

Sermon

August 9, 2026

The Eleventh Sunday after Pentecost:

Proper 14



The Holy Eucharist:

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

Gloria Dei Episcopal Church

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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

Hymn of Praise: The Hymnal, 1982, # 410

- 1 Praise, my soul, the King of heaven;
to his feet thy tribute bring;
ransomed, healed, restored, forgiven,
evermore his praises sing:
Alleluia, alleluia! Praise the everlasting King.
- 2 Praise him for his grace and favor
to his people in distress;
praise him still the same as ever,
slow to chide, and swift to bless:
Alleluia, alleluia! Glorious in his faithfulness.
- 3 Father-like he tends and spares us;
well our feeble frame he knows;
in his hand he gently bears us,
rescues us from all our foes.
Alleluia, alleluia! Widely yet his mercy flows.
- 4 Angels, help us to adore him;
ye behold him face to face;
sun and moon, bow down before him,
dwellers all in time and space.
Alleluia, alleluia! Praise with us the God of grace.

Collect of the Day

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen*

Collect for the Feast of the Transfiguration

O God, who on the holy mount revealed to chosen witnesses your well-beloved Son, wonderfully transfigured, in raiment white and glistening: Mercifully grant that we, being delivered from the disquietude of this world, may by faith behold the King in his beauty; who with you, O Father, and you, O Holy Spirit, lives and reigns, one God, for ever and ever. Amen.

A Reading from the First Book of Kings:

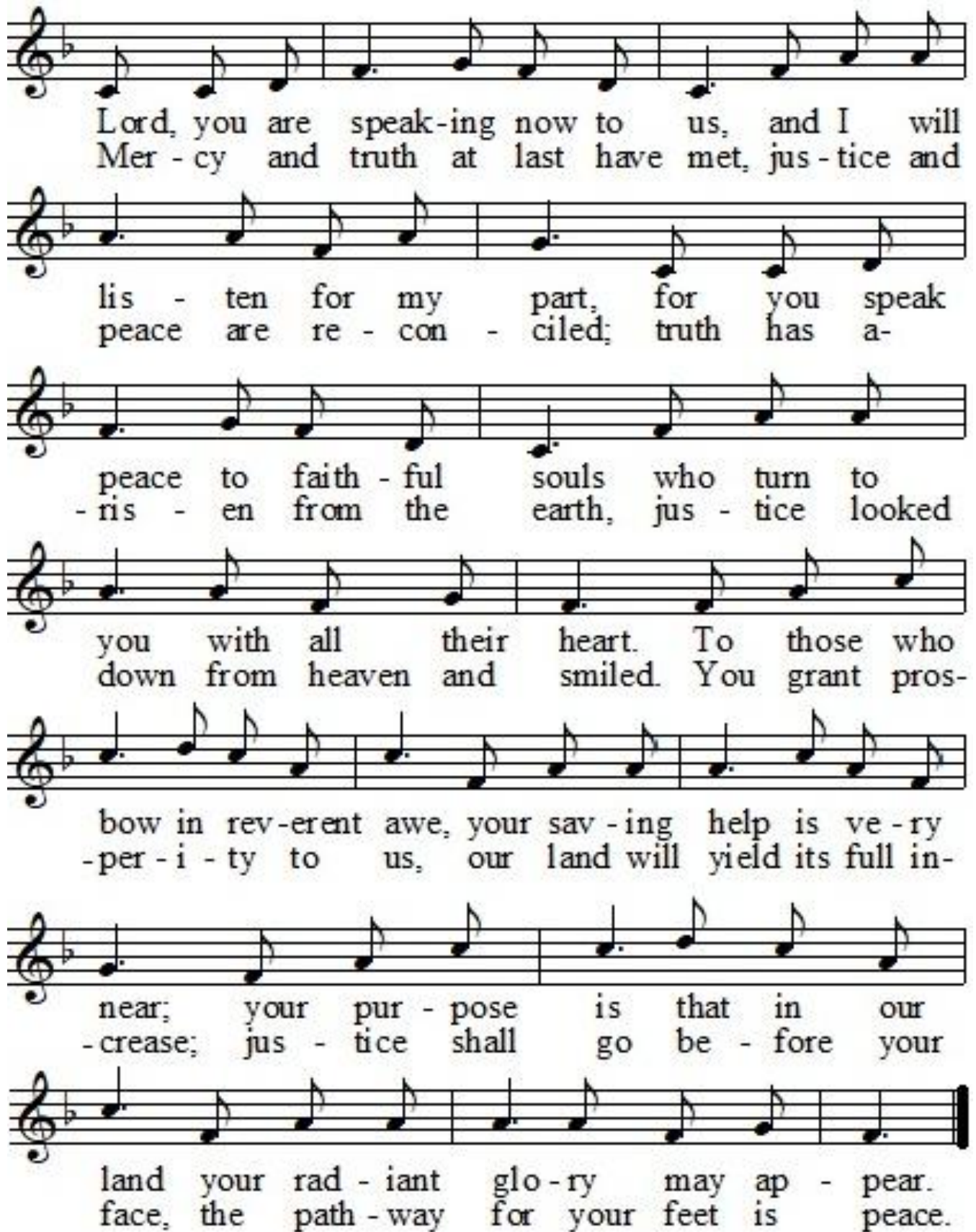
At Mt. Horeb Elijah came to a cave, and spent the night there. Then the word of the LORD came to him, saying, “What are you doing here, Elijah?” He answered, “I have been very zealous for the LORD, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.”



He said, “Go out and stand on the mountain before the LORD, for the LORD is about to pass by.” Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, “What are you doing here, Elijah?”

He answered, “I have been very zealous for the LORD, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.” Then the LORD said to him, “Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place. Whoever escapes from the sword of Hazael, Jehu shall kill; and whoever escapes from the sword of Jehu, Elisha shall kill. Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him.”

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



The image displays a musical score for a Gradual Psalm, specifically Psalm 85:8-13. The score is written on seven staves, each featuring a treble clef and a key signature of one flat (B-flat). The melody is composed of eighth and quarter notes, with some measures containing rests. The lyrics are written below the staves, aligned with the corresponding notes. The text is as follows:

Lord, you are speak-ing now to us, and I will
Mer-cy and truth at last have met, jus-tice and
lis-ten for my part, for you speak
peace are re-con-ciled; truth has a-
peace to faith-ful souls who turn to
-ris-en from the earth, jus-tice looked
you with all their heart. To those who
down from heaven and smiled. You grant pros-
bow in rev-erent awe, your sav-ing help is ve-ry
-per-i-ty to us, our land will yield its full in-
near; your pur-pose is that in our
-crease; jus-tice shall go be-fore your
land your rad-iant glo-ry may ap-pear.
face, the path-way for your feet is peace.

This is the song of the people of God.

Thanks be to God.

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

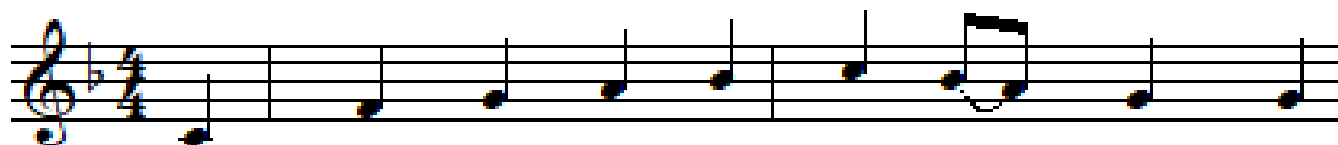
Moses writes concerning the righteousness that comes from the law, that "the person who does these things will live by them." But the righteousness that comes from faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). But what does it say? "The word is near you, on your lips and in your heart" (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, "No one who believes in him will be put to shame."

For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, "Everyone who calls on the name of the Lord shall be saved." But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

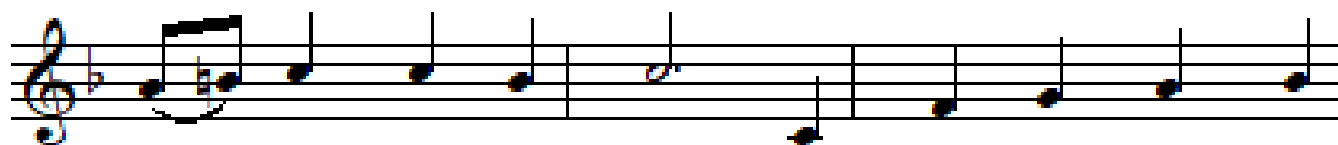
Hear what the Spirit is saying to the Churches.

Thanks be to God.

Sequence Hymn



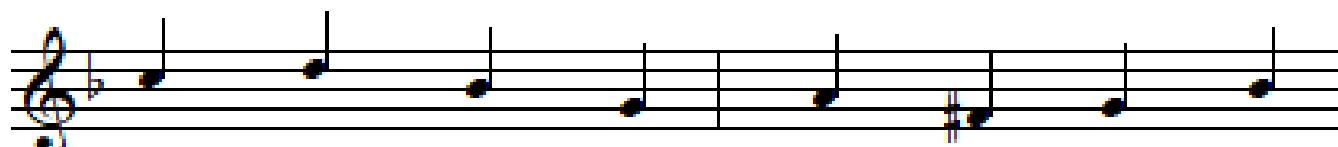
1. How shall they hear the word of God un-
2. How shall they call to God for help un-
3. How shall the gos - pel be pro - claimed that



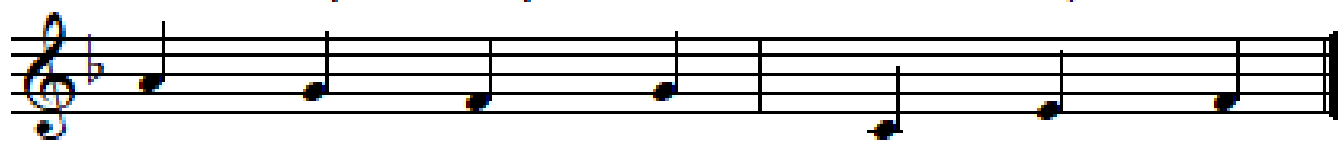
- less the truth is told? How shall the sin - ful
- less they have be - lieved? How shall the poor be
sin - ners may re - pent? How shall the world find



be set free, the sor - row - ful con - soled? To
giv - en hope, the pris - on - er re - prieved? To
peace at last if her - alds are not sent? So



all who speak the truth to - day, im-
those who help the blind to see, give
send us, Lord, for we re - joice to



- part your Spi - rit, Lord, we pray.
light and love and clar - i - ty.
speak of Christ with life and voice.

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

Jesus made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray.

When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking toward them on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. But immediately Jesus spoke to them and said, "Take heart, it is I; do not be afraid."

Peter answered him, "Lord, if it is you, command me to come to you on the water." He said, "Come." So Peter got out of the boat, started walking on the water, and came toward Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" When they got into the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God."

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

The Sermon

Gracious God, your word is very near, on our lips and in our hearts. As we read and contemplate that word, let it become in us a source of faith by the action of your Spirit within and among us. Then send us out in joy to proclaim your word to others, who also need to hear the Good News of salvation in Jesus Christ our Lord.

The storms for which the Sea of Galilee is famous precipitate at least two crises recorded in Matthew's Gospel—the one we heard today and another one from chapter 8, in which the disciples fear for their lives as the waves overwhelmed the boat while Jesus calmly slept. That story comes up next summer in Mark's parallel. Both use the metaphor of deep water, lack of control, and the threat of drowning as an analogy for chaos as the human condition in the world.

The Bible opens with a description of how God called the world into being from a primordial chaos (close your eyes and try to imagine this): “the earth was a vast waste, darkness covered the deep, and the spirit of God hovered over the surface of the water.” Unsettling, even scary images, and again and again we find ourselves in situations that threaten to send us back into chaos, or make us feel like we're already there. In a storm on Lake Galilee in the middle of the night, far from shore.

The ancient Near Eastern parallels to the story told in Genesis 1 are even scarier, for they feature violent conflict between gods. Marduk slays Tiamat, and uses her body as the material from which the earth is created. The conflict escalates, spiraling from one generation to the next, with humans created from yet more by-products of cosmic mayhem, for the sole purpose of serving the gods.

The priestly writers of Genesis 1 adapted this story to the worldview of the Old Testament. In that worldview, the chaos in which the Babylonian gods seem to revel, is itself the enemy that Yahweh is determined to defeat. God takes charge of the process of creation and calls into being the world as Israel understood it. Starting from the watery chaos, God first banished the darkness: “Let there be light!” Then God got down to the work at hand.

The biblical authors knew from digging wells that there was water under the earth; and they knew there was water in the sky because it fell down on them with alarming frequency. So God starts with a “firmament,” a barrier between the waters above and the waters below. God then gathers the waters below, so there will be dry land and bodies of water, well-defined but not always controllable or even predictable. The process continues with the emergence of flora and fauna, culminating in the creation of humanity, in the image *of* God and for companionship *with* God.

The creation of Adam and Eve from the dust of the earth is a separate story, probably much older and reflecting an arid climate as a starting point.

A third creation story, told from the perspective of Wisdom, who claims to be the first creature, can be found in the 8th chapter of the Book of Proverbs.

And then John tells us in the Gospel prologue that through the eternal Word, who was with God in the beginning, and who was God, all things were made, and without him not one thing came into being.

In addition to the three narratives in Genesis and Proverbs, we find snippets of creation imagery scattered throughout the pages of the Hebrew Scriptures, most of them cross-referenced at today's Gospel lesson in study Bibles.

Perhaps the disciples in the boat should have recalled the 74th Psalm:

by your power you cleft the sea monster in two
and broke the sea serpents' heads in the waters;
you crushed the heads of Leviathan
and threw him to the sharks for food.
You opened channels for spring and torrent;
you dried up streams never known to fail.

Or Psalm 89:

You rule the raging of the sea,
calming the turmoil of its waves.
You crushed and slew the monster Rahab
and scattered your enemies with your strong arm.

Rahab and Leviathan are names for a mythical sea monster who, across ancient Near Eastern cultures, personified chaos and evil as these forces attempted to gain entry into the world of human affairs. In the Old Testament we find God opposing them, sometimes annihilating them altogether and sometimes just containing their power.

With these images of the power of nature, our vulnerability to it sufficient to make it a fitting metaphor for adversity in general, we return to the disciples battling the storm on the Sea of Galilee. They faced much more than the weight of nature's vigor. There was a storm brewing on the social and political scene as well.

As I pointed out from this pulpit last week, Matthew 14 begins with the narrative of the death of John the Baptist at the hands of Herod Antipas. Word got around, and this arbitrary act of cruelty, with its overtones of sexual immorality, and the oppressive flavor of empire, struck resentment and terror, in equal measures, into the hearts of everyone around. Jesus attempted to get away by himself to grieve his cousin and to contemplate his own next steps, but the crowds would not allow him to get away. Having compassion on them, he proceeded with teaching and healing, and the feeding of the five thousand. So today's lesson begins for the disciples in a bewildered mood of anger and despair. Jesus has once again gone off by himself to

think and to pray, so they're all by themselves. The storm on the sea only serves to express and enhance the distress they were experiencing to begin with. This night, Rahab and Leviathan are on the loose.

In the deepest part of the night, just before dawn, they see Jesus walking on the water toward their storm-racked boat, and we're told they thought they were seeing a ghost and were filled with fear. As he arrives at the boat he reassures them—*ego eimi*—it's me! Same Greek words that John uses in the famous "I am" passages—the Bread of Life, the Good Shepherd, the Resurrection and the Life. Same Greek words in the Septuagint at Exodus 3 where the divine name is revealed to Moses: "I am that I am." God is present in this moment of multifaceted crisis. Here with us. Walking on the water.

Peter immediately decides, if Jesus can walk on the water, I should be able to walk on the water. Jesus invites him to do just that, and for a couple of minutes and a few nautical feet, he does. But then he realizes what he's doing. Wait a minute, I shouldn't be able to do this! He takes his mind off his effort to walk on the water, and, more important, he takes his focus off Jesus. And the minute he does that, the minute he starts trying to operate on his own power, power that he knows he doesn't have, the minute he concedes that he is, indeed, subject to the chaos, he starts to sink. And, in panic, he cries out for help. And Jesus helps him into the boat. And as Jesus climbs into the boat, the storm stills.

Commentators are all over the place in their take on Jesus' response to Peter's fear. The best explanation I've come across is from Suzanne Guthrie in her "Edge of Enclosure" blog. She likens Jesus to a parent teaching a child to ride a bicycle. The child has successfully ridden several yards but then tipped over. With her skinned knees and reduced confidence, she is reluctant to get back on. But the parent says, "You can do it—in fact, you just did it!" Before anyone knows it the child is blithely cruising the neighborhood with her friends at dizzying speed, exploring her expanding world.

The storm doesn't go away when Peter starts walking on the water. It doesn't go away when Jesus pulls Peter back up to his feet on the water. In this case it does go away when Jesus gets into the boat—but even when it doesn't, we can find hope and confidence in the sure and certain knowledge that God is there.

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

Blessed are you eternal God,
to be praised and glorified for ever.

Heavenly Father, hear us as we pray
for the unity of the Church.

May we all be one that the world may believe.

Grant that every member of the Church
may truly and humbly serve you,
that the life of Christ may be revealed in us.

We remember those who have died.
Father, into your hands we commend them.

We praise you for all your saints
who have entered your eternal glory.
May we also come to share your heavenly kingdom.

Have compassion on those who suffer from sickness,
grief or trouble.
In your presence may they find strength.

Look with your kindness on our homes and families.
Grant that your love may grow in our hearts.

Make us alive to the needs of our community.
Help us to share one another's joys and burdens.

Inspire and lead those who hold authority
in the nations of the world.
*Guide us and all people
in the way of justice and peace.*

Strengthen all who minister in Christ's name.
Give us courage to proclaim your Gospel.

We pray for our own needs...

Those for whom our prayers have been requested specifically:

Dave, Ann, Thorson...others

Those who suffer from extreme heat.

The people of Puerto Rico in their severe crisis in the water supply.

Spirit of God, as you hovered over the waters at the start of the creation, hover over the waterways of our world through navigation, water treatment, purification, desalination, and sewage treatment to prevent the spread of waterborne diseases. We pray for the safe passage of goods and supplies as nations use maritime waterways, where wars and piracy threaten the distribution of commodities, with 80% of the world's goods at risk.

God of the Seas, we pray for the Strait of Hormuz, and other global pinch points where maritime commerce is threatened by global conflict.

Lord of the Many Rivers, we pray for the rivers of the world, where high temperatures, drought, and heavy agricultural use have caused critically low levels of water:

God of Many Waters, we pray for flooded areas of our world:

Thank you, *O Loving One*, for your steadfast love and faithfulness. Thank you for places where righteousness and justice meet. We continue to pray for areas of our world where nations are in conflict, wildfires blaze,

diseases are rampant, and people are displaced from their homes for various reasons. Thank you for caring for your children, who seek you and find you to be their source of strength and hope in a beautiful yet wearying world. **Amen**

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: The Hymnal, 1982, # 537

- 1 Christ for the world we sing!
The world to Christ we bring with loving zeal;
the poor and them that mourn, the faint and overborne,
sin-sick and sorrow-worn, whom Christ doth heal.
- 2 Christ for the world we sing!
The world to Christ we bring with fervent prayer;
the wayward and the lost, by restless passions tossed,
redeemed at countless cost, from dark despair.
- 3 Christ for the world we sing!
The world to Christ we bring with one accord;
with us the work to share, with us reproach to dare,
with us the cross to bear, for Christ our Lord.
- 4 Christ for the world we sing!
The world to Christ we bring with joyful song;
the newborn souls, whose days, reclaimed from error's ways,
inspired with hope and praise, to Christ belong.

The Great Thanksgiving: Eucharistic Prayer B

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 our 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 by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world.

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:

Ho-ly, ho-ly, ho-ly Lord, God of pow-er and might

hea-ven and earth are full of your glo-ry.

Ho - san - na in the high - est.

Bles - sed is he who comes in the name of the Lord.

Ho - san-na in the high-est.

The people stand or kneel. Then the Celebrant continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

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 before he died for us, 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, according to his command, O Father,

Celebrant and People

We remember his death,
We proclaim his resurrection,
We await his coming in glory;

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit.

In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.

Communion Hymn: The Hymnal, 1982, # 689

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

Parting Hymn:

(Over)



Parting Hymn:



1. Lord the light of your love is shin - ing,
2. Lord I come to your awe - some pres - ence,
3. As we gaze on your king - ly bright - ness



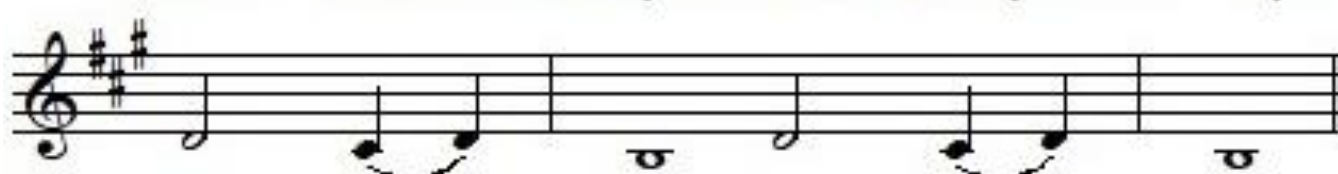
1. in the midst of the dark - ness shin - ing,
2. from the shad - ows in - to your rad - iance;
3. so our fac - es dis - play your like - ness;



1. Je - sus, light of the world, shine up - on us;
2. by the blood I may en - ter your bright - ness;
3. ev - er - chang - ing from glo - ry to glo - ry,



1. set us free by the truth you now bring us,
2. search me, try me, con - sume all my dark - ness,
3. mir - rored here, may our lives tell your sto - ry,



1-3. shine on me, shine on me.



Refrain Shine, Je - sus shine, fill this land with the



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Psalms 85:8-13 “Lord, you are speaking now to us”

Words: Words: A New Metrical Psalter: New Revised Lectionary Edition

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

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Music: Novorossiysk; Horace M. Ferrell (1888-19+18) (Public domain)

Sequence Hymn: “How shall they hear the word of God”

Words: Michael Perry (1942-1996) Copyright © 1982 Hope Publishing

Music: *O Jesu*; melody & figured bass Johann Balthasar Reimann (1702-1749)

alt, & harm *The English Hymnal*, 1906

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

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

Closing Hymn: “Lord, the light of your love is shining”

Words & Music *S(hine, Jesus, Shine): Graham Kendrick (1950-)*

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The Transfiguration as recorded by St. Matthew

Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. Suddenly there appeared to them Moses and Elijah, talking with him. Then Peter said to Jesus, "Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah." While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, "This is my Son, the Beloved; with him I am well pleased; listen to him!" When the disciples heard this, they fell to the ground and were overcome by fear. But Jesus came and touched them, saying, "Get up and do not be afraid." And when they looked up, they saw no one except Jesus himself alone.

As they were coming down the mountain, Jesus ordered them, "Tell no one about the vision until after the Son of Man has been raised from the dead." And the disciples asked him, "Why, then, do the scribes say that Elijah must come first?" He replied, "Elijah is indeed coming and will restore all things; but I tell you that Elijah has already come, and they did not recognize him, but they did to him whatever they pleased. So also the Son of Man is about to suffer at their hands." Then the disciples understood that he was speaking to them about John the Baptist.

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