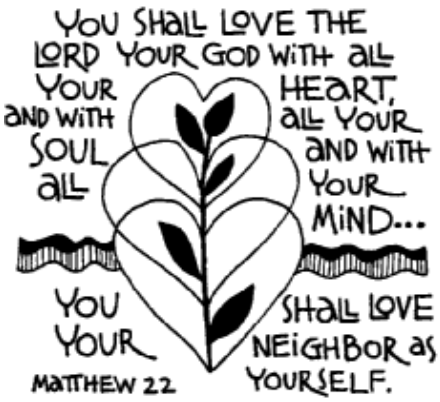
Sermon

October 25, 2026

The Twenty-second Sunday
after Pentecost: Proper 25



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
https://www.gloria-dei-episcopal-church-palenville-ny.org/

The Rev. John E. Miller. Priest-in-Charge
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*: The Hymnal, 1982 # 505**

O Spirit of life, O Spirit of God,
In every need Thou bringest aid,
Thou camest forth from God's great throne,
From God, the Father and the Son;
O Spirit of life, O Spirit of God.

O Spirit of life, O Spirit of God,
Increase our faith in our dear Lord;
Unless Thy grace the power should give,
None can believe in Christ and live;
O Spirit of life, O Spirit of God.

O Spirit of life, O Spirit of God,
Make us to love Thy sacred Word;
The holy flame of love impart,
That charity may warm each heart;
O Spirit of life, O Spirit of God.

O Spirit of life, O Spirit of God,
Enlighten us by that same Word;
Teach us to know the Father's love,
And His dear Son, who reigns above:
O Spirit of life, O Spirit of God.

Collect of the Day

Almighty and everlasting God, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen*.

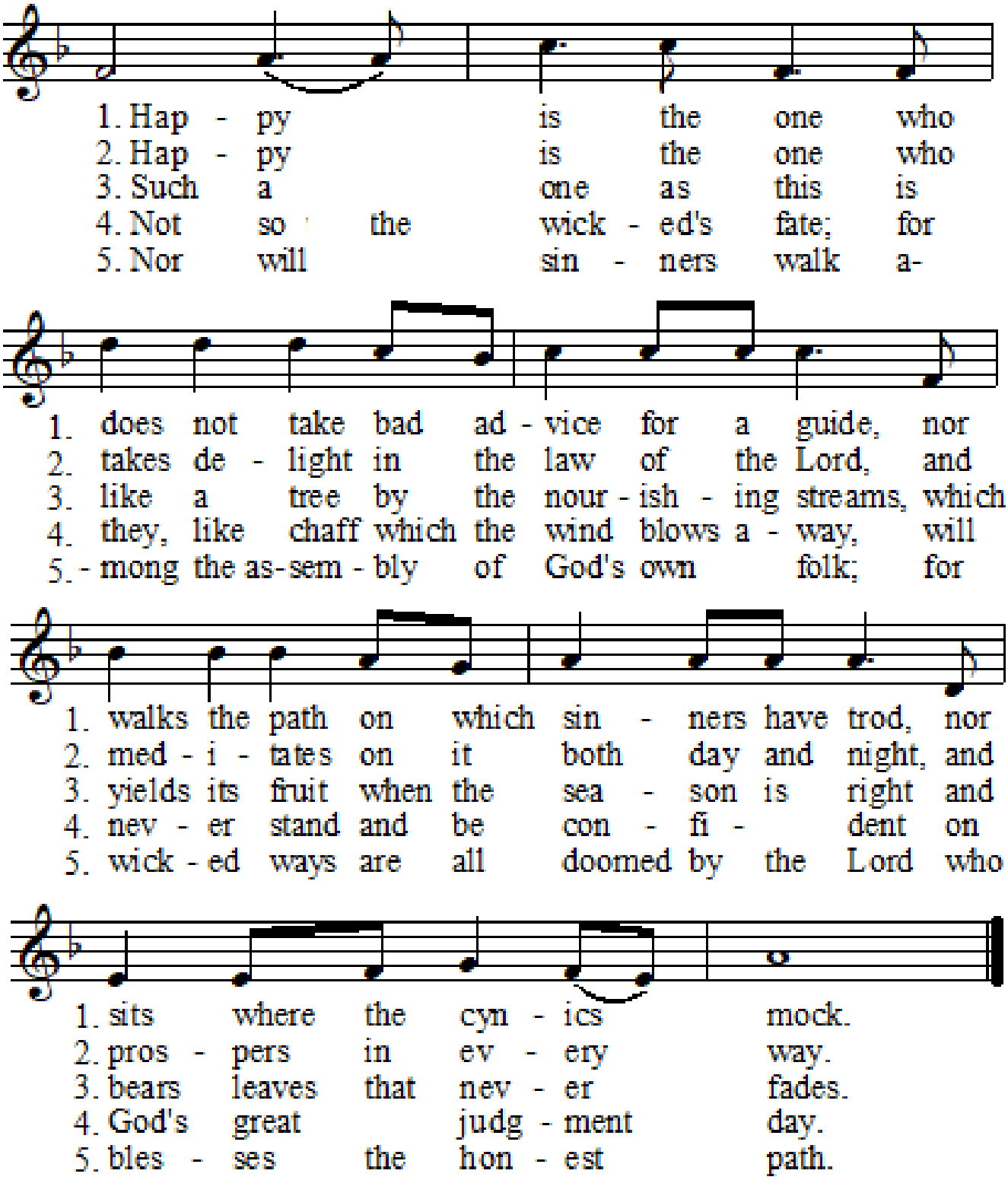
A Reading from the Book of Leviticus:

The LORD spoke to Moses, saying: Speak to all the congregation of the people of Israel and say to them: You shall be holy, for I the LORD your God am holy.

You shall not render an unjust judgment; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbor. You shall not go around as a slanderer among your people, and you shall not profit by the blood of your neighbor: I am the LORD. You shall not hate in your heart anyone of your kin; you shall reprove your neighbor, or you will incur guilt yourself. You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the LORD.

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

Gradual Psalm 1 **(First verse only)**



This is the song of the people of God.

Thanks be to God.

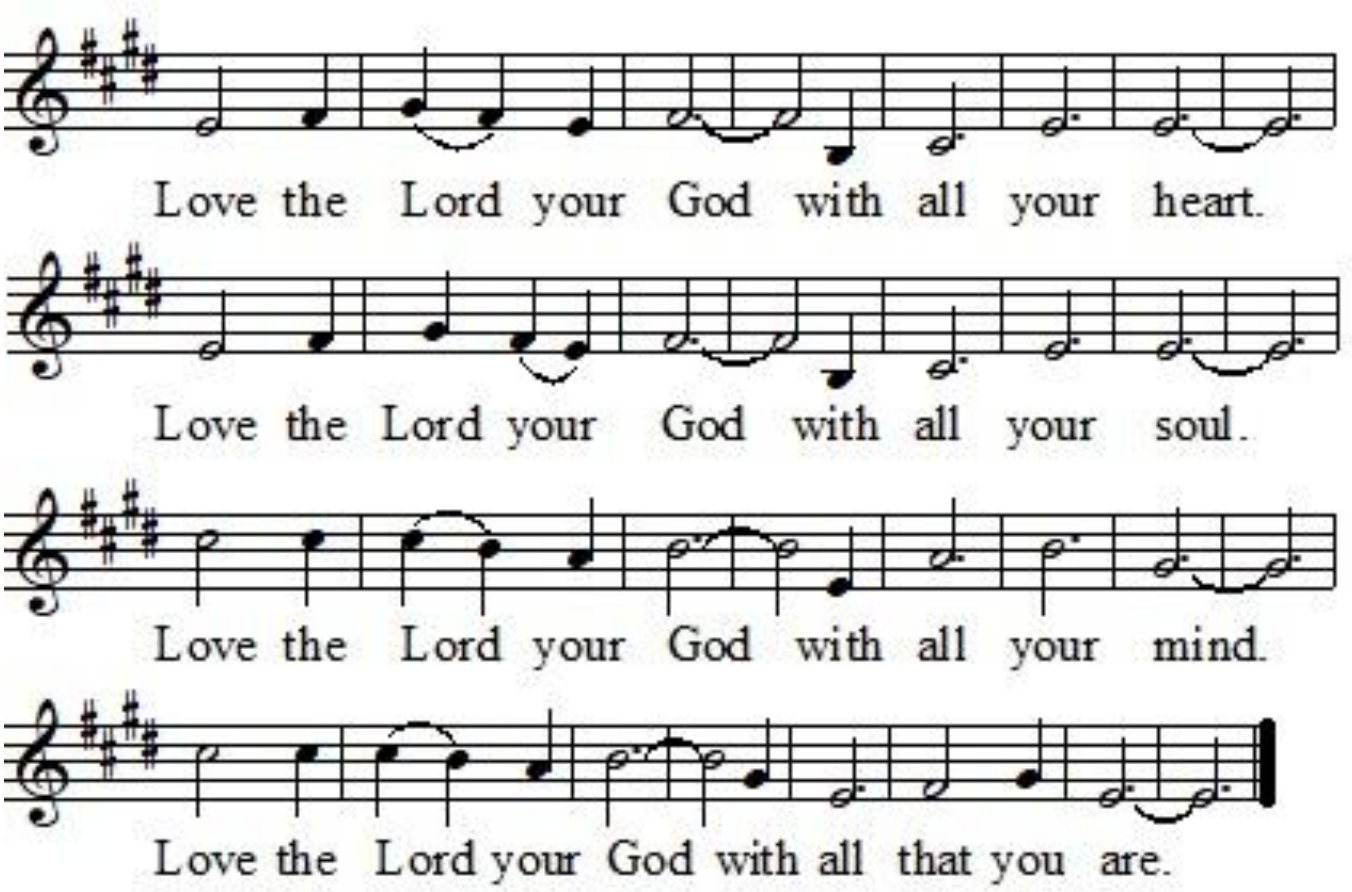
A reading from St. Paul's First Epistle
to the Thessalonians:

You yourselves know, brothers and sisters, that our coming to you was not in vain, but though we had already suffered and been shamefully mistreated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in spite of great opposition. For our appeal does not spring from deceit or impure motives or trickery, but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals, but to please God who tests our hearts. As you know and as God is our witness, we never came with words of flattery or with a pretext for greed; nor did we seek praise from mortals, whether from you or from others, though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse tenderly caring for her own children. So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us.

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



Sequence Hymn ***Error in second line***



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

When the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. "Teacher, which commandment in the law is the greatest?"

He said to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets." *(Over)*

Now while the Pharisees were gathered together, Jesus asked them this question: "What do you think of the Messiah? Whose son is he?" They said to him, "The son of David." He said to them, "How is it then that David by the Spirit calls him Lord, saying, 'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet" '? If David thus calls him Lord, how can he be his son?" No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.

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

The Sermon

True and living God, by the transforming message of the Gospel and the guidance and empowerment of the Holy Spirit, open our hearts and minds to the deepest truth of your Word, Jesus the Messiah, so that we may become imitators of him, loving you with our whole being, and applying that love in our attitudes toward, and our dealings with, others. +

The Law of Moses contains six hundred thirteen commandments, and it has been a favorite pastime among scholars of the Law, down through the ages, to argue about the relative importance of each. You can hear Tevye singing about how he would "discuss the holy books with the learned men several hours every day."

One theory held that in the 613 commandments, there were 365 "thou shalt not"s—one for every day of the year; and 268 "thou shalt's," corresponding to the number of bones in the human body. Thus the Law encompasses all our times, ***and*** our selves, our souls and bodies, in their entirety.

The Law of Moses was more than a legal code—it was (and still is) a way of life for the people of God.

Of the Ten Commandments the first is primary: "I am the Lord your God; you shall have no other gods but me." The other nine and the long scrolls of law code are interpretations of that and flow from it.

Quoting Deuteronomy Jesus says the same thing with slightly different words. Deuteronomy 6:4-9 (NRSV):

> Hear, O Israel: The LORD is our God, the LORD alone. You shall love the LORD your God with all your heart, and with all your soul, and with all your might. Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand, fix them as an emblem on your forehead, and write them on the doorposts of your house and on your gates.

While the references to signs on the hand and forehead, doorposts and gates, can be understood figuratively as a reminder to keep them ever in mind and live by them continually, some Jewish tradition to this day takes it literally, writing key texts from the Law on parchment and placing them in little pouches, called phylacteries, attached to the wrists and across the forehead. You will find a similar device, called a mezuzah and containing parchment inscribed as directed, on the outside door frames and sometimes interior doors of many Jewish homes. Many devout Jews also recite the first two verses of this passage twice a day.

Combining Deuteronomy 6:5 with Leviticus 19:18 probably did not originate with Jesus; there is some evidence that it was used in rabbinic practice at the time. Yet it remains at the heart of Christian faith and practice; it is this combined version that we still find in the Prayer Book, and the New Testament insists on it: It was a mandatory alternative to the reading of the Ten Commandments at the Eucharist in previous editions of the Book of Common Prayer; every week we began with Matthew 22:37-40:

> Hear what our Lord Jesus Christ saith:
> Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

It remains as the first option of three for the Penitential Order introducing both Rite One and Rite Two.

John says in his first Epistle: "If we say we love God and don't love each other, we are liars. We cannot see God. So how can we love God, if we don't love the people we can see? The commandment that God has given us is: 'Love God and love each other!'" (4: 20-21 CEV):

James: "If those who claim devotion to God don't control what they say, they mislead themselves. Their devotion is worthless. True devotion, the kind that is pure and faultless before God the Father, is this: to care for orphans and widows in their difficulties and to keep the world from contaminating us." (1:26-27CEB)

Last week we saw Jesus tell the Pharisees to "give to Caesar the things that are Caesar's," calling attention to a coin that bore Caesar's image, and "give to God the things that are God's," reminding us that we, who bear God's image, belong to God, and are beloved of God. All of us.

Today's lesson appears in all three Synoptics. Matthew and Mark place Jesus' declaration of the Great Commandment immediately after his encounter with the Sadducees over resurrection; Matthew makes it a confrontation with the Pharisees; in Mark it seems to be a legitimate question asked by a scribe, who replies:

"Well said, Teacher. You have truthfully said that God is one and there is no other besides him. And to love God with all of the heart, a full understanding, and all of one's strength, and to love one's neighbor as oneself is much more important than all kinds of entirely burned offerings and sacrifices."
When Jesus saw that he had answered with wisdom, he said to him, "You aren't far from God's kingdom." (Mark 12:32-34 CEB)

Luke places the Great Commandment much earlier in the narrative, where it is included in the Lectionary in mid-July of Year C:

> A legal expert stood up to test Jesus. "Teacher," he said, "what must I do to gain eternal life?"
> Jesus replied, "What is written in the Law? How do you interpret it?"

> He responded, "*You must love the Lord your God with all your heart, with all your being, with all your strength, and with all your mind, and love your neighbor as yourself.*"
> Jesus said to him, "You have answered correctly. Do this and you will live."
> But the legal expert wanted to prove that he was right, so he said to Jesus, "And who is my neighbor?" (10:25-29 CEB)

Luke's Jesus responds to that with the story of the Good Samaritan; the confrontation with the Sadducees comes much later, included in the Lectionary in mid-November.

The great Rabbi Hillel, who died shortly before Jesus was born, was once challenged by a hostile Gentile to "Convert me on the condition that you teach me the whole Torah while I stand on one foot." Hillel converted him, saying: That which is despicable to you, do not do to your fellow, this is the whole Torah, and the rest is commentary, go and learn it." If you look at the Sermon on the Mount in Matthew's Gospel, where Jesus said the same thing, you will find that it actually reads, "You should treat people in the same way that you want people to treat you; ***this is the Law and the Prophets***." (Matthew 7:12, emphasis mine)

We are also reminded that the Golden Rule is a reflection on God's providence; the passage leading up to it reads:

> "Ask, and you will receive. Search, and you will find. Knock, and the door will be opened to you. For everyone who asks, receives. Whoever seeks, finds. And to everyone who knocks, the door is opened.
> Who among you will give your children a stone when they ask for bread? Or give them a snake when they ask for fish? If you who are evil know how to give good gifts to your children, how much more will your heavenly Father give good things to those who ask him."
> (Mt. 7:7-11 CEB)

The call to discipleship is a call to reflect that love to all we encounter in our daily lives.

That's te underlying principle behind all that God does and all that God is--Love. *Agape* (which the King James Bible translated as "charity," in a time when the implications of that word were less condescending).
Hesed (loving-kindness, steadfast love rooted in Covenant).
This is the power that created us and the world in which we live and move and have our being. That Love continues to create and recreate and sustain, us and all things. God calls us into cooperative discipleship, reflecting God's love for every creature, and working with God and with one another to carry on God's work of restoration and reconciliation in the world.

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

Friends, the Lord has been our refuge from one generation to another. Let us pray to our God, saying, "Show your servants your works, O Lord,
and be gracious to us. "

We pray for the leaders of the Church.
Give bishops, priests, deacons, and lay leaders gentle and loving hearts.
Empower us to share the gospel and ourselves with those in need.

Silence. Specific petitions/ thanksgivings may be offered.

Show your servants your works, O Lord,
And be gracious to us.

We pray for all humankind.
Prosper the work of our hands.
May all those who workearn a fair wage.
May those without work find strength and encouragement in your love.
Give us hearts to respect
the dignity of every human being.

Silence. Specific petitions/ thanksgivings may be offered.

Show your servants your works, O Lord,
And be gracious to us.

We pray for all creation. You brought forth the mountains.
You gave birth to the

land and the earth.
Give us the desire and will to care for all you have made.

Silence. Specific petitions/ thanksgivings may be offered.

Show your servants your works, O Lord,
And be gracious to us.

We pray for the areas in which we live.
O God, we want to obey what you command.

Silence. Specific petitions/ thanksgivings may be offered.

Show your servants your works, O Lord,
And be gracious to us.

We pray for the afflicted and the suffering.
And we pray for those who weep and mourn.
Nurse them back to health
as a mother tenderly nurses her children.

Silence. Specific petitions/ thanksgivings may be offered.

Show your servants your works, O Lord,
And be gracious to us.

We pray for those who have died.
Though we are swept away like a dream
in this mortal life, you promise to raise us
to life immortal through your Son.
May your graciousness, O Lord, be upon us.

Silence. Specific petitions/ thanksgivings may be offered.

Show your servants your works, O Lord,
And be gracious to us.

Merciful God,
teach us to be faithful in change and uncertainty,
that trusting in your word
and obeying your will
we may enter the unfailing joy of Jesus Christ our Lord.

Confession of Sin

Let us confess our sins to God.

Silence may be kept.

Minister and People

God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. 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: ***The Hymnal, 1982 # 551***

1 Rise up, ye saints of God!
Have done with lesser things,
give heart and soul and mind and strength
to serve the King of kings.

2 Rise up, ye saints of God!
His kingdom tarries long:
Lord, bring the day of truth and love
and end the night of wrong.

3 Lift high the cross of Christ!
Tread where his feet have trod;
and quickened by the Spirit's power,
rise up, ye saints of God!

The Great Thanksgiving: Eucharistic Prayer A

The people remain standing.
The Celebrant faces them and says

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

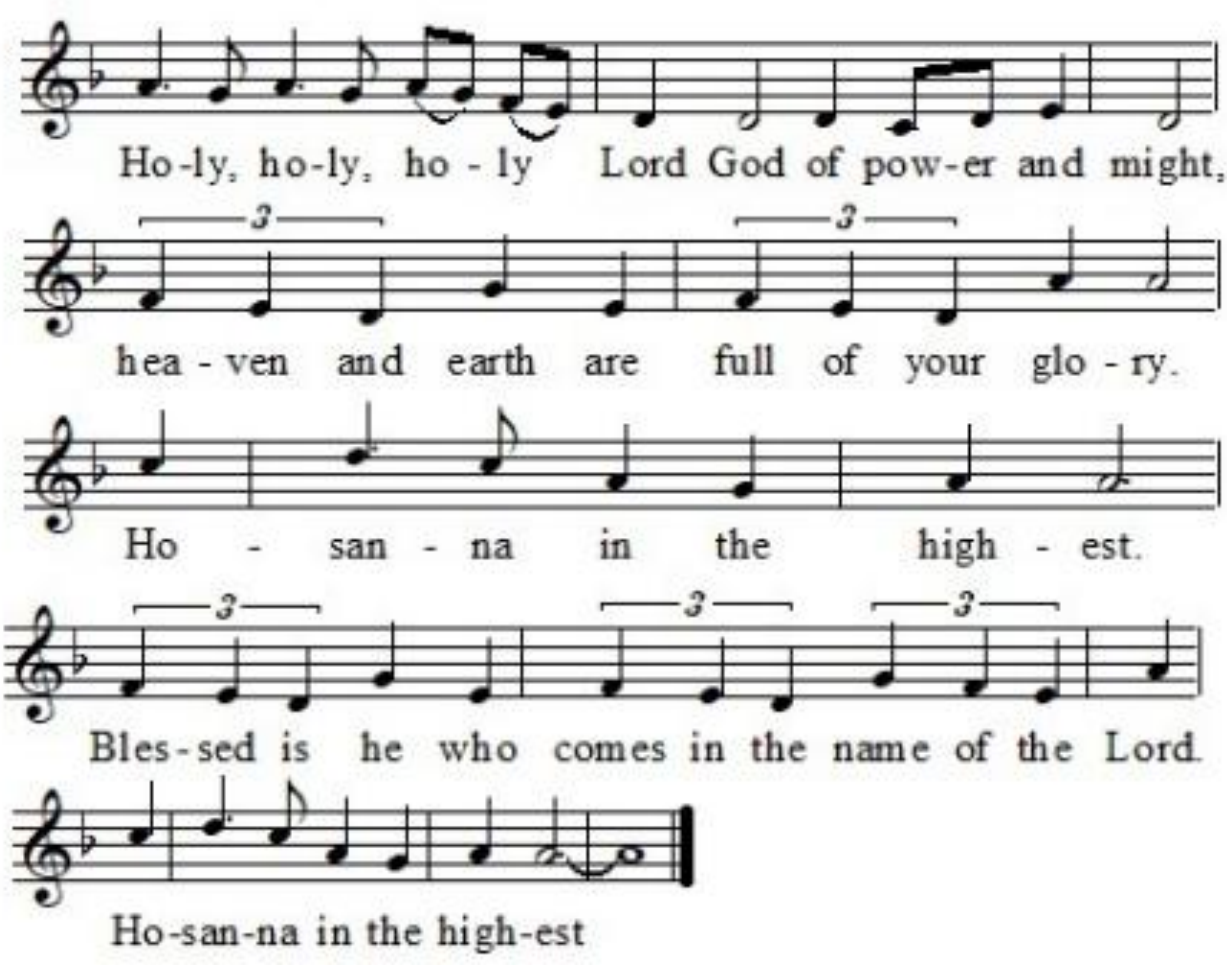
Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

For you are the source of light and life;
you made us in your image,
and called us to new life in Jesus Christ our Lord.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:



The people stand or kneel. Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

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 handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said,

> "Take, eat: This is my Body, which is given for you.
> Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said,

> "Drink this, all of you:
> This is my Blood of the new Covenant,
> which is shed for you and for many
> for the forgiveness of sins.
> Whenever you drink it,
> do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

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

The Celebrant continues

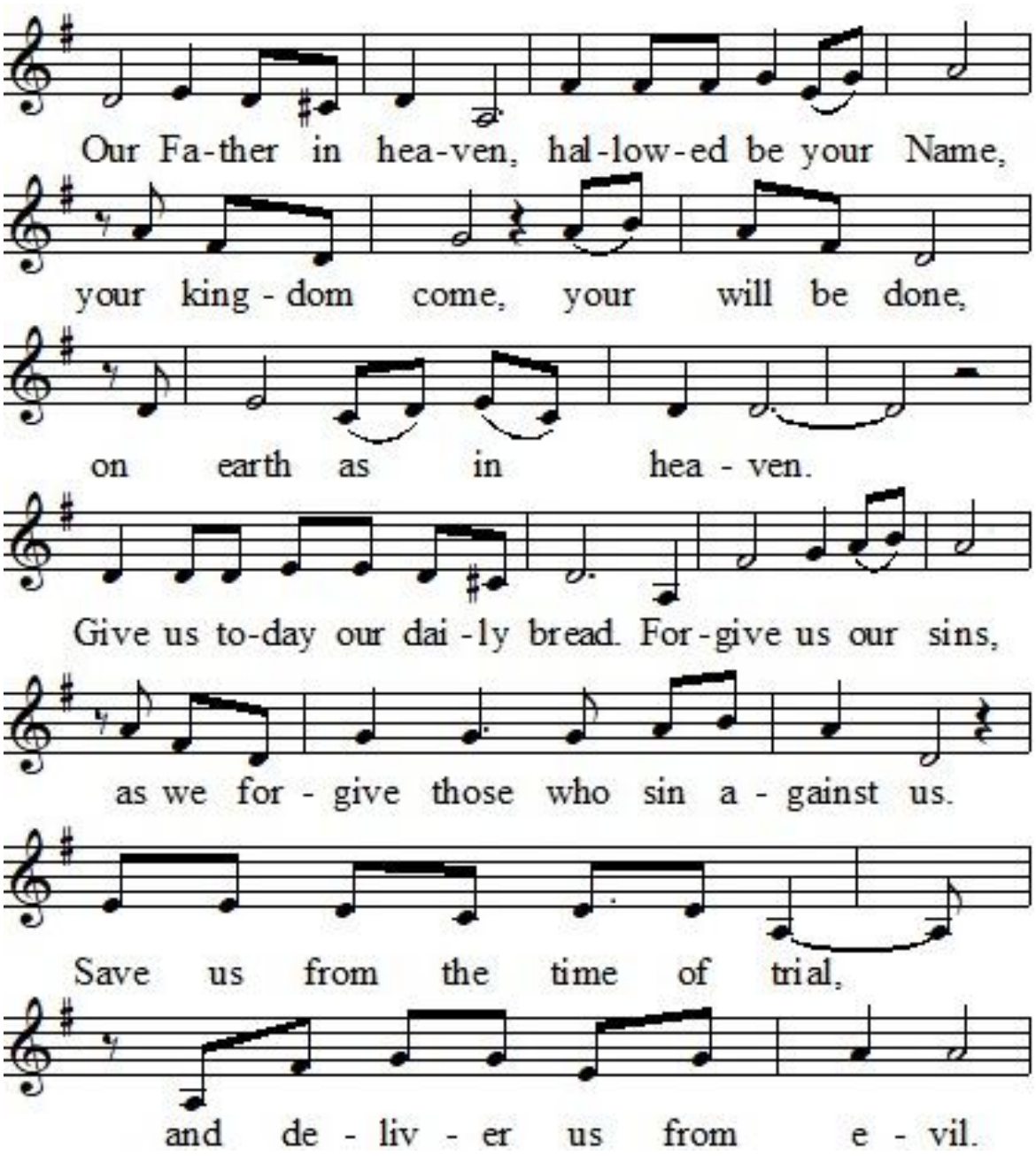
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

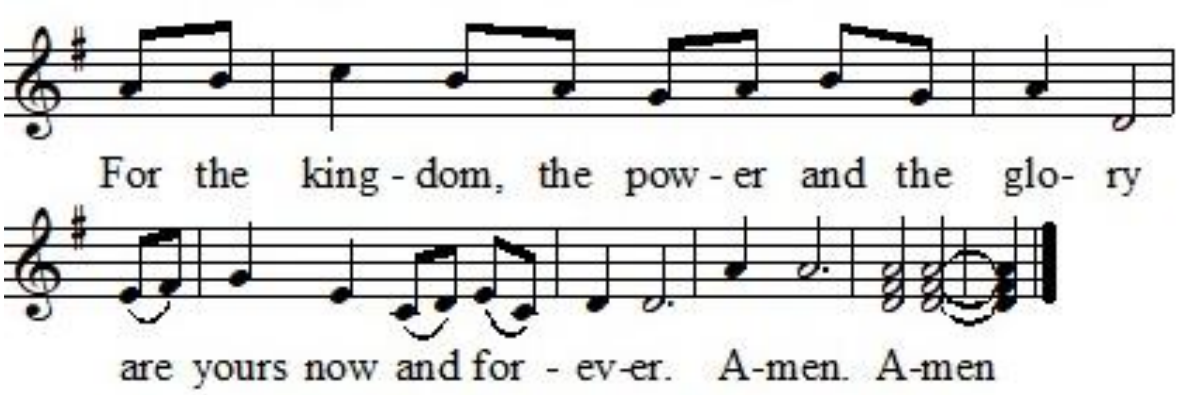
Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him.

Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. ***Amen***.

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





The Breaking of the Bread

The Celebrant breaks the consecrated Bread

A period of silence is kept.

Alleluia! ***Alleluia***!

Creator of all,
you gave us golden fields of wheat,
whose many grains we have gathered
and made into this one bread.
So may your Church be gathered
from the ends of the earth
into your kingdom.

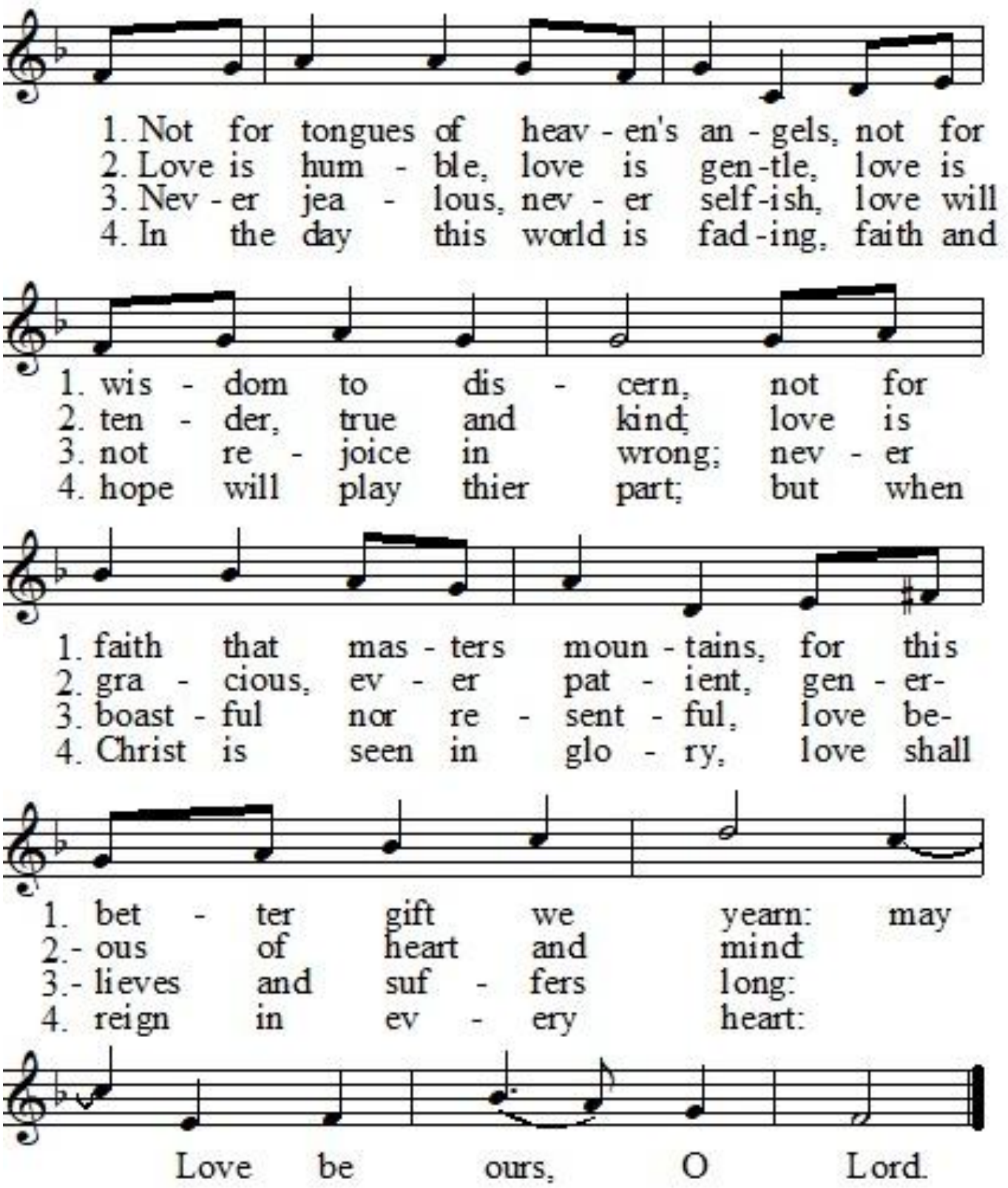
Alleluia! ***Alleluia***!

Facing the people, the Celebrant says the following Invitation
The Gifts of God for the People of God.

Broken



Communion Hymn:



May love be ours

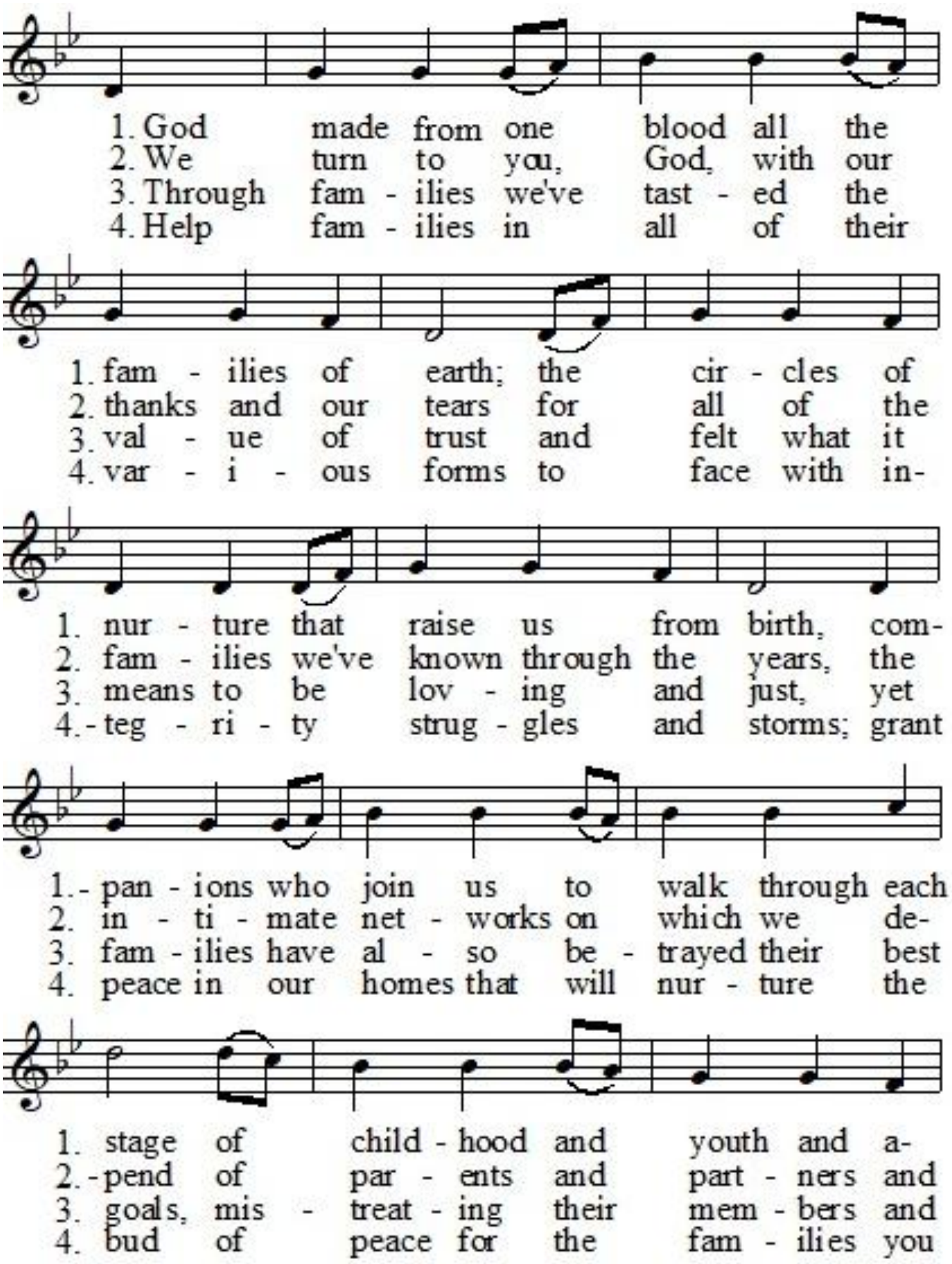
Post-communion Prayer

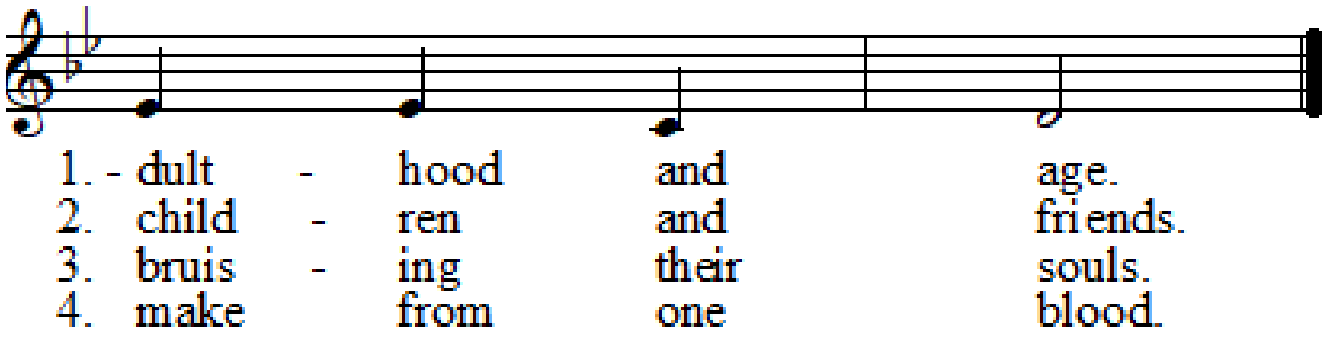
Loving God,
we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior.
Amen.

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: ***(Sung to "St. Denio")***





Semi-continuous Old Testament Lesson:

Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho, and the Lord showed him the whole land: Gilead as far as Dan, all Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea, the Negeb, and the Plain—that is, the valley of Jericho, the city of palm trees—as far as Zoar. The Lord said to him, "This is the land of which I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your descendants'; I have let you see it with your eyes, but you shall not cross over there." Then Moses, the servant of the Lord, died there in the land of Moab, at the Lord's command. He was buried in a valley in the land of Moab, opposite Beth-peor, but no one knows his burial place to this day. Moses was one hundred twenty years old when he died; his sight was unimpaired and his vigor had not abated. The Israelites wept for Moses in the plains of Moab thirty days; then the period of mourning for Moses was ended.

Joshua son of Nun was full of the spirit of wisdom, because Moses had laid his hands on him; and the Israelites obeyed him, doing as the Lord had commanded Moses.

Never since has there arisen a prophet in Israel like Moses, whom the Lord knew face to face. He was unequaled for all the signs and wonders that the Lord sent him to perform in the land of Egypt, against Pharaoh and all his servants and his entire land, and for all the mighty deeds and all the terrifying displays of power that Moses performed in the sight of all Israel.

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Sequence Hymn: "Love the Lord your God"
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Communion Hymn: "Not for tongues of heaven's angels"
Words: Timothy Dudley-Smith (1926-2024)
Music: *Bridegroom*; Peter Cutts (1937-202
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Closing Hymn: "God made from one blood all the families of earth"
Words: Thomas Troeger (1945-2022) © 1991, Oxford University Press
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Don't forget
Daylight Savings
Time ends
next Sunday
Nov. 1

Gloria Dei Episcopal Church

3393 Route 23A
PO Box 298
Palenville, NY 12463

A Missionary Outpost of the Episcopal Diocese of Albany

The Rt. Rev. Jeremiah D. Williamson, Bishop

Continuing the work of
Calvary Episcopal Church + Cairo, NY

Website:
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The Rev. John E. Miller, Priest-in-Charge
Kathie F. Miller, Organist

(518) 329-4562
johnplus74@outlook.com