

Sermon

**August 16, 2026
The Twelfth Sunday after Pentecost:
Proper 15**



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

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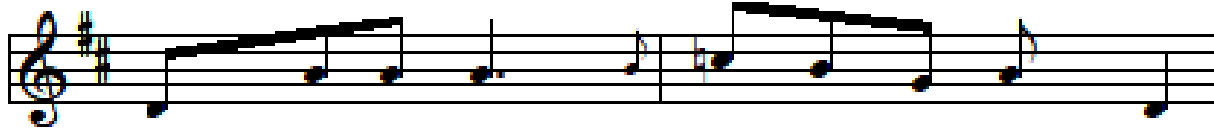
The Liturgy of the Word

Blessed are you, holy and living One.

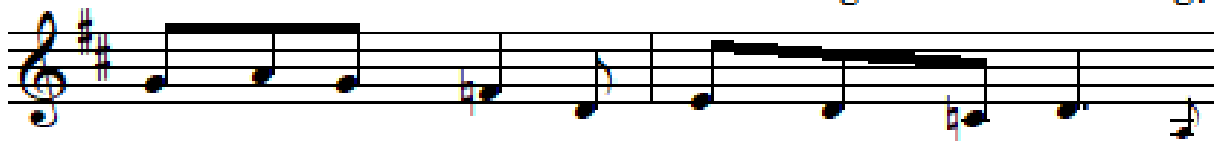
You come to your people and set them free.

Collect for Purity

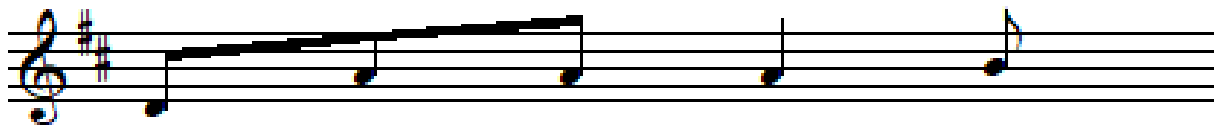
Gathering Hymn:



1. Here in this place new light is stream-ing;
2. We are the young, our lives are a mys - tery;
3. Here we will take the wine and the wa - ter;
4. Not in the dark of build-ings con-fin - ing,



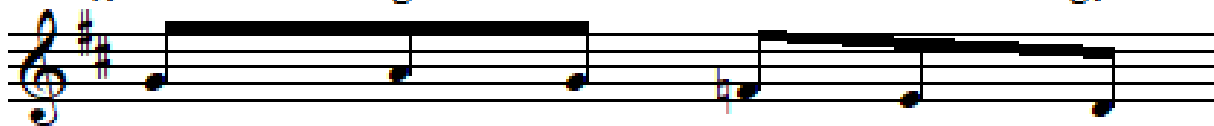
1. now is the dark-ness van - ished a - way.
2. we are the old who yearn for your face.
3. here we will take the bread of new birth.
4. not in some heav-en, light years a - way, but



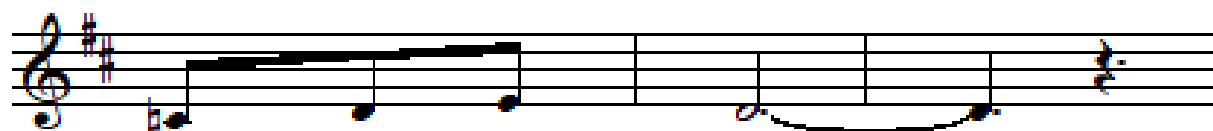
1. See in this space our
2. We have been sung through-
3. Here you shall call your
4. here in this place the



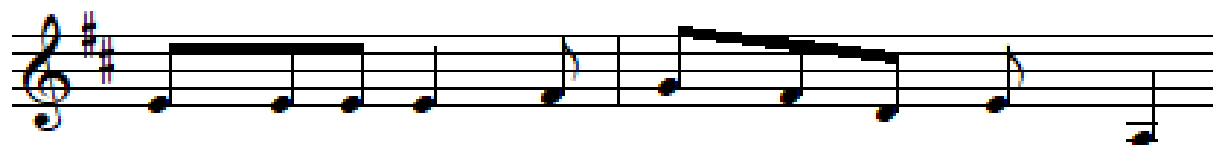
1. fears and our dream - ings,
2. - out all of his - tory,
3. sons and your daugh - ters,
4. new light is shin - ing;



1. brought here to you in the
2. called to be light to the
3. call us a - new to be
4. now is the king - dom,



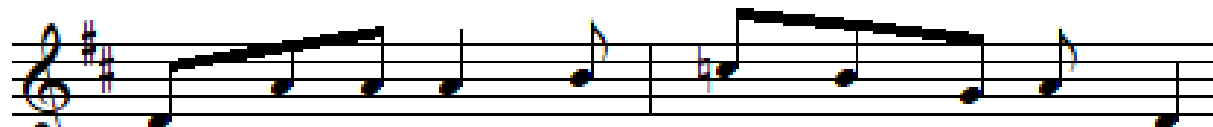
1. light of this day.
2. whole hu - man race.
3. salt for the earth.
4. now is the day.



1. Gath - er us in, the lost and for - sak - en;
2. Gath - er us in, the rich and the haugh - ty;
3. Give us to drink the wine of com - pas - sion;
4. Gath - er us in and hold us for - ev - er;



1. gath - er us in, the blind and the lame;
2. gath - er us in, the proud and the strong;
3. give us to eat the bread that is you;
4. gath - er us in and make us your own;



1. call to us now, and we shall a - wak - en;
2. give us a heart so meek and so low - ly;
3. nour - ish us well and teach us to fash - ion
4. gath - er us in, all peo - ples to - geth - er,



1. we shall a - rise at the
2. give us the cour - age to
3. lives that are ho - ly and
4. fire of love in our



1. sound of your name.
2. ent - er the song.
3. hearts that are true
4. flesh and our bones.

Collect of the Day

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

Amen.

A Reading from the Book of the Prophet Isaiah

Thus says the LORD: Maintain justice, and do what is right, for soon my salvation will come, and my deliverance be revealed. And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, all who keep the sabbath, and do not profane it, and hold fast my covenant— these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples. Thus says the Lord GOD, who gathers the outcasts of Israel, I will gather others to them besides those already gathered.

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



1. God of mer - cy, God of grace, show the
2. Let the peo - ple praise you, LORD; by all
3. Let the peo - ple praise you, LORD: earth shall



1. bright - ness of your face. Shine up -
2. liv - ing things a - dored. Let the
3. then its fruits af - ford. To your



1. - on us, Sav - ior, shine; fill your
2. na - tions shout and sing glo - ry
3. child - ren bles - sings give; we to



1. world with light di - vine; all Your sav - ing
2. to their gra - cious King; at your feet their
3. you de - vot - ed live, all be - low and



1. health ex - tend to the earth's re - mot - est end.
2. tri - bute pay, and your ho - ly will o - bey.
3. all a - bove, one in joy and light and love.

This is the song of the people of God.

Thanks be to God.

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

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

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

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

Thanks be to God.

Sequence Hymn *The Hymnal, 1982, # 532*

1 How wondrous and great thy works, God of praise!
How just, King of saints, and true are thy ways!
O who shall not fear thee, and honor thy Name?
Thou only art holy, thou only supreme.

2 To nations of earth thy light shall be shown;
their worship and vows shall come to thy throne:
thy truth and thy judgments shall spread all abroad,
till earth's every people confess thee their God.

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

Jesus called the crowd to him and said to them, “Listen and understand: it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles.”

Then the disciples approached and said to him, “Do you know that the Pharisees took offense when they heard what you said?” He answered, “Every plant that my heavenly Father has not planted will be uprooted. Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit.” But Peter said to him, “Explain this parable to us.”

Then he said, “Are you also still without understanding? Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? But what comes out of the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. These are what defile a person, but to eat with unwashed hands does not defile.”

Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, “Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.” But he did not answer her at all. And his disciples came and urged him, saying, “Send her away, for she keeps shouting after us.” He answered, “I was sent only to the lost sheep of the house of Israel.”

But she came and knelt before him, saying, “Lord, help me.” He answered, “It is not fair to take the children’s food and throw it to the dogs.” She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.”

Then Jesus answered her, “Woman, great is your faith! Let it be done for you as you wish.” And her daughter was healed instantly.

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

The Sermon

God of justice, truth and love, we come to your word today seeking comfort, clarity and courage to confront, in your Name, the evils of bigotry and racism. Let that word recall us to the ministry of reconciliation to which you have called us; make us bold to name the evils as we encounter them; and keep us from mirroring the hatred and intolerance against which we strive, that we may reflect the image of our Lord, Jesus Christ to the world.+

Today’s Gospel story is one of the most disturbing stories in the Bible, and interpreters are all over the place in their efforts to make sense of Jesus referring to the Canaanite woman and her child as dogs. Especially after he’s called the Pharisees blind guides and declared that, while what you put *into* your mouth will go through your digestive system and come out the other end, what comes *out of* your mouth originates in your heart and can defile everybody and everything in its path.

Some commentators tell us that Jesus was testing the woman to see if she really believed he could help her, to make sure she was sincere. Now I can picture Jesus challenging the sincerity of the smug and privileged, but *come on!* We're talking about a mother seeking help for her child who is suffering from demon possession! The version from which I read tells us that this woman approached Jesus "shouting" but the original word is the word for the cry of a raven, a shriek which would express overwhelming distress. That doesn't sound like a lack of sincerity.

Others will tell you that Jesus was teasing her. But how could anybody find that the least bit appropriate in the midst of her extreme desperation. This is *not* how Jesus would approach a person in need.

More recently we're being told to get over our need for Jesus to be perfect and admit that, at least this once, he stooped to a racist comment. That in his full humanity he was a product of his culture. That we should follow his example in recognizing his error, repenting his disdain for another person, and growing beyond his prejudice.

This, Matthew tells us, was a Canaanite woman, a descendant of the original occupants of the land, violently displaced under Joshua, Israel's judges, and the Davidic monarchy many centuries before. Animosities lingered through the centuries, intensified by the political and economic influences of successive empires.

She's probably a single mother, since there is no mention of the girl's father; she appears on the scene with no male companion and reaches out to Jesus on her own—scandalous behavior in that culture.

As often happened when they saw no immediate solution to human need as it confronted them, or they considered the petitioner to be unworthy, or just annoying, the disciples did their best to convince Jesus to tell her to get lost. Jesus simply ignored her, another contemptuous attitude that ought to shock us. When she persisted, he told her he was sent only to the lost sheep of the house of Israel.

But she kept coming. She knelt before him, invading his personal space. "Please help me, Lord." To which he responded with the comment about not taking the children's food and throwing it to the dogs. Only when she turns his snub around, pointing out that the dogs get what the children drop, does he relent, commending her persistent faith and granting her petition.

We shouldn't allow ourselves to get comfortable with the idea of Jesus making a racial slur, or turning his back on human desperation. Salvation has two dimensions—restoration of a right relationship with God, and restoration of the image of God in us. As to the first, the classic theory of atonement assumes the perfect obedience of Jesus' life as qualifying him to make up what is lacking in ours. As to the second, Jesus is the perfect image of God, demonstrating how God wants us to live and relate to one another.

We have not been able to discover or improvise a satisfactory explanation for Jesus' seemingly disdainful approach to the Canaanite woman, and it is unlikely that we ever will. Suffice it to note that her bold persistence is commended as faith; her humanity is affirmed; and her daughter is delivered from the power of evil. The general atmosphere of intolerance that would have pervaded the whole scene, displayed by the disciples and even, seemingly for a very brief moment, by Jesus himself, is ultimately rejected.

“...With the foreigners who give their allegiance to me,” we heard Isaiah declare, “to minister to me and love my name and become my servants, all who keep the Sabbath unprofaned and hold fast my covenant: these I shall bring to my holy hill and give them joy in my house of prayer, Their offerings and sacrifices will be acceptable on my altar; for my house shall be called a house of prayer for all nations. (Isa. 56:6-7 Revised English Bible)” Again and again in the Hebrew Scriptures, the people of God are reminded that Israel's election is not a call to privilege, but a charge to embody the love of the God of the Covenant, who is ultimately revealed in Jesus the Christ, to the whole world.

Paul explicitly dismissed the notion that God has rejected Israel as the chosen people. “No way!” He says. “The gifts and call of God are irrevocable.” The Lectionary Elves have given us the opening and then skipped to the punch line. In the intervening verses Paul claims that Israel’s rejection of the Gospel has made it possible for the Gospel to be offered to Gentiles—allowances for Gentile believers to be free from some parts of the Law of Moses was one of the first major controversies to divide the Church. But he also affirmed the place of Israel in a unified whole:

If a root is holy the branches will be holy too. If some of the branches were broken off, and you were a wild olive branch, and you were grafted in among the other branches and shared the root that produces the rich oil of the olive tree, then don’t brag that you’re better than the other branches.

If you do brag, be careful: it’s not you that sustains the root, but the root that sustains you...If you were naturally part of a wild olive tree and you were cut off from it, and then, contrary to nature, you were grafted into the cultivated olive tree, won’t these natural branches stand an even better chance of being grafted back into their own olive tree? (vss. 16b-18, 24)

Jesus came not to abolish but to fulfill the Law and the prophets. We're reminded of that in the first part of today's Gospel. As we were growing up, the way to the dining room table always included a stop at the bathroom sink. But the Pharisees, unlike our parents, were not concerned primarily with hygiene. The purity they sought was ritual, aimed at making one fit to enter God's presence. The written Law did require that the hands and feet be washed ritually before entering God's presence in the Tabernacle. Oral traditions, which many of the Pharisees had convinced themselves were given to Moses along with the written tablets, extended that ritual cleansing requirement to the household; that's the basis of their criticism of Jesus and his disciples. Jesus calls them hypocrites and blind guides, pointing to yet another extra-biblical tradition by which support of the opulent religious establishment undermined support for elderly parents. So here we have yet another case of Jesus calling out the deeper meaning of the Law and the prophets.

Perhaps we should look upon Jesus's encounter with the Canaanite woman and her daughter as an enacted parable, a "you-heard-it-said-but-I-say-to-you-now" kind of statement that acknowledges the artificial categories and boundaries that we humans devise; demonstrates God's ultimate rejection of them, however entrenched they become; and affirms not only God's power over the persistent animosities that they create over time, but the power of the Holy Spirit given to us to confront our prejudices and transform our outlook on the world around us.

Over the last several years we have faced a resurgence of the symbols and rhetoric of bigotry that threatens to roll back many of the advances this country has made toward justice and equality in our lifetime. But racial and ethnic prejudice are ultimately incompatible with the prophetic tradition of the Hebrew Scriptures, and they are utterly incompatible with the teachings Jesus. While discipleship is not completely irreconcilable with patriotic fervor, it is *never* reflected in patriotic or cultural *idolatry*.

Every human being is created in the image of God, endowed with equal worth and value. With or without a literal Adam and Eve, the narrative of our creation insists that all human beings are related one to another as brothers and sisters, by virtue of our creation, and for members of the Body of Christ, by the bond of our familial ties as disciples of our Lord Jesus Christ.

In Baptism we pledge to strive for justice and peace among *all* people, and to respect the dignity of *every* human being. We are called by God, as disciples and as stewards, under the guidance and in the power of the Holy Spirit, to promote this nation's ideal of liberty and justice for all, and as individuals, as a nation, and as the Body of Christ, to serve and protect the whole creation.

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 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

Sisters and brothers, there' a wideness in God's mercy
like the wideness of the sea

Therefore let us come before our loving God, saying,
"Hear us, we humbly pray; *Lord, help us.* "

Loving God,
you have shown your Church such great mercy.
Through the witness of your Church,
may those beyond our walls also experience
the goodness of your mercy.

Hear us, we humbly pray; *Lord, help us.*

Lord of all peoples, you have created us to live together.
Help us to see that our common life
depends on each other's work and goodwill.
Cause wars to cease and generosity to prevail.

Hear us, we humbly pray; *Lord, help us.*

Abundant God,
you make the earth bring forth good food.
As you provided for the children of Israel,
we pray you will also provide for all those
suffering from famine or need.

Hear us, we humbly pray; *Lord, help us.*

Caring God, how good and pleasant it is
when your children live together in unity.
Pour out a spirit of reconciliation in our community.

Hear us, we humbly pray; *Lord, help us.*

Lord Christ, may those who call out to you
in great faith find your heart open to their cries.
We ask for healing for the sick and suffering,
the desperate. and disturbed

Hear us, we humbly pray; *Lord, help us.*

God of blessing,
bless your people with life forevermore.
May the dying find comfort; may the dead
rest in your peace.

Hear us, we humbly pray; *Lord, help us.*

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: (Tune: "St. George" different words, only 6 vss w/ intro)



1. We lay our bro - ken world in
 2. Where hu - man life seems less than
 3. We bring our bro - ken towns, our
 4. We bring our bro - ken hopes for
 5. We bring our bro - ken loves, friends
 6. We bring our bro - ken selves, con-
 7. O Spi - rit, on us breathe, with



1. sor - row at your feet, haunt-
 2. pro - fit, might and pride, though
 3. neigh - bors hurt and bruised; you
 4. lives of dig - ni - ty; work-
 5. part - ed, fam - ilies torn; then
 6. fused and closed and tired; then
 7. life and strength a - new; find



1. - ed by hun - ger, war and fear, op-
 2. to u - nite us all in you you
 3. show us how old pain and wounds for
 4. - less and ov - er - worked you love and
 5. in your life and death we see that
 6. through your gift of heal - ing grace new
 7. in us love, and hope and trust, and



1. - pressed by power and hate.
 2. lived and loved and died.
 3. new life can be used.
 4. call us to be free.
 5. love must be re - born.
 6. pur - pose is in - spired.
 7. lift us up to you.

The Great Thanksgiving: Eucharistic Prayer F

The Lord 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.

We praise you and we bless you,
holy and gracious God, source of life abundant.

From before time you made ready the creation.
Your Spirit moved over the deep
and brought all things into being:
sun, moon, and stars; earth, winds, and waters;
and every living thing.

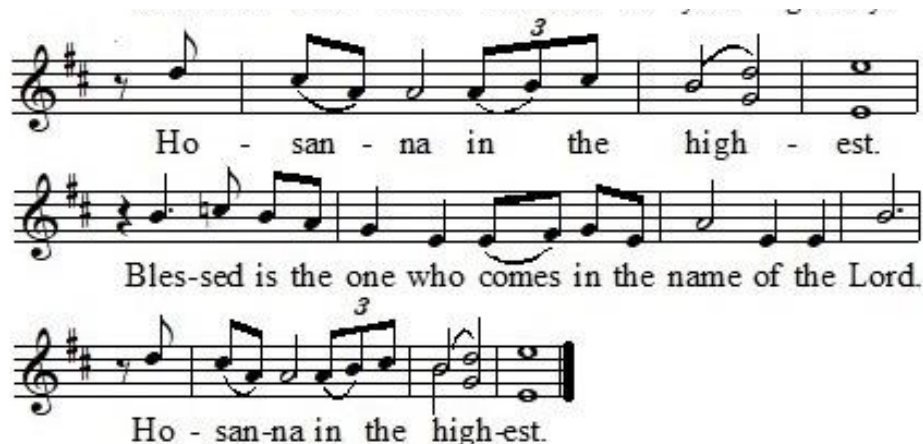
You made us in your image,
and taught us to walk in your ways.

But we rebelled against you, and wandered far away;
and yet, as a mother cares for her children,
you would not forget us.

Time and again you called us
to live in the fullness of your love.

And so this day we join with Saints and Angels
in the chorus of praise that rings through eternity,
lifting our voices to magnify you as we sing





The Celebrant continues

Glory and honor and praise to you,
holy and living God.

To deliver us from the power of sin and death
and to reveal the riches of your grace,
you looked with favor upon Mary,
your willing servant,
that she might conceive and bear a son,
Jesus the holy child of God.

Living among us, Jesus loved us.

He broke bread with outcasts and sinners,
healed the sick,
and proclaimed good news to the poor.

He yearned to draw all the world to himself
yet we were heedless of his call to walk in love.

Then, the time came
for him to complete upon the cross
the sacrifice of his life, and to be glorified by you.

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

On the night before he died for us,
Jesus was at table with his friends.
He took bread, gave thanks to you,
broke it, and gave it to them, and said:

“Take, eat:

This is my Body, which is given for you.
Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine.
Again, he gave thanks to you,
gave it to them, and said:

“Drink this, all of you:

This is my Blood of the new Covenant,
which is poured out for you and for all
for the forgiveness of sins.

Whenever you drink it,
do this for the remembrance of me.”

Now gathered at your table, O God of all creation,
and remembering Christ, crucified and risen,
who was and is and is to come,
we offer to you our gifts of bread and wine,
and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts
that they may be the Body and Blood of Christ.
Breathe your Spirit over the whole earth
and make us your new creation,
the Body of Christ given for the world you have made.
In the fullness of time bring us,
with all your saints,
from every tribe and language and people and nation,

to feast at the banquet prepared
from the foundation of the world.

Through Christ and with Christ and in Christ,
in the unity of the Holy Spirit,
to you be honor, glory, and praise,
for ever and ever. *AMEN.*

As our Savior Christ has taught us, we now [pray](#),

Our Fa-ther in hea-ven, hal-lowed 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.
Forgive us our sins
as we forgive those who sin a-gainst us.
Do not bring us to the time of tri-al,
but 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.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread

A period of silence is kept.

Alleluia! ***Alleluia!***

“I am the bread
which has come down from heaven,” says the Lord.

Give us this bread for ever.

“I am the vine, you are the branches.”
May we dwell in him, as he lives in us.

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, # 706

In your mercy, Lord, you call me,
taught my sin-filled heart and mind,
else this world had still enthralled me,
and to glory kept me blind

Lord, I did not freely choose you
till by grace you set me free;
for my heart would still refuse you
had your love not chosen me.

Now my heart sets none above you,
for your grace alone I thirst,
knowing well, that if I love you,
you, O Lord, have loved me first.

Post-communion Prayer

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.

Blessing & Dismissal

God's Blessing be with you,
Christ's peace be with you,
the Spirit's outpouring be with you,
now and always. *Amen.*

Parting Hymn: The Hymnal, 1982 # 544

1 Jesus shall reign where'er the sun
doth his successive journeys run;
his kingdom stretch from shore to shore,
till moons shall wax and wane no more.

2 To him shall endless prayer be made,
and praises throng to crown his head;
his Name like sweet perfume shall rise
with every morning sacrifice.

3 People and realms of every tongue
dwell on his love with sweetest song;
and infant voices shall proclaim
their early blessings on his Name.

4 Blessings abound where'er he reigns:
the prisoners leap to lose their chains,
the weary find eternal rest,
and all who suffer want are blest.

5 Let every creature rise and bring
peculiar honors to our King;
angels descend with songs again,
and earth repeat the loud amen.

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Gathering Hymn: Herer in this place new light is streaming

Words & Music (*Gather Us In*): Maty Haugen (1950-)

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Psalm 67: “God of mercy, God of grace” (Public domain)

Words: Henry Francis Lyte (1793-1847)

Music: *Lucdrna Laudoniae*; David Evans (1874-1948)

Prayers of the People: from Praying the scriptures: Litanies for Sunday Worship

___by the Rev. Jeremiah D. Williamson. (New York: Church Publishing)

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Offertory Hymn: “We lay our broken world”

Words: Anna Briggs (1947-) from "This is the day,"

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Music: St. George; Henry J. Gauntlett (1805=1876) (Public domain)

Sanctus & Lord’s Prayer from the *El Shaddai setting for Ho*

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Today's Semi-continuous Old Testament Reading:

Then Joseph could no longer control himself before all those who stood by him, and he cried out, “Send everyone away from me.” So no one stayed with him when Joseph made himself known to his brothers. And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it. Joseph said to his brothers, “I am Joseph. Is my father still alive?” But his brothers could not answer him, so dismayed were they at his presence.

Then Joseph said to his brothers, “Come closer to me.” And they came closer. He said, “I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, ‘Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children’s children, as well as your flocks, your herds, and all that you have. I will provide for you there—since there are five more years of famine to come—so that you and your household, and all that you have, will not come to poverty.’ And now your eyes and the eyes of my brother Benjamin see that it is my own mouth that speaks to you. You must tell my father how greatly I am honored in Egypt, and all that you have seen. Hurry and bring my father down here.” Then he fell upon his brother Benjamin’s neck and wept, while Benjamin wept upon his neck. And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

Psalm 133

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**Continuing the work of
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