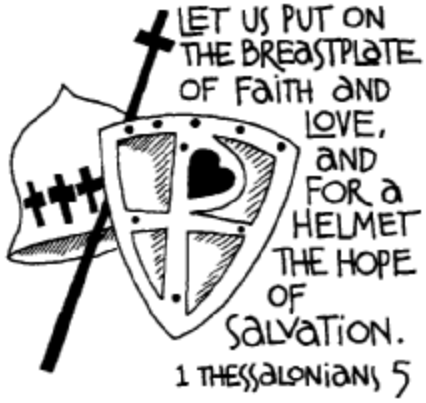
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Sermon

November 15, 2026

The Twenty-fifth Sunday after Pentecost:

Proper 28



The Holy Eucharist:

The Liturgy for the Proclamation of the Word of God and Celebration of the Holy Communion

Gloria Dei Episcopal Church

3393 Route 23A PO Box 298
Palenville, New York 12463
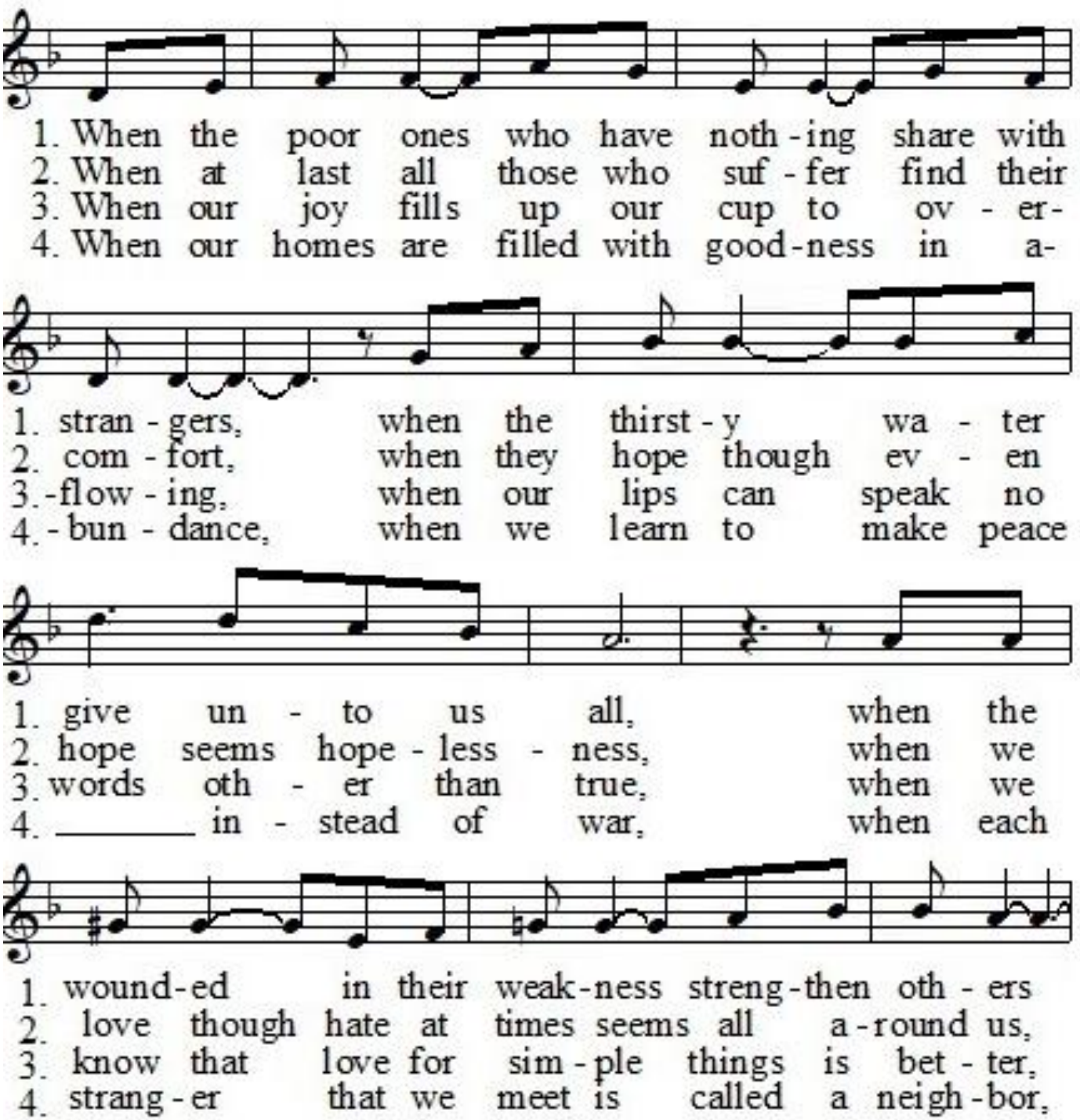
The Rev. John E. Miller. Priest
Kathie F. Miller, Organist
Phone (518) 329-4562
E-mail: johnplus74@outlook.com

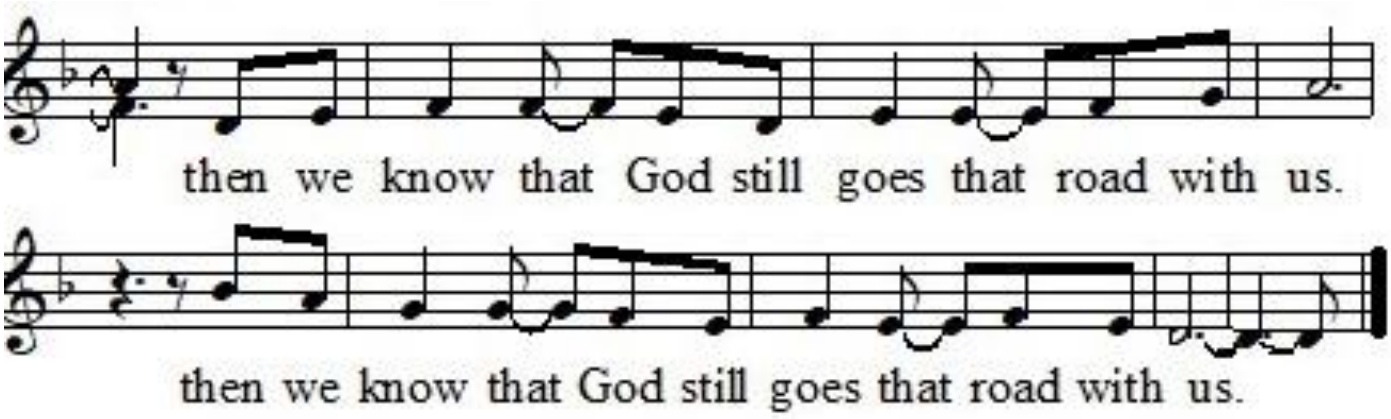
The Liturgy of the Word

Blessed be the one, holy, and living God.
Glory to God for ever and ever.

Collect for Purity

Hymn of Praise:





Collect of the Day

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen*.

A Reading from the Book of the Prophet Zephaniah:

Be silent before the Lord God!
  For the day of the LORD is at hand;
the LORD has prepared a sacrifice,
  he has consecrated his guests.
At that time I will search Jerusalem with lamps,
  and I will punish the people
who rest complacently on their dregs,
  those who say in their hearts,
"The LORD will not do good,
  nor will he do harm."

>>>>>>>>>>

Their wealth shall be plundered,
and their houses laid waste.
Though they build houses,
they shall not inhabit them;
though they plant vineyards,
they shall not drink wine from them.

The great day of the LORD is near,
near and hastening fast;
the sound of the day of the LORD is bitter,
the warrior cries aloud there. *(Over)*

That day will be a day of wrath,
a day of distress and anguish,
a day of ruin and devastation,
a day of darkness and gloom,
a day of clouds and thick darkness,
a day of trumpet blast and battle cry
against the fortified cities
and against the lofty battlements.

I will bring such distress upon people
that they shall walk like the blind;
because they have sinned against the LORD,
their blood shall be poured out like dust,
and their flesh like dung.
Neither their silver nor their gold
will be able to save them
on the day of the LORD's wrath;
in the fire of his passion
the whole earth shall be consumed;
for a full, a terrible end
he will make of all the inhabitants of the earth.

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

Gradual Psalm 90 ***The Hymnal, 1982, # 680***

1 O God, our help in ages past, our hope for years to come,
our shelter from the stormy blast, and our eternal home:

2 under the shadow of thy throne
thy saints have dwelt secure;
sufficient is thine arm alone, and our defense is sure.

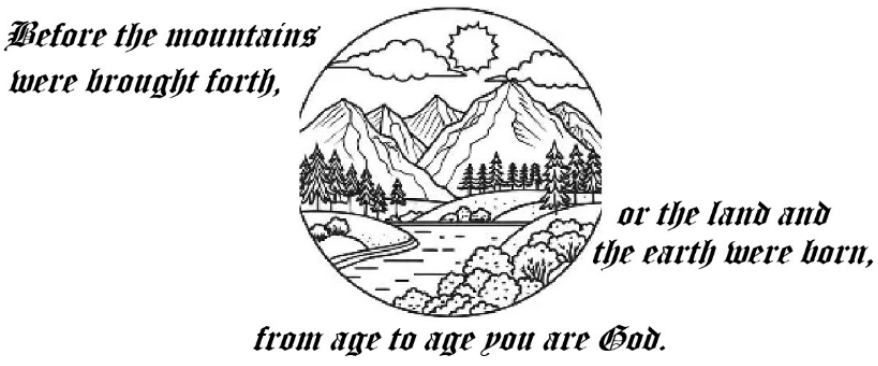
3 Before the hills in order stood,
or earth received her frame,
from everlasting thou art God, to endless years the same.

4 A thousand ages in thy sight are like an evening gone;
short as the watch that ends the night
before the rising sun.

5 Time, like an ever-rolling stream,
bears all our years away;
they fly, forgotten, as a dream dies at the opening day.

6 O God, our help in ages past, our hope for years to come,
be thou our guide while life shall last,
and our eternal home.

This is the song of the people of God.
Thanks be to God.

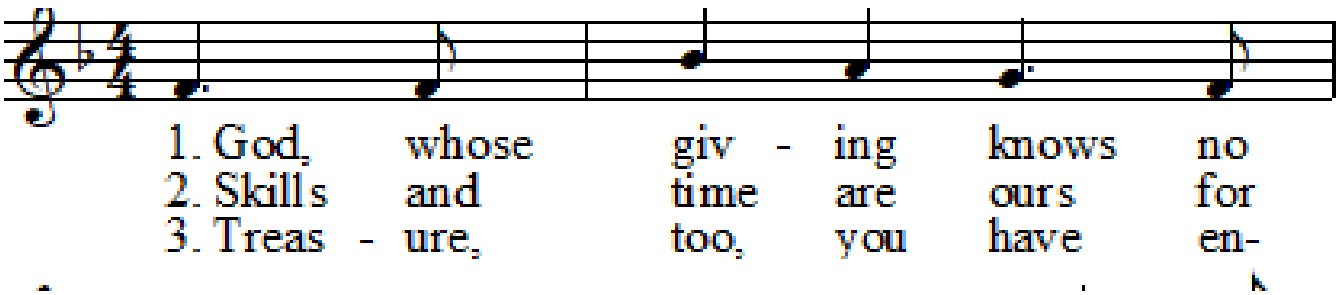


A reading from St. Paul's First Epistle
to the Thessalonians:

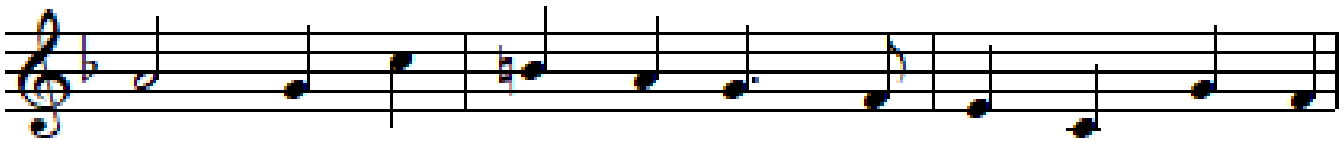
Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. For you yourselves know very well that the day of the Lord will come like a thief in the night. When they say, "There is peace and security," then sudden destruction will come upon them, as labor pains come upon a pregnant woman, and there will be no escape! But you, beloved, are not in darkness, for that day to surprise you like a thief; for you are all children of light and children of the day; we are not of the night or of darkness. So then let us not fall asleep as others do, but let us keep awake and be sober; for those who sleep sleep at night, and those who are drunk get drunk at night. But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep we may live with him. Therefore encourage one another and build up each other, as indeed you are doing.

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

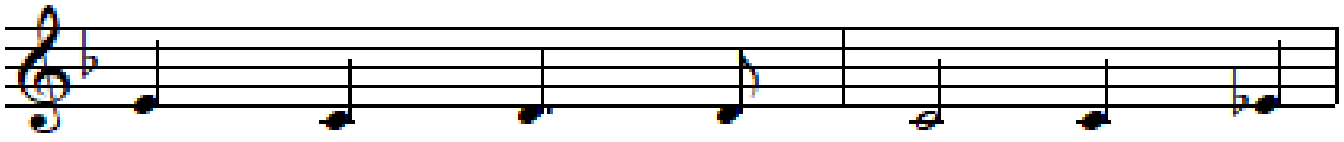
Sequence Hymn



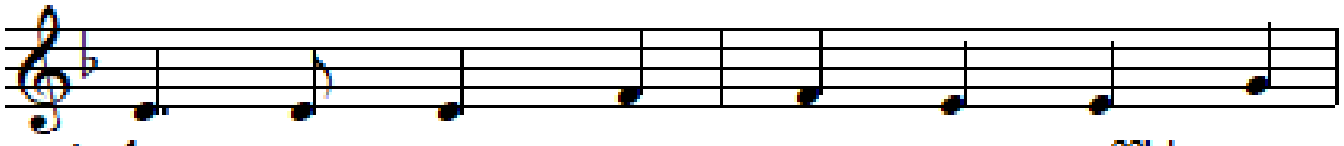
1. end - ing, from Your rich and end - less
2. pres - sing toward the goals of Christ, Your
3. -trust - ed, gain through pow'rs your grace con-



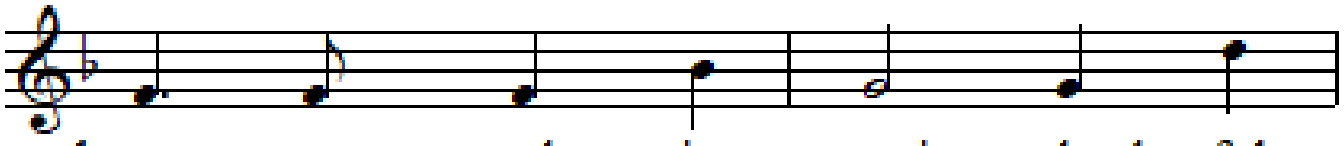
1. store: nat - ure's won - der, Je - sus' wis - dom, cost-ly
2. Son: all at peace in health and free - dom, rac - es
3. - ferred; ours to use for home and kind-red, and to



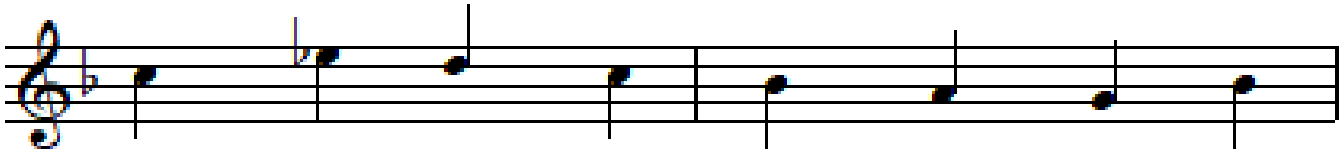
1. cross, grave's shat - tered door, gift - ed
2. joined, the Church made one. Now dir -
3. spread the gos - pel word. O - pen



1. by you, we turn to you, off'ri - ng
2. - ect our dail - y la - bor, lest we
3. wide our hands in shar - ing, as we



1. up our - selves in praise; thank - ful
2. strive for self a - lone; born with
3. heed Christ's age - less call, heal - ing,



1. song shall rise for - ev - er, grac - ious
2. tal - ents, make us ser - vants fit to
3. teach - ing, and re - claim - ing, serv - ing



1. don - or of our days.
2. ans - wer at your throne.
3. you by lov - ing all.

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

"For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away.

After a long time the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five

talents; see, I have made five more talents.' His master said to him, 'Well done, good and trustworthy slave; you

have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.'

(Over)

But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away.

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

The Sermon

Come, Holy Spirit, open our hearts and our minds this day, and illumine us by your living Word, that we may walk together as children of the light, +

The section of Matthew's Gospel that we are considering in these last weeks after Pentecost—Chapters 24 and 25—have been called a Second Sermon on the Mount—the Sermon on the ***Temple*** Mount, which is where Jesus pronounced all his dire predictions, warnings, and parables of judgement. It begins with Jesus' prediction of the destruction of the magnificent Jerusalem Temple (remembered ***and*** recorded by Matthew at least a decade after the fact) and continues with urgent discourses about the End Times, promising trials and exhorting readiness

It concludes with four parables of judgement: the slave left in charge, the ten bridesmaids, the Talents, and the final judgement. Jesus said all these things as he stood on the hill where Herod had built the Jerusalem temple and Caesar had obliterated it.

It is important to understand the continuous nature of the Sermon on the Temple Mount, for each element flows thematically into the next, each pronouncement assuming the teaching of the last. Some translations add a reference to the kingdom of heaven to the introduction of the Parable of the Talents, but it's not there in the original and it can obscure the continuity of the narrative. Jesus is continuing his train of thought about the reign of God with a further elaboration on the point made in the Parable of the Bridesmaids which, on close examination, is as much about generosity and trust as it is about preparedness.

Many modern translations avoid the use of the word "talents" in today's parable, because of the contemporary understanding of "talent" in terms of ability or skill. They use terms like "valuable coins" (CEB) or "bags of gold" (REB). I'm not sure the English language really provides a satisfactory word for translation here.

A talent is actually a measure of weight, and as used here, the weight of approximately six thousand denarii, a denarius representing a day's wages. We're talking about a phenomenal amount of money here, the equivalent of something like twenty years' earnings, which for many in the first century, would constitute more than a lifetime.

At today's Federal minimum wage the master gives the first servant $1,740,000; to the second $696,000; while the third guy gets a measly $348,000. From the outset, we know that we're not talking about chump change, or about native abilities and skills, for that matter, but about the outrageously lavish gifts poured out upon us from the infinite love of God. The parable is about how we respond to that love and the gifts that

flow from it.
It is about how we respond to the Gospel of Jesus Christ and the guidance and empowerment of the Holy Spirit.
It is about how we relate to God, the giver of all good gifts.

The first two servants respond with stewardship based in love and trust; the third responds with fear. Like the five foolish maidens who run off in panic to try to find oil in the middle of the night, instead of trusting the bridegroom to let them work around the shortage;
like the five other bridesmaids who, full of the world's wisdom, refuse to exercise that same trust and share the oil they had, or maybe the lamps,
the third servant in today's parable, in utter distrust, has allowed himself to be paralyzed by fear of the master.

The Psalmist (111:10) declares, "The fear of the Lord is the beginning of wisdom; and they who live by it grow in understanding." The fear of God is at the heart of discipleship in both the Old and New Testaments. The medieval Jewish teacher Maimonides categorized the fear of God as a positive commandment, as the sense of human insignificance that comes from contemplation of God's "great and wonderful actions and creations." It is a posture of reverence and awe, coupled with love and trust and rooted in the confidence of a mutually devoted relationship.

"The One who has looked with favor on his lowly servant" Mary sings, "who has scattered the proud in their conceit, casting down the mighty from their thrones and lifting up the lowly; has filled the hungry with good things and sending the rich away empty; that One has mercy on those who fear him, in every generation."

Without love and trust, without confidence rooted in relationship, fear does indeed, lead to panic and despair, even terror. And that is precisely the third servant's problem.

The master has taken into account the abilities of his three servants as he evaluated each of them; he did not give any of them more than he thought they could handle. When the first two servants return a 100% profit, he not only allows them to continue the management of those vast resources; he basically admits them into his personal space, moving from servanthood to friendship or even family—inviting them to "enter into the joy of your Lord."

As with the bridegroom and what he might have done if he had arrived to find five, or even ten bridesmaids with empty lamps and no light, we can only speculate about how the master might have reacted had any or all of the three just broken even in their management of his wealth, or even lost some or all of it. Making money grow is a risky business; the first two servants embraced that risk while the third, paralyzed by his own perception of the master's reputation, did not. He didn't even have sufficient presence of mind to put it in the bank where it would earn interest; he followed the common practice of burying it in the ground.

Jesus is not talking here about stewardship, though in a world characterized by free-market capitalism, retributive, get-what-I-think-you deserve justice, and disciplined self-improvement, it's all to easy to think that he is. But Jesus is not urging us to prudent use of resources; he is inviting us into the Kingdom of God. He is exhorting us to readiness and to risk as we look toward the breaking of the kingdom of heaven into our world

and anticipate its ultimate triumph. He is calling us to behavior appropriate for times of crisis.

Dietrich Bonhoeffer wrote that "the sin of respectable people is running from responsibility." Bonhoeffer was a German Lutheran pastor and martyr who lived at the time of the Second World War. In 1939 he made a deliberate decision to leave the relative safety of the United States and return to Germany, writing to a friend,

> "Christians in Germany will have to face the terrible alternative of either willing the defeat of their nation in order that Christian civilization may survive or willing the victory of their nation and thereby destroying civilization. I know which of these alternatives I must choose but I cannot make that choice from security."

Then, compromising his commitment to pacifism for the common good, he became involved in a plot to assassinate Hitler, and he was hanged shortly before the war ended.

St. Paul's First Epistle to the Thessalonians, we think, is the first epistle Paul wrote, and the earliest of the New Testament writings. The founding of the Church at Thessalonica and the beginnings of the troubles faced by the disciples there is recorded in Chapter 17 of the Book of the Acts of the Apostles. It was a tale of successful evangelism generating jealous hostility among the local synagogue authorities; of opposition, pursuit, and resort to secular authority; of flight and pursuit, then starting all over again in the next town.

Like Matthew's community, the believers at Thessalonica were anxious for their ultimate vindication in the promised return of Christ. There were the lingering effects of the troubles described in Acts, from which they longed for deliverance. Then believers began to die, raising questions about that promised return, which was commonly believed would happen during the lifetime of the current generation. Would the departed brothers and sisters be left out when the Day of the Lord came?

Paul writes to the Thessalonians to sustain the community there, to strengthen his relationship with them, to reassure them of the inclusion of those who had died, and to exhort them to patience and faithful readiness for the breaking in of God's reign.

We still await the breaking in of the kingdom of God, applying kingdom values in our response to the ageless crises that confront us:

dangerous posturing that involves weapons of mass destruction;

violent Russian aggression in Ukraine;

conflict in the Holy Land that is as challenging morally as it is strategically, where conflicting loyalties across the world and across this nation overshadow moral judgment;

differing visions of "the greatness of America," fervently held but too rarely articulated;

new stories of assault and harassment affecting women and children;

climate change, and its growing effect on weather patterns;

continuing, unresolved racial issues;

anxiety over economic fears as the gap between rich and poor continues to spread, and we can't quite decide who's to blame for the high cost of living.

Looking for signs of God's activity within and among us, let us fulfill our personal, family and civic duties as disciples of our Lord Jesus Christ, working and praying and giving for the spread of God's kingdom

The Nicene Creed

We believe in one God, the Father, the Almighty,
maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made, of one Being with the Father.
Through him all things were made.
For us and for our salvation he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen

Prayers of the People

In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.

I ask your prayers for God's people throughout the world; for our Sarah of Canterbury, for Sean, our Presiding Bishop, for Jeremiah, our Bishop; for myself as your Priest; for this gathering; and for all ministers and people.
Pray for the Church.

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison.
Pray for those in any need or trouble.

I ask your prayers for all who seek God, or a deeper knowledge of him.
Pray that they may find and be found by him.

I ask your prayers for the departed.
Pray for those who have died.

I invite such other prayers and thanksgivings
as may be on your hearts and minds.

Praise God for those in every generation
in whom Christ has been honored
Pray that we may have grace
to glorify Christ in our own day.

Silence

Almighty God,
you sent your Son Jesus Christ
to be the light of the world.
Free us from all that darkens and ensnares us,
and bring us to eternal light and joy;
through the power of him
who is alive and reigns with you and the Holy Spirit,
one God, now and for ever.



Confession of Sin

Let us confess our sins against God and our neighbor.

Silence may be kept.

Officiant and People together

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

The Absolution

The Peace
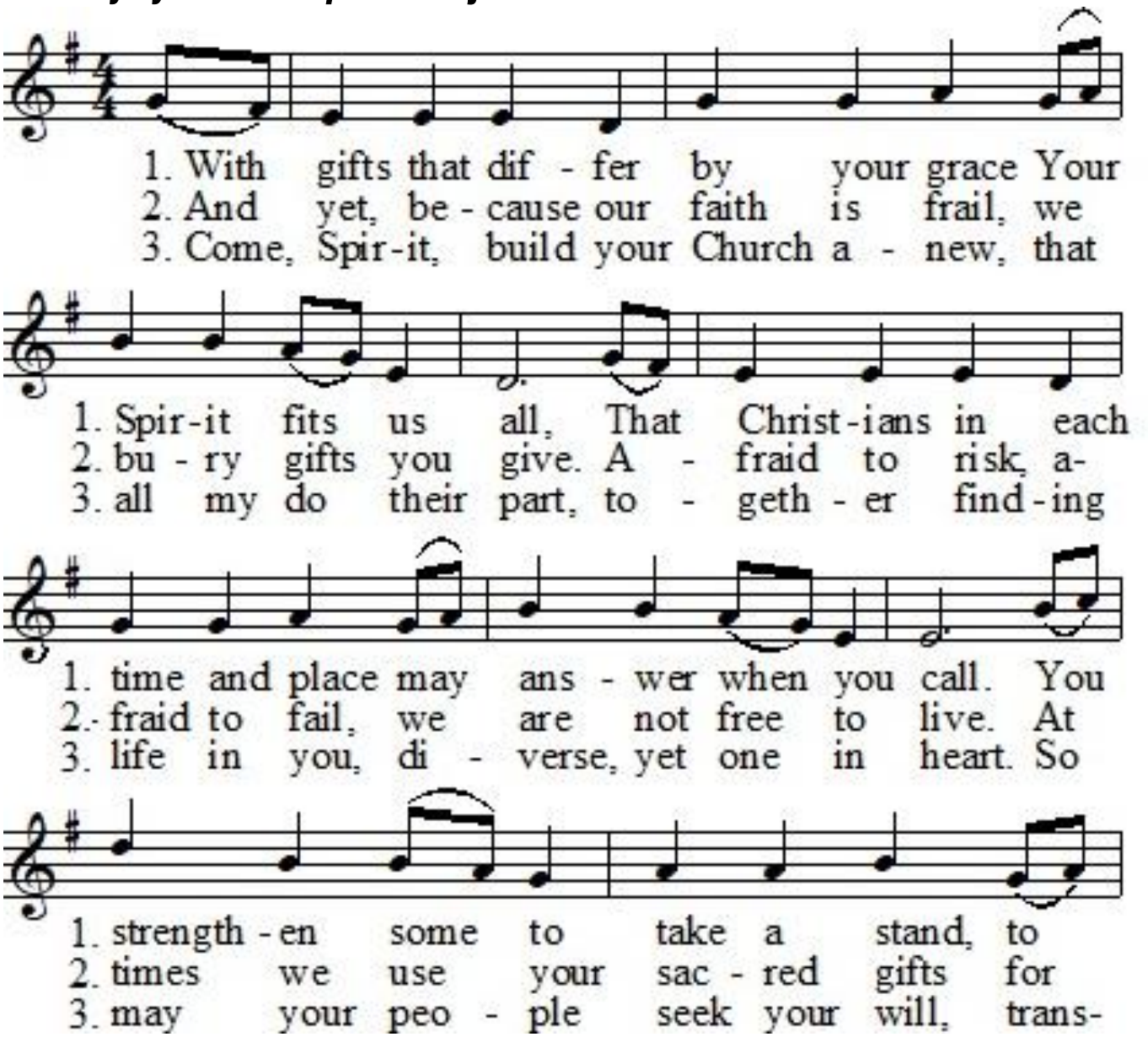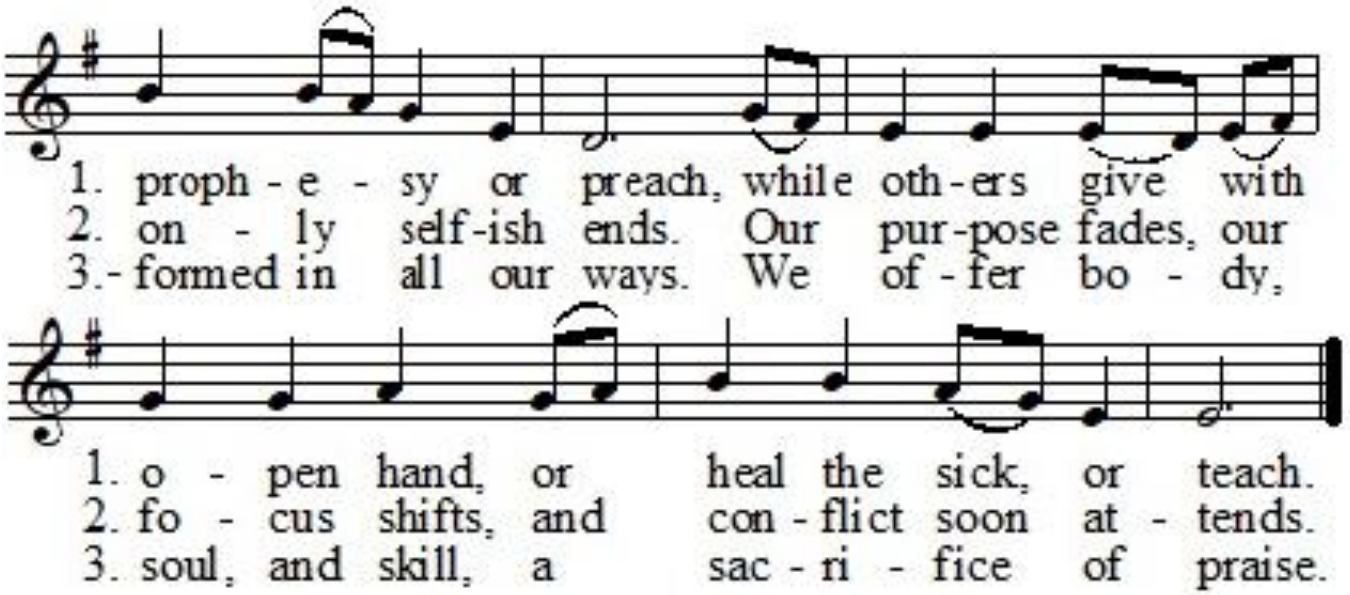


The Liturgy for the
Celebration of Holy Communion

The Offertory

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

Offertory Hymn: See mp 4 link adjacent to this link





The Great Thanksgiving: Eucharistic Prayer C

In this prayer, the lines in italics are spoken by the People. The Celebrant, whether bishop or priest, faces them and sings or says

May God be with you.
And also with you.
Lift up your hearts.
We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

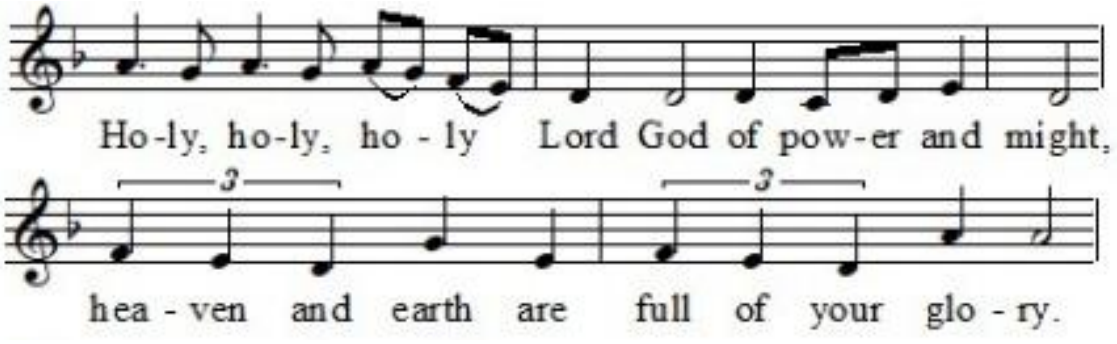
Then, facing the Holy Table, the Celebrant proceeds
God of all power, Source and Sustainer of the Universe,
you are worthy of glory and praise.
Glory to you for ever and ever.

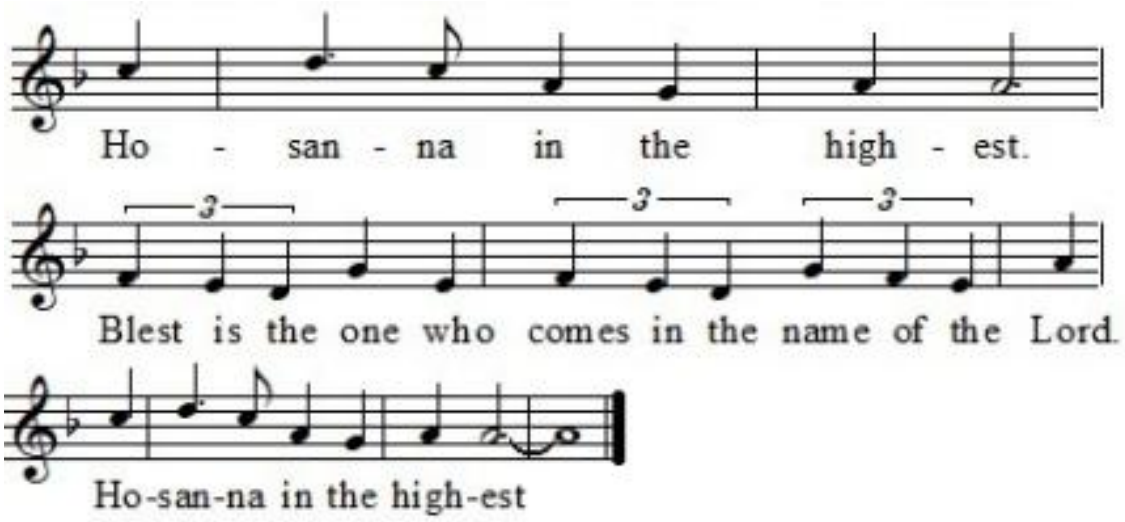
At your command all things came to be:
shining light and enfolding dark;
the vast expanse of interstellar space,
galaxies, suns, and this fragile earth, our island home.
By your will they were created and have their being.

From the primal elements
you brought forth the human race,
and blessed us with the capacity
for memory, reason, and skill.
You made us the stewards of your creation.
But we turned against you, and betrayed your trust;
and we turned against one another.
Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return.
Through prophets and sages
you revealed your righteous Law.
And in the fullness of time you sent your eternal Word,
born of your servant Mary, to fulfill your Law,
opening for us the way of freedom and peace.
By his blood, he reconciled us.
By his wounds, we are healed.

And therefore we praise you,
joining with the heavenly chorus,
with prophets, apostles, and martyrs,
and with all those in every generation
who have looked to you in hope,
to proclaim with them your glory,
in their unending hymn:





At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night he was betrayed Jesus took bread,
said the blessing, broke the bread,
and gave it to his friends, and said,
"Take, eat: This is my Body, which is given for you.
Do this for the remembrance of me."

After supper, Jesus took the cup of wine,
gave thanks, and said,
"Drink this, all of you:
This is my Blood of the new Covenant,
which is shed for you and for all
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me."

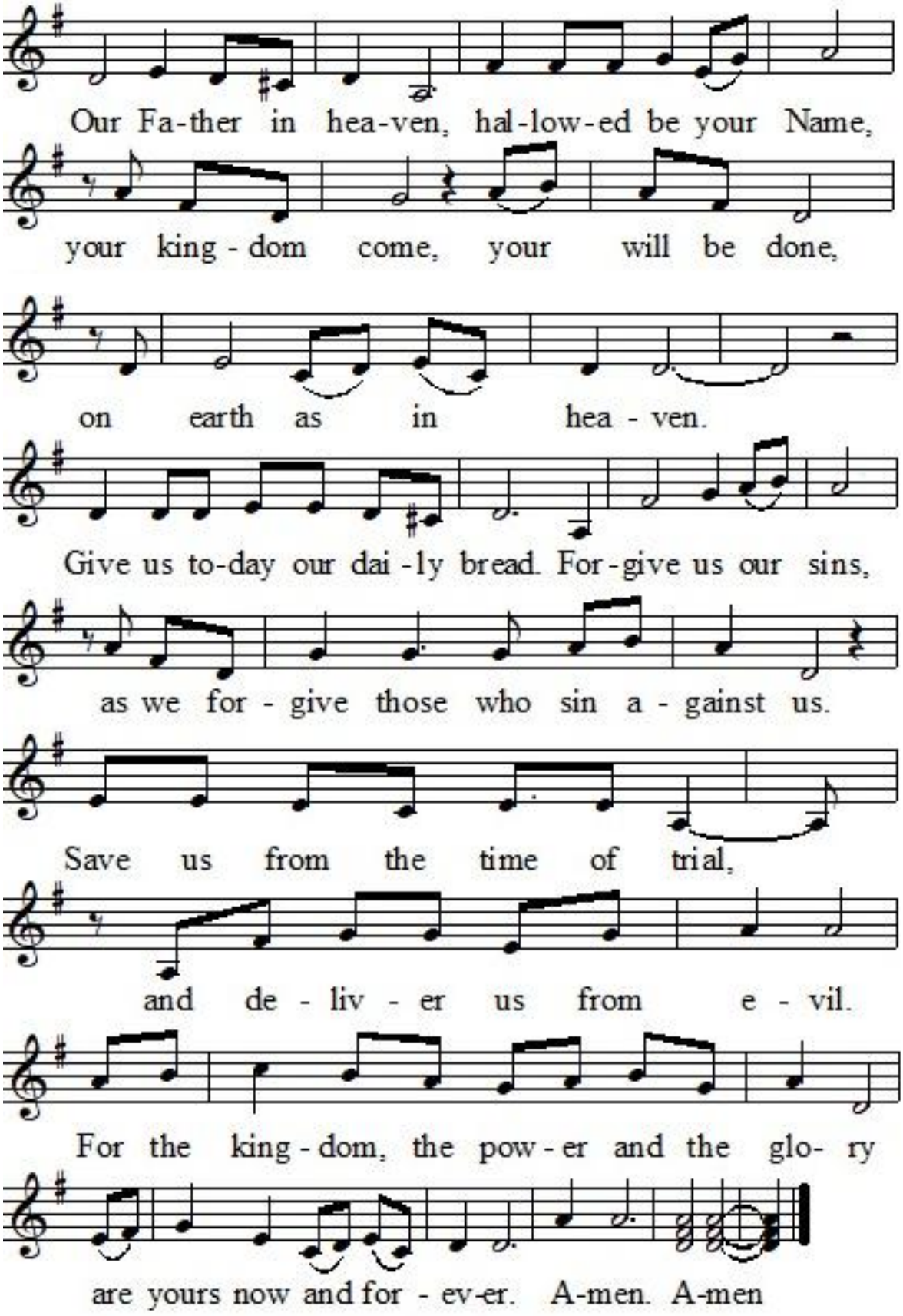
Remembering now his work of redemption
and offering to you this sacrifice of thanksgiving,
We celebrate Christ's death and resurrection
as we await the day of his coming.

Therefore, O God,
we who have been redeemed by Jesus Christ,
and made a new people by water and the Spirit,
now bring before you these gifts.
Sanctify them by your Holy Spirit
to be the Body and Blood of Jesus Christ our Savior.
Sanctify us also,
and let the grace of this Holy Communion
make us one body, one spirit in Christ,
that we may worthily serve the world in his name.
Risen Lord,
be known to us in the breaking of the Bread.

God of our ancestors; Redeemer and Mother of Israel;
God and Father of our Lord Jesus Christ:
Open our eyes to see your hand at work
in the world about us.
Deliver us from the presumption of coming to this Table
for solace only and not for strength;
for pardon only and not for renewal.

Accept these prayers and praises, Almighty God,
through Jesus Christ our great High Priest, to whom,
with you and the Holy Spirit,
your Church gives honor, glory, and worship,
from generation to generation. AMEN.

As our Savior Christ has taught us, we now pray,


Our Fa-ther in hea-ven, hal-low-ed be your Name,
your king - dom come, your will be done,
on earth as in hea - ven.
Give us to-day our dai - ly bread. For - give us our sins,
as we for - give those who sin a - gainst us.
Save us from the time of trial,
and de - liv - er us from e - vil.
For the king - dom, the pow - er and the glo- ry
are yours now and for - ev-er. A-men. A-men

The Breaking of the Bread

The Celebrant breaks the consecrated Bread

A period of silence is kept.

Alleluia! ***Alleluia***!

I am the vine, you are the branches, says the Lord.
Those who abide in me, and I in them, bear much fruit.

Alleluia! ***Alleluia***!

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

Communion Hymn: ***The Hymnal, 1982, # 312***

Strengthen for service, Lord, the hands
that holy things have taken;
let ears that now have heard thy songs
to clamour never waken.

Lord, may the tongues which holy sang
keep free from all deceiving;
the eyes which saw thy love be bright
thy blessed hope perceiving.

The feet that tread thy holy courts
from light do thou not banish;
the bodies by thy body fed
with thy new life replenish.

Post-communion Prayer

God of abundance,
you have fed us
with the bread of life and cup of salvation;
you have united us
with Christ and one another;
and with all your people in heaven and on earth.
Now send us forth in the power of your Spirit,
that we may proclaim your redeeming love to the world
and continue for ever
in the risen life of Christ our Savior. Amen.

Blessing & Dismissal

May the God of peace sanctify you entirely;
may your spirit and soul and body be kept sound and blameless
at the coming of our Lord Jesus Christ;
and the blessing...



Parting Hymn: ***The Hymnal, 1982, # 598***

1. Lord Christ, when first thou cam'st to earth,
   upon a cross they bound thee,
   and mocked thy saving kingship then
   by thorns with which they crowned thee;
   and still our wrongs may weave thee now
   new thorns to pierce that steady brow,
   and robe of sorrow round thee.

2. O aweful Love, which found no room
   in life where sin denied thee,
   and, doomed to death, must bring to doom
   the powers which crucified thee,
   till not a stone was left on stone,
   and all those nations' pride, o'er thrown,
   went down to dust beside thee!

3. New advent of the love of Christ,
   shall we again refuse thee,
   till in the night of hate and war
   we perish as we lose thee?
   From old unfaith our souls release
   to seek the kingdom of they peace,
   by which alone we choose thee.

4. O wounded hands of Jesus, build
   in us thy new creation;
   our pride is dust, our vaunt is stilled,
   we wait thy revelation:
   O love that triumphs over loss,
   we bring our hearts before thy cross,
   to finish thy salvation.

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