
and, for the glo - ry of thy Name, our weak-ened souls to health re - claim.  
with in-ward fast-ing, so that we in heart and soul may dwell with thee.  
that this our fast of fort-y days may work our pro - fit and thy praise!

**Celebrant:** Blessed be the God of our salvation.

**People:** **Who bears our burdens and forgives our sins.**

**Celebrant:** Show our hearts your way, O God, and we shall follow.

**People:** **Wherever we stray, lead us back to the rock of your love.**

*The Celebrant continues:* Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these."

## Confession and Absolution

We come to the table of our Lord recognizing our need for divine grace.  
In humility, let us confess our sins to God.

*A time of silence is kept. Then, all pray together:*

**O God you have searched us out and known us, and all that we are is open to you. We confess that we have sinned: we have used our power to dominate and our weakness to manipulate; we have evaded responsibility and failed to confront evil; we have denied dignity to ourselves and to each other. We pray that you would forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.**

*Celebrant:* May the God of love and power forgive you and free you from your sins, heal and strengthen you by the Holy Spirit, and raise you to new life in Christ our Lord. **Amen.**

## Gloria: Hymnal 1982 #S86 *Kyrie eleison*

Setting: from *New Plainsong*, David Hurd (b. 1950). Reprinted under OneLicense.net #A-701323

Ky-ri-e e-le-i-son. Ky-ri-e e-le-i-son. Ky-ri-e e-le-i-son.

Chri-ste e-le-i-son. Chri-ste e-le-i-son. Chri-ste e-le-i-son.

Ky-ri-e e-le-i-son. Ky-ri-e e-le-i-son. Ky-ri-e e-le-i-son.

## The Collect of the Day

*Celebrant:* The Lord be with you.

**People:** And also with you.

*Celebrant:* Let us pray together the Collect of the Day:

**Lord of the overturning, your passion sweeps away the calculating religion, the pious profiteering which keep us safely outside the holy places: may we find our way through the debris of all that protected us to find your dangerous heart and our world upside down; through Jesus Christ, our exiled Lord. Amen.**

## 1 Corinthians 1:18-25

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

Reader: The Word of the Lord.

People: **Thanks be to God.**

## Psalm 19

The heavens proclaim the glory of God:

**and the vault of the sky reveals God's handiwork.**

One day speaks to another:

**and night shares its knowledge with night.**

and this without speech or language:

**their voices are not heard.**

But their sound goes out into all lands:

**their words to the ends of the earth.**

In them God has pitched a tent for the sun:

**which comes out like a bridegroom, like an athlete eager to run a race.**

Its rising is at one end of the sky, it runs its course to the other:

**and there is nothing that is hidden from its heat.**

The law of the Lord is perfect, refreshing the soul:

**the instruction of the Lord is sure, and gives wisdom to the simple.**

The precepts of the Lord are right, and rejoice the heart:

**the commandment of the Lord is pure and gives light to the eyes.**

The fear of the Lord is clean, and endures forever:

**the judgments of the Lord are true and righteous every one.**

They are more to be desired than gold, even much fine gold:

**sweeter also than honey, pure honey from the comb.**

By them is your servant taught:

**and for keeping them there is great reward.**

Who can discern unwitting sins?:

**O cleanse me from my secret faults.**

Keep your servant also from presumptuous sins, lest they get the better of me:

**then shall I be clean, and innocent of great offence.**

Let the words of my mouth and the thoughts of my heart:

**be acceptable in your sight, O Lord my strength and my redeemer.**

## Gospel Hymn: LEVAS #203 *There is a Balm in Gilead*

Traditional American melody arr. Carl Haywood (b. 1949) from the *Haywood Collection of Negro Spirituals* © 1992.  
Hymns Reprinted under OneLicense.net #A-701323

The image shows a musical score for the hymn "There is a Balm in Gilead". It consists of four staves of music in a single system, each with lyrics underneath. The first staff ends with a fermata over the word "whole". The second staff ends with a double bar line and the word "Fine". The third staff contains two lines of lyrics. The fourth staff ends with a double bar line and the initials "D.C." (Da Capo).

There is a balm in Gil - e - ad to make the wound - ed whole.

There is a balm in Gil - e - ad to heal the sin - sick soul.

Some - times I feel dis - cour - aged, And think my work's in vain,  
If you can - not preach like Pe - ter, If you can - not preach like Paul.  
Don't ev - er be dis - cour - aged For Je - sus is your friend.

But then the ho - ly spir - it re - vives my soul a - gain.  
You can tell the love of Je - sus, And say He died for all.  
And if you lack for know - ledge, He'll ne'er re - fuse to lend.

*Celebrant:* The Holy Gospel of our Lord Jesus Christ according to John.

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

### John 2:13-22

The Passover was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" His disciples remembered that it was written, "Zeal for your house will consume me." They then said to him, "What sign can you show us for doing this?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." They then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

*Celebrant:* The Gospel of the Lord.

**People:** **Praise to you Lord Christ.**

**The Sermon:** **Mildred J. Reyes, TSSF**

## The Creed: *We believe in God the Father*

Words: Paraphrase of the Apostles Creed, Timothy Dudley-Smith (b. 1926). © 1993. Ancient and Modern Hymns, Hope Publishing Company.  
Music: *Stuttgart* from *Psalmodia Sacra, oder Andachtige und Schone Gesange* 1715; adapted by William Henry Havergal (1793-1870)  
Hymnal 1982 #127. Hymns reprinted under OneLicense.net #A-701323



1. We be-lieve in God the Fa-ther, God al - might - y, by whose plan  
We be-lieve in Christ the Sa-rior, Son of God in hu - man frame,
2. Christ, who on the cross for-sa-ken, like a lamb to slaugh-ter led,  
We be-lieve in Je - sus ri-sen, hea-ven's king to rule and reign
3. We be-lieve in God the Spi-rit; in one Church, be - low, a - bove:  
So by faith, our sins for-gi-ven, Christ our Sa - vior, Lord and friend,



1. earth and hea-ven sprang to be-ing, all cre - at - ed things be-gan.  
vir - gin born, the child of Ma - ry up-on whom the Spi - rit came.
2. suf - fered un - der Pon-tius Pi-late, he de-scend-ed to the dead.  
to the Fa-ther's side a-scend-ed till as judge he comes a - gain.
3. saints of God in one com-mun-ion, one in ho - li - ness and love.  
we shall rise with him in glo - ry to the life that knows no end.

## The Prayers of the People

Our compassionate God has formed us out of dust in the midst of the waters of creation, and calls us now to repentance. May our prayers, our giving, and our fasting assist us in coming before God with open hearts. O God, feed us all with your mercy: **Lord, receive our prayer.**

For all Christians, that embracing our Lenten discipline with joy, the cross of Christ may be our banner and the pledge of resurrection our hope. For Michael our presiding bishop, Mariann our bishop, Connie our rector, and for the community of St. George's, we pray. O God, feed us all with your mercy: **Lord, receive our prayer.**

For those in authority in our country, and across the world, that they govern in justice and compassion knowing that all people are formed in your image and beloved of you. Prosper the labors of those seeking peace, we pray. O God, feed us all with your mercy: **Lord, receive our prayer.**

For hearts to do what is good and right and true, and for an end to our own hardness of heart, we pray. O God, feed us all with your mercy: **Lord, receive our prayer.**

For all in need of our prayers, especially those who suffer in the midst of violence and war, refugees and immigrants, those experiencing homelessness and those who are hungry. O God, feed us all with your mercy: **Lord, receive our prayer.**

For the concerns of our hearts and for the needs of others. We pray for those who are sick or suffering, especially those on our parish prayer list, and those we name before you now. *The people may add their own petitions.* O God, feed us all with your mercy: **Lord, receive our prayer.**

In gratitude for the many blessings of our lives, for those celebrating birthdays and anniversaries, and for all that we have to be thankful for, we pray. *The people may add their own petitions.* O God, feed us all with your mercy: **Lord, receive our prayer.**

For all who have died, that they may have eternal peace in you, we pray.  
O God, feed us all with your mercy: **Lord, receive our prayer.**

God our source of light and life, in this holy season you call us to return from our wandering and come home to you. Help us to find our way, and guide us during our Lenten journey, that we may arrive at Easter ready once more to celebrate our passage with Christ from death to life and from despair to hope, trusting in the life of Christ, our Lord. **Amen.**

## The Peace

*Celebrant:* The Peace of the Lord be always with you.

**People:** And also with you.

## Blessings for Birthdays & Anniversaries

O God, our times are in your hand: Look with favor, we pray, on your servant(s) and anyone celebrating their birthday or anniversary this week as they begin another year. Grant that they may grow in wisdom and grace, and strengthen their trust in your goodness all the days of their lives; through Jesus Christ our Lord. **Amen.**


## The Offertory

Do good works and share what you have, for these are the sacrifices pleasing to God.

### Offertory Hymn: LEVAS #13 *My Lord, What a Morning*

Words and Music: Traditional, Hymns reprinted under OneLicense.net #A-701323

Refrain



My Lord, what a morn - ing, My Lord, what a morn - ing, O  
my Lord, what a morn - ing, When the stars be - gin to fall.  
You'll hear the trum - pet sound,  
You'll hear the sin - ner mourn, To wake the na - tions un - der ground,  
You'll hear the Chris - tian shout,  
D.C.  
Look - ing to my God's right hand, When the stars be - gin to fall.

Although St. George's no longer physically "passes the basket" everyone is invited and encouraged to make a financial offering to express your gratitude to God for the gifts we are given and in support of our mission and ministries. We encourage you to give electronically: you can text stgeodragon to 73256 (Messages and data rates may apply. Message frequency varies. Text HELP to 73256 for help. Text STOP to 73256 to cancel.), use your web browser to go to [www.onrealm.org/StGeorgesChurch/Give](http://www.onrealm.org/StGeorgesChurch/Give), or donate via Zelle to [donations@stgeorgesglennedale.org](mailto:donations@stgeorgesglennedale.org).

## The Great Thanksgiving

*Celebrant:* The Lord be with you.

**People:** **And also with you.**

*Celebrant:* Lift up your hearts.

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

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

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

God of all mercy, it is indeed right and good to give you thanks through Jesus Christ your Son, for you have been present with us at every turn. We remember that at Sinai, you gave us the gift of your law, teaching us to live together as you intended. When we gave up hope in the wilderness, succumbing to the poison of bitterness and despair, you kept us alive, and set us back on the path to the promised land.

**And so giving thanks with joy, we bless you for your mercy and join with broken saints and redeemed sinners everywhere, forever praising you and singing:**

### **Sanctus: Holy, holy, holy Lord**

Setting: David Hurd (b. 1950) Hymnal 1982 #S 124. Reprinted under OneLicense.net #A-701323

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,  
hea - ven and earth are full of your glo - ry. Ho - san - na in the high - est.  
Blest is the one who comes in the name of the Lord. Ho - san - na in the high - est.

You are holy, O God of majesty, and blessed is Jesus Christ, your Son, our Lord. For it was out of your great love for the world you made that you sent Jesus not to condemn but to save us, so that we who trust in him might not perish, but have eternal life.

**Baptized by John in the Jordan, anointed by your Holy Spirit, and tested in the wilderness, Jesus came to proclaim the good news that the time was fulfilled, and your kingdom had come near. He turned the tables on injustice and corruption; he came to restore and renew the temple of your presence by offering us a place in the temple of his risen body.**

And so we remember that on the night that Jesus was betrayed, he gathered with his faltering friends for a meal that tasted of freedom. Calling them to his table, he took bread, gave thanks, broke it and said: "This is my body, which is given for you. Do this to remember me."

In the same way after supper he took the cup, saying: "This cup is the new covenant in my blood. Do this, whenever you drink it, to remember me."

Remembering now your gracious acts in Jesus Christ, we present to you O God, from your creation, this bread and this wine. With thanksgiving, we offer our very selves to you to be a living and holy sacrifice.

Great then is the mystery of our faith:

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

Gracious God, we pray that you pour out your Holy Spirit upon us and upon these gifts of bread and wine, that the bread we break and the cup we bless may be the communion of the body and blood of Christ. By your Spirit, unite us with Christ and all your people, and strengthen us to be a people of hope, justice, and love.

**Show us the way of life you have prepared for us in Christ, so that we might trust and live in him, sharing in the immeasurable riches of your grace.**

Through Christ, with Christ, in Christ, in the unity of the Holy Spirit, all glory and honor are yours, almighty God, now and forever. **Amen.**

## **The Lord's Prayer**

*Celebrant:* And now, as our Savior Christ has taught us, we pray:

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done  
on earth as it is 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.  
For the kingdom, the power,  
and the glory are yours,  
now and forever. Amen.**




## The Breaking of the Bread

*The bread is broken. After a time of silence, all sing together*

### Fraction Hymn: Hymnal 1982 S 170 *Whoever Eats This Bread*


Setting: Mode 1; adapted by Mason Martens (b. 1933)

*Antiphon*  
*Cantor, then All*




Who - ev - er eats this bread will live for ev - er.

*Cantor* *Repeat Antiphon*




1. This is the true bread which comes down from hea-ven and gives life to the world.

*Cantor*



2. Who - ev - er believes in me shall not hun - ger or thirst

*Repeat Antiphon*



for the bread which I give for the life of the world is my flesh.

*Celebrant:* Mindful that not all are present physically to receive the sacrament, we pray with those who receive spiritual Holy Communion this day:

**Lord Jesus, in union with your faithful people, we offer to you our praise and thanks. Since we cannot receive you today in the Sacrament of your Body and Blood, we pray that you come spiritually into our hearts. Strengthen us with your grace, O Lord, and let us never be separated from you. May we live in you, and you in us, in this life and in the life to come. Amen.**

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

## The Communion

*Wherever you are on your journey, whatever you believe or don't believe, know that you are welcome at this table. For this is Christ's table, and all are welcome.*



*If you would prefer not to receive the Eucharist, you are welcome to come up for a blessing; cross your hands to your shoulders to indicate this to the priest.*

## Communion Hymn 1: Hymnal 1982 #341 *For the bread which you have broken*

Words: Louis F. Benson (1855-1930), Music: *Omni dei* from *Gross Catolisch Gesangbuch*, 1631. Reprinted under OneLicense.net #A-701323



For the bread which you have bro - ken, for the wine which you have poured,  
By this pledge, Lord, that you love us, by your gifts of peace re - stored,  
As our bless - ed ones a - dore you, seat - ed at our Fa - ther's board,  
In your ser - vice, Lord, de - fend us; in our hearts keep watch and ward,



for the words which you have spo - ken, now we give you thanks, O Lord.  
by your call to heaven a - bove us, hal - low all our lives, O Lord.  
may the church still wait - ing for you keep love's tie un - bro - ken, Lord.  
in the world to which you send us let your king - dom come, O Lord.

## Communion Hymn 2: Hymnal 1982 #314 *Humbly I adore thee*

Words: attr. Thomas Aquinas (1225-1274) Music: *Adoro devote*, French church melody, Mode 5, *Processionale* 1697 Reprinted under OneLicense.net #A-701323



Hum - bly I a - dore thee, Ver - i - ty un - seen,  
Taste and touch and vi - sion to dis - cern thee fail;  
O me - mo - rial won - drous of the Lord's own death;  
Je - sus, who now hid - den I by faith be - hold,



who thy glo - ry hid - est 'neath these sha - dows mean;  
faith, that comes by hear - ing, pierc - es through the veil.  
liv - ing Bread that giv - est all thy crea - tures breath.  
what my soul doth long for that thy word fore - told;



lo, to thee sur - ren - dered, my whole heart is bowed,  
I be - lieve what e'er the Son of God hath told;  
grant my spi - rit ev - er by thy life may live,  
face - to face thy splen - dor, I at last shall see,



tranced as it be - holds thee, shrined with - in the cloud.  
what the Truth hath spo - ken, that for truth I hold.  
to my taste thy sweet - ness nev - er fail - ing give.  
in the glo - rious vi - sion, bless - ed Lord, of thee.

## Prayer of Thanksgiving

*Celebrant:* Let us pray: **Lord Jesus Christ, you taught that what we do for the least of the members of your family, we do for you. As we go forth from this table in thanksgiving, strengthened and renewed by your love and by this sacrament of bread and wine, may you give us the will to serve others as you were the servant of all, to your honor and glory, now and forever. Amen.**

## Announcements

### The Blessing

May the grace of God grant you peace,  
May the love of Jesus Christ bring you wholeness,  
May the breath of Holy Spirit inspire and challenge you,  
And may the blessing of the great I AM be with you this day and always. **Amen.**

### Dismissal Hymn: Hymnal 1982 #495 *Hail, thou once despised Jesus!*

Words: John Bakewell (1721-1819) and Martin Madan (1726-1790) Music *In Babilone* from *Oude en Nieuwe Hollanise Borrenlities en Contradanseu* 1710.  
Hymns reprinted under OneLicense.net #A-701323



Hail, thou once de - spis - ed Je - sus! Hail, thou Gal-i - le - an King!  
Pas - chal Lamb, by God ap - point-ed, all our sins on thee were laid:  
Je - sus, hail! en - throned in glo - ry, there for ev - er to a - bide:  
Wor - ship, hon - or, power, and bless-ing thou art wor - thy to re - ceive;



Thou didst suf - fer to re - lease us; thou didst free sal - va - tion bring.  
by al - might - y love a - noint - ed thou hast full a - tone - ment made.  
all the heav - en - ly hosts a - dore thee, seat - ed at thy Fa - ther's side.  
high - er prais - es, with - out ceas - ing, right it is for us to give.



Hail, Thou u - ni - ver - sal Sa - vior, bear - er of our sin and shame!  
All thy peo - ple are for - giv - en through the vir - tue of thy blood:  
There for sin - ners thou art plead - ing: there thou dost our place pre - pare;  
Help, ye bright an - gel - ic spi - rits, all your no - blest an - thems raise;



By thy mer - it we find fa - vor; life is giv - en through thy Name.  
o - pened is the gate of hea - ven, re - con - ciled are we with God.  
ev - er for us in - ter - ced - ing till in glo - ry we ap - pear.  
help to sing our Sa - vior's mer - its, help to chant Em - man - uel's praise!

## The Dismissal

**Celebrant:** Let us go forth in the name of Christ.

**People:** Thanks be to God!

## Postlude: *Allegro from Sonata in A* by Maria Anna Martinez



### Lift Off

by Nicolette Peñaranda

Inspired by Matthew 14:22-23

Acrylic, ink, paper collage, and mixed media on canvas

There are no street lights in the ocean. I think about that often. Rarely do we think about how dark and mysterious the night is, even for a veteran fisherman. Nor do we take into consideration the movement of the wind and its roar rumbling off of the waves.

Inside the wind tunnel in this piece, we see the West African symbol, *Adinkrahene*,<sup>1</sup> symbolizing leadership and charisma. Peter embodies all of that when he follows Jesus onto the

water. But the bottom of his foot holds the *Mako*.<sup>2</sup> *Mako* reminds us that not all peppers grow the same. As charismatic and eager to impress Jesus as Peter is, he does not necessarily embody the same level of development as Jesus. The hand of Jesus reaches through the image of *Asase Ye Duru*,<sup>3</sup> reminding us that the earth has weight. Jesus, the divine, is greater than the limitations of the flesh, the fears we carry like the uncertainty of the water. What we also see around the hand of Christ is *Nyame Dua*,<sup>4</sup> the sacred stump symbolizing God's presence and protection. The ever-present God protected Peter from drowning. All of this storytelling is set inside the symbol of *Mmusuyidee*,<sup>5</sup> signifying prosperity and sanctity. We are invited to maintain a hopeful outlook and persevere.

I titled this piece *Lift Off* as a nod to the 2011 Jay Z and Kanye West (ft. Beyonce) song by the same title. There is something about the opening lines, "*We gon' take it to the moon, take it to the stars, how many people you know can take it this far?*" that lingers in my head. The emphasis on the night sky and the deep wonder of the stars definitely influences the correlation. However, I think it also pertains to how Peter must have felt walking on water toward Jesus. No one had ever done that before. Not only was he the first, but he must have felt like he was having a deeper experience with Jesus. Who else was flying this high right then? Who else had dropped everything to live vagrantly with Christ? Before stumbling in his ways, there was something otherworldly happening, which brings me back to the stars.

Living in a metropolitan area, I don't get the luxury of stars but I like to imagine a world where the skies told their own stories. In *Lift Off*, the elements are like main characters, inspiring whimsical fantasy. Cut-out layered clouds build into the horizon of the sea. The forceful wind tunnel blows over the sinking foot of a probably panicking Peter. This is a moving piece that is meant to tell a story in any direction it is turned. Like the theme of this series, the viewer should feel like they are on a journey with Peter. *Lift Off* is intentionally dark with beautiful highlights of color and sparkle. It is because of the darkness that the colors shine bright. These two things are complimentary, not contrasting. The fear that entered Peter with the wind was most likely heightened because it was dark out. Without knowing exactly what was around him, Peter became vulnerable, thus causing him to reach out. The wonder of darkness exposes us and invites us to seek connection. We see that in the reaching hand gently entering the dark sky. —Rev. Nicolette Peñaranda

1 Adinkra symbols originated from the Gyaman people of Ghana and Côte d'Ivoire. Learn more about their meanings and significance here: [adinkrasymbols.org](http://adinkrasymbols.org) View the *Adinkrahene* symbol here: [adinkrasymbols.org/symbols/adinkrahene/](http://adinkrasymbols.org/symbols/adinkrahene/)

2 This proverb warns the greater ones (the peppers that ripen quickly) to help the less fortunate. Learn more here: [adinkrasymbols.org/symbols/mako/](http://adinkrasymbols.org/symbols/mako/)

3 *Asase Ye Duru* is a reminder of the earth's significance; humans should respect the earth and not harm it. [adinkrasymbols.org/symbols/asase-ye-duru/](http://adinkrasymbols.org/symbols/asase-ye-duru/)

4 *Nyame Dua* means "tree or altar of God." [adinkrasymbols.org/symbols/nyame-dua/](http://adinkrasymbols.org/symbols/nyame-dua/)

5 *Mmusuyidee* means "that which removes bad luck or evil." [adinkrasymbols.org/symbols/krapa-mmusuyidee/](http://adinkrasymbols.org/symbols/krapa-mmusuyidee/)

**Reflection:** Our *Wandering Heart* image for this week evokes the feelings that Peter may have experienced when Jesus invited him to step out and walk on water as described in the scripture passage from Matthew 14:22-23. With a nod to the popular song, *Lift Off*, consider your experiences of vulnerability, which like Peter's when walking on water, cause you to reach out for help in your moments of panic?