

Sermon

August 2, 2026

**The Tenth Sunday after Pentecost
(Proper 13A)**



**Gloria Dei Episcopal Church
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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 + Calro, NY

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

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The Liturgy of the Word

Blessed be the one, holy, and living God.

Glory to God for ever and ever.

Collect for Purity

Gathering Hymn: *The Hymnal, 1982 # 51*

We the Lord's people, heart and voice uniting,
praise him who called us out of sin and darkness
into his own light, that he might anoint us
a royal priesthood.

This is the Lord's house, home of all his people,
school for the faithful, refuge for the sinner,
rest for the pilgrim, haven for the weary;
all find a welcome.

This is the Lord's day, day of God's own making,
day of creation, day of resurrection,
day of the Spirit, sign of heaven's banquet,
day for rejoicing.

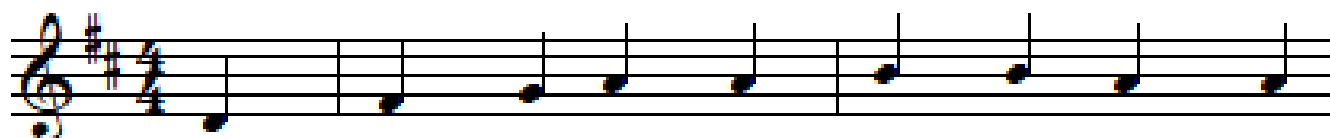
In the Lord's service bread and wine are offered,
that Christ may take them, bless them, break and give them
to all his people, his own life imparting,
food everlasting.

Collect of the Day

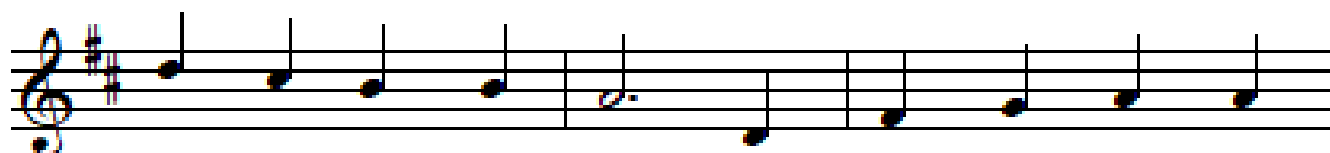
Let your continual mercy, O Lord, cleanse and defend your
Church; and, because it cannot continue in safety without
your help, protect and govern it always by your goodness;
through Jesus Christ our Lord, who lives and reigns with
you and the Holy Spirit, one God, for ever and ever. *Amen.*

The word of the L:ord. *Thanks be to God.*

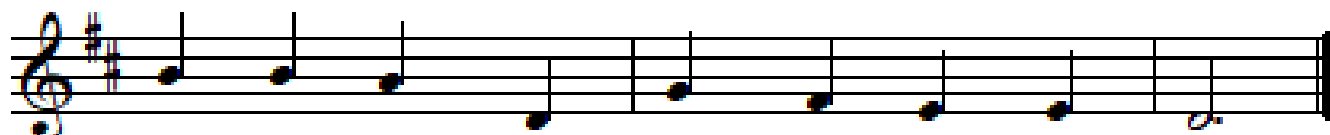
Alternate OT Lesson & Psalm: Genesis 32:22-31
Psalm . 17:1-7,16



1. The Lord is gra - cious, slow to wrath, and
2. The Lord up - holds all those who fall and
3. You op - en wide your hand, O God, to
4. You, Lord, are al - ways near to those who
5. God watch - es ov - er faith - ful ones but



1. kind to ev - ery - one; God's merc-y rests on
2. lifts up those sub - dued; the eyes of all wait
3. sat - is - fy our needs; your ways are al - ways
4. seek you faith - ful - ly, and their de - sires will
5. ends the sin - ner's days; let all flesh bless God's



1. all the world on all that God has done.
2. on our God to have their dai - ly food.
3. right-eous-ness; you're just in all your deeds.
4. be fuf - illed in ans - wer to their plea.
5. ho - ly Name, my mouth shall speak God's praise.

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

I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit—I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed forever. Amen.

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

Thanks be to God.

Sequence Hymn:

The musical score is written for a two-part setting (Soprano and Bass) in G major, 4/4 time. It consists of three systems of staves. The lyrics are: "Sing, praise, and bless the Lord, sing, praise and bless the Lord, peo-ples! na-tions! Al-le-lu-ia! Al-le-lu-ia!"

System 1: The first system of staves. The lyrics are "Sing, praise, and bless the Lord, sing, praise and". The music is in G major, 4/4 time, and features a simple harmonic setting of the text.

System 2: The second system of staves. The lyrics are "bless the Lord, peo-ples! na-tions! Al-le-lu-". The music continues the harmonic setting, with a first ending bracket over the final measure.

System 3: The third system of staves. The lyrics are "-ia! Al-le-lu-ia!". The music concludes the hymn with a final cadence in G major.

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

Jesus withdrew in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." Jesus said to them, "They need not go away; you give them something to eat." They replied, "We have nothing here but five loaves and two fish." And he said, "Bring them here to me."

Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children.

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

God our saviour, look on this wounded world in pity and in power; hold us fast to your promises of peace won for us by your Son, our Saviour Jesus Christ.

Matthew dedicates the thirteenth chapter of his Gospel to the Parables of the Kingdom, and we have been considering them for the last several weeks. Today's Gospel is actually a demonstration of the principles behind the reign of God, as Jesus provides healing and then nourishment to the crowds that are following him.

It is unfortunate that the Lectionary Elves have chosen to omit the first twelve verses of Matthew 14 to our scheduled readings, because this obscures the contrast between two kingdoms that today's story represents, as well as the fulness of the distress felt by the crowds.

The missing verses tell the story of the death of John the Baptist at the hands of Herod Antipas. John had challenged Herod publicly over his adulterous marriage to his brother's wife, Herodia, and his callous dismissal of his first wife in the process. Herod had seen to John's arrest and imprisonment, but had stopped short of executing him; to do so would likely have resulted in considerable civil unrest, since John was a very popular preacher; Mark also tells us that Herod considered John to be a righteous and holy man.

Then Herod's birthday came around, and all his friends and all the important people were invited. The story is familiar: Herod's stepdaughter, Salome, offered to dance in return for a blank check. After dancing, she demanded the head of John the Baptist, on a platter. Herod had to deliver, or lose face with her and all his friends and all the important people, and the girl was given what she asked for, and presented it to her mother, who, Herod knew, was the real source of the demand.

When Matthew tells us that Jesus healed those who were sick, I don't think we're talking about colds and fevers and aches and pains. I think the maladies of the crowds go deeper than that. Matthew has told us that John the Baptist was popular among the people. With his arrest and imprisonment, and ultimately his execution, the people of Galilee were confronted anew with their insignificance and powerlessness before Empire. Their hopes and their dreams dashed all over again, and with John gone, they sought Jesus out for comfort and support and new hope. Jesus, alongside his own distress and grief over the murder of his kinsman, was now called upon to minister to the crowd in *its* shock and despair.

Eventually the disciples realize that it's almost supper time. Time for the crowds to go away so the disciples can join Jesus in the modest repast they've brought along: five loaves of bread and two fish—just enough for the thirteen of them. Jesus tells them there's no need to send the crowd away—*you* give them something to eat! When they complain that they don't have anywhere near enough, Jesus takes the food they have, and he “makes [the people] to lie down in [the] green pasture.”

And he *took* the five loaves and the two fish,

...and, looking up to heaven, he *blessed* them,

...and then he *broke* them,

...and then he *gave* them to the Disciples who then *gave* them to the people.

And all ate and all were satisfied, and there were twelve baskets left over. Then Matthew numbers the crowd: five thousand men, plus women and children.

As with all the episodes in the Bible that appeal to the supernatural, where God or God-in-Christ violates the laws of nature as we know them, our culture looks with ambiguity at what one commentator describes as the actions of the “Magic Jesus.”ⁱ We need the story to be “true” in the zero-sum manner in which our culture defines truth. Either he did that or he didn’t.

But the miracles performed by Jesus are really enacted parables. Their significance lies not in the ability of the God-man to overrule the workings of nature, and certainly not in Jesus’ ability by so doing to impress his immediate audiences, or us, with his extra-ordinary power. The purpose of the miracles is to demonstrate the loving, inclusive, abundant and restorative character of the kingdom of heaven, and its transcendence of human limitations and human categories.

Herod has just given a feast in his palace to celebrate his birthday; it would have been a sumptuous banquet that could have fed an entire village for a week or more. Mark tells us he invited his chief officials and commanders and the leading men of Galilee;...it was by invitation only.

Jesus reaches out to those who have followed him into the desert—no one is excluded. He takes the resources immediately available to him—five loaves of bread and two fish, and he feeds more than five thousand people, with twelve baskets of fragments left over. For Matthew and his Jewish audience, that's as many loaves as there are books of Torah, and as many baskets of fragments as there are tribes in the community of faith as they knew it.

The reign of God is inclusive. The weeds remain intertwined with the wheat; the dragnet pulls up seaweed and tin cans along with the usable fish. God has no respect for the arbitrary categories by which we humans like to divide good from evil—God loves everybody, God wills wholeness for the entire creation, and God calls every person into the work of the Spirit, to restore the divine image to our broken and distorted humanity, and to renew the integrity of the created order. Many were turned away from the feast in Herod's palace; no one was turned away from the feast in the desert among those who were there to recover, along with Jesus himself, from the trauma of Herod's cruelty.

The reign of God offers abundance, not scarcity. A tiny mustard seed will grow into a large bush, not to mention take over your garden. The yeast permeates the entire loaf of bread. This, I submit, is the point of the feeding of the five thousand. Jesus begins with two fish and five loaves to feed the multitude—a project, let it be noted, in which he enlists the assistance of his disciples. I really don't think it matters too much whether Magic Jesus really did tinker in a supernatural manner with the food supply or whether, as some argue, the real miracle was in getting frightened, dispirited, hungry people to share their own resources, which Matthew tells us nothing about. In this event, Jesus shows the capacity of the reign of God for abundance. When all is said and done, there *is* enough, and that's what matters.

There is a Sanskrit word reportedly coined by Mahatma Gandhi, who is famously said to have remarked that Christianity would be a convincing path to God, if only Christians would follow it.

That word is ***satyagraha***, and it comes from combining the Sanskrit word for “truth” with that for “insistence” or “holding firmly to something.” Gandhi was deeply impressed with the Sermon on the Mount, particularly Jesus' command to turn the other cheek, rather than respond in kind to wrong. He has been credited with drawing people of other cultures, Western Christianity among them, more deeply into the truth of their own faith traditions, including Dietrich Bonhoeffer, Thomas Merton, Cesar Chavez, Desmond Tutu, Martin Luther King and John Lewis.

Satyagraha seeks to “overcome evil by good, anger by love, untruth by truth, *himsa* by *ahimsa*.” *Ahimsa* is the absence of *himsa*, the Sanskrit word for harm or injury, from the root word for “strike.” *Ahimsa* is a commitment to non-violence, a resolution to do no harm to anybody or anything by thought, or by word, or by deed. It is rooted in the unity of all things in Creation, which God declared good at the outset and continues to affirm. To harm another being is to harm oneself.

Satyagraha is a commitment, in everything we say and everything we do, and by the example of who we are , to hold firmly and actively to the truth, truth widely understood to embrace justice and compassion together, reflecting the image of our infinitely loving God in every environment we inhabit.

It is a commitment, at a very basic level, to embrace the values of the reign of God, to open our hearts and minds to the leading of the Holy Spirit, and in the power of that Spirit, to go forth from this place to serve our God in service to 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

The Prayers of the People

Friends, God our Savior is our refuge!

So let us pray to God, saying,

"Incline your ear to us; ***hear our words.*** "

God our Savior, show us your face.

Satisfy your Church in your presence.

Reveal to us your ways

so that we might walk in the light of your truth.

Incline your ear to us; ***Hear our words.***

O God, your eyes are fixed on justice.

We pray for all victims of war and violence and famine.

Give heed to the cries of those in need throughout the world.

Incline your ear to us; ***Hear our words.***

God of abundance,

you have blessed the earth with bountiful resources.

But we have taken them for granted

and mistreated what you made good.

Have mercy on us and on our waters.

In this time of anxiety, give us eyes

to recognize the abundance in our own lives,

so that those with little, those who are vulnerable,

may also have their fill.

Incline your ear to us; ***Hear our words.***

O God, have compassion on the people of our region.
Show us your marvelous loving-kindness
so that trust in your goodness might replace our fears.

Incline your ear to us; ***Hear our words.***

God of blessing,
we call upon you, for you answer us in our need.
We pray this day for all those desperate for your blessing.
Moved by compassion, heal the sick and suffering ones
we hold in our hearts this day.

Incline your ear to us; ***Hear our words.***

God our vindicator,
justify the dead through the mercy of your Messiah.
We pray that in the fullness of time, they may awake,
beholding your likeness.

Incline your ear to us; ***Hear our words.***

*The Presider may conclude the Prayers with a Collect,
or proceed directly with the Confession of Sin.*

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:



1. Break Thou the bread of life, dear Lord, to me,
2. Bless Thou the truth, dear Lord, to me, to me,
3. Thou art the bread of life, O Lord, to me,
4. O send Thy Spir - it, Lord, now un - to me,



1. As Thou didst break the loaves be - side the sea;
2. As Thou didst bless the bread by Ga - li - lee;
3. Thy ho - ly Word the truth that sav - eth me;
4. That He may touch my eyes, and make me see:



1. Be - yond the sac - red page I seek Thee, Lord;
2. Then shall all bond-age cease, all fet - ters fall;
3. Give me to eat and live with Thee a - bove;
4. Show me the truth con-cealed with-in Thy Word,



1. My spir-it pants for Thee, O liv - ing Word!
2. And I shall find my peace, my all in all.
3. Teach me to love Thy truth, for Thou art love.
4. And in Thy Book re - vealed I see the Lord.

The Great Thanksgiving: Eucharistic Prayer G

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.

All thanks and praise

are yours at all times and in all places,

our true and loving God;

through Jesus Christ, your eternal Word,

the Wisdom from on high

by whom you created all things.

You laid the foundations of the world

and enclosed the sea

when it burst out from the womb;

You brought forth all creatures of the earth

and gave breath to humankind.

Wondrous are you, Holy One of Blessing,

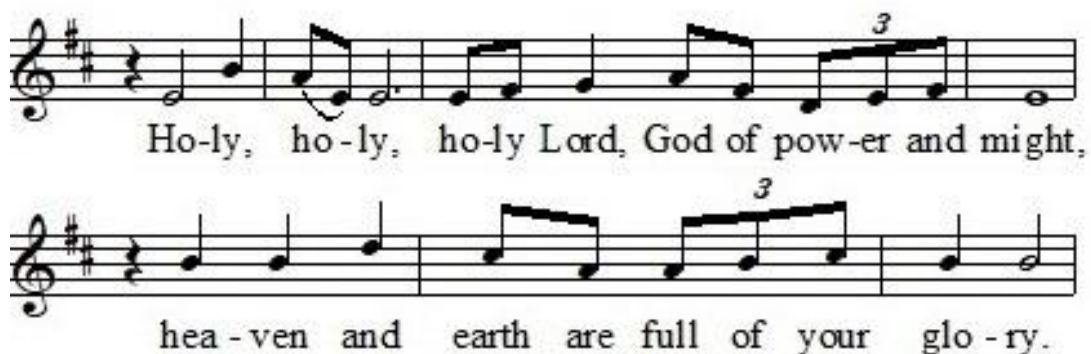
all you create is a sign of hope for our journey;

And so as the morning stars sing your praises

we join the heavenly beings and all creation

as we shout with joy:

Presider and People





The Presider continues

Glory and honor are yours, Creator of all,
your Word has never been silent;
you called a people to yourself,
as a light to the nations,
you delivered them from bondage
and led them to a land of promise.

Of your grace, you gave Jesus
to be human, to share our life,
to proclaim the coming of your holy reign
and give himself for us, a fragrant offering.
Through Jesus Christ our Redeemer,
you have freed us from sin,
brought us into your life,
reconciled us to you,
and restored us to the glory you intend for us.

We thank you that on the night before he died for us
Jesus took bread,
and when he had given thanks to you, he broke it,
gave it to his friends and said:

“Take, eat, this is my Body, broken for you.
Do this for the remembrance of me.”

After supper Jesus took the cup of wine,
said the blessing, gave it to his friends and said:

“Drink this, all of you:
this cup is the new Covenant in my Blood,
poured out for you and for all
for the forgiveness of sin.
Do this for the remembrance of me.”

And so, remembering all that was done for us:
the cross, the tomb, the resurrection and ascension,
longing for Christ’s coming in glory,
and presenting to you these gifts
your earth has formed and human hands have made,
we acclaim you, O Christ:

Presider and People

Dying, you destroyed our death.

Rising, you restored our life.

Christ Jesus, come in glory!

The Presider continues

Send your Holy Spirit upon us
and upon these gifts of bread and wine
that they may be to us
the Body and Blood of your Christ.
Grant that we, burning with your Spirit's power,
may be a people of hope, justice and love.
Giver of Life, draw us together in the Body of Christ,
and in the fullness of time gather us
with all your people
into the joy of our true eternal home.
Through Christ and with Christ and in Christ,
by the inspiration of your Holy Spirit,
we worship you our God and Creator
in voices of unending praise.

Presider and People

Blessed are you now and for 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!

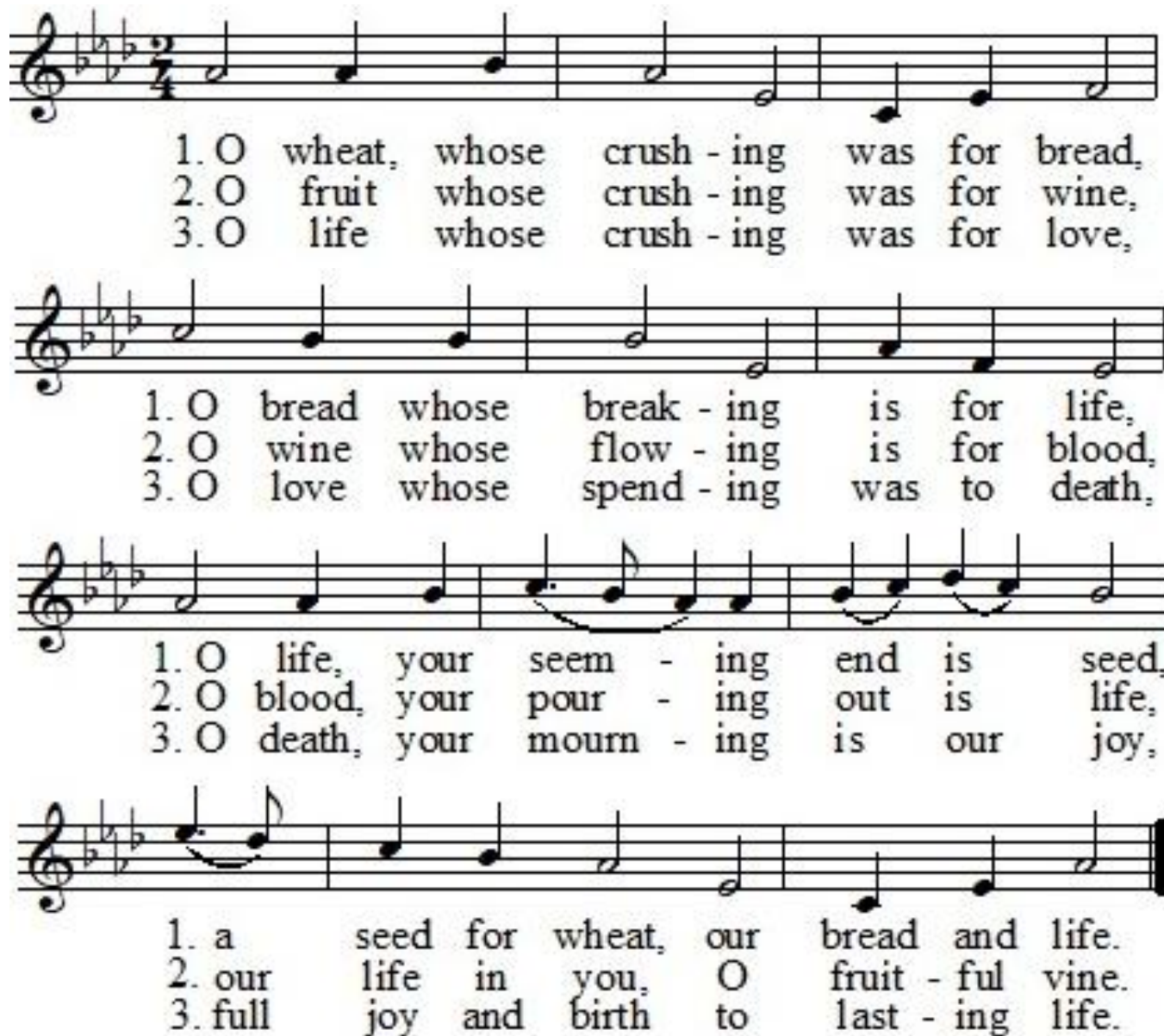
Creator of all,

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!

Communion Hymn: (Video to different words)



1. O wheat, whose crush - ing was for bread,
 2. O fruit whose crush - ing was for wine,
 3. O life whose crush - ing was for love,

1. O bread whose break - ing is for life,
 2. O wine whose flow - ing is for blood,
 3. O love whose spend - ing was to death,

1. O life, your seem - ing end is seed,
 2. O blood, your pour - ing out is life,
 3. O death, your mourn - ing is our joy,

1. a seed for wheat, our bread and life.
 2. our life in you, O fruit - ful vine.
 3. full joy and birth to last - ing life.

Post-communion Prayer

Faithful God

in the wonder of your wisdom and love

you fed your people in the wilderness

with the bread of angels,

and you sent Jesus to be the bread of life.

We thank you for feeding us with this bread.

May it strengthen us

that by the power of the Holy Spirit

we may embody your desire

and be renewed for your service

through Jesus Christ our Savior. Amen.

The Wisdom of God
the Love of God
and the Grace of God
strengthen you to be Christ's hands and heart in this world,
in the name of the Holy Trinity. *Amen.*

Parting Hymn: The Hymnal, 1982 # 522

1. Glorious things of thee are spoken,
Zion, city of our God;
he whose word cannot be broken
formed thee for his own abode;
on the Rock of Ages founded,
what can shake thy sure repose?
With salvation's walls surrounded,
thou may'st smile at all thy foes.
2. See! the streams of living waters,
springing from eternal love,
well supply thy sons and daughters
and all fear of want remove.
Who can faint, when such a river
ever will their thirst assuage?
Grace which, like the Lord, the giver,
never fails from age to age.
3. Round each habitation hovering,
see the cloud and fire appear
for a glory and a covering,
showing that the Lord is near.
Thus deriving from their banner,
light by night, and shade by day,
safe they feed upon the manna
which he gives them when they pray.

4. Blest inhabitants of Zion,
washed in the Redeemer's blood!
Jesus, whom their souls rely on,
makes them kings and priests to God.
'Tis his love his people raises
over self to reign as kings:
and as priests, his solemn praises
each for a thank-offering brings.

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Psalm 145:8-9, 14-21

Words: A New Metrical Psalter: New Revised Lectionary Edition

by Christopher L. Webber. Copyright © 2008 by Christopher L. Webber

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Sequence Hymn: Sing, praise and bless the Lord”

Words & Music: Communauté de Taizé para. © 1991, Les Presses de Taizé
(France), admin. GIA Publications, Inc.

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: “O wheat whose crushing was for bread:

Words: Words: Delores Dufner OSB (1939-)

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

by Betty Pulkingham (1928-2019). Copyright © 1975 Celebration

Communion Hymn: “Break thou the bread of life” (Public domain)

Words: Mary A. Lathbury, (1841-1913)

Music: William F. Sherwin, (1826-1888)

ⁱ <https://www.onemansweb.org/theology/the-year-of-matthew-2017/magic-jesus-and-the-real-feast-matthew-1413-21.html>