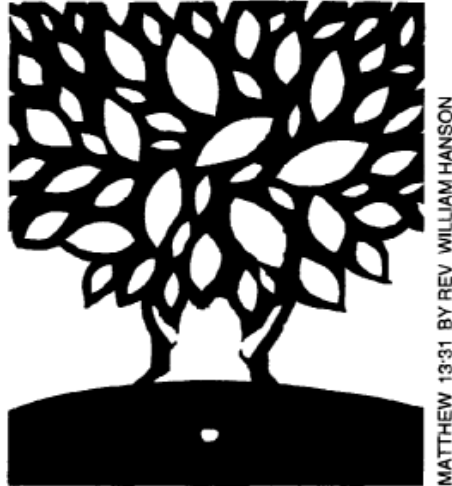


Sermon

July 26 , 2026

The Ninth Sunday after Pentecost:

Proper 12



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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Palenville, New York 12463

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The Liturgy of the Word

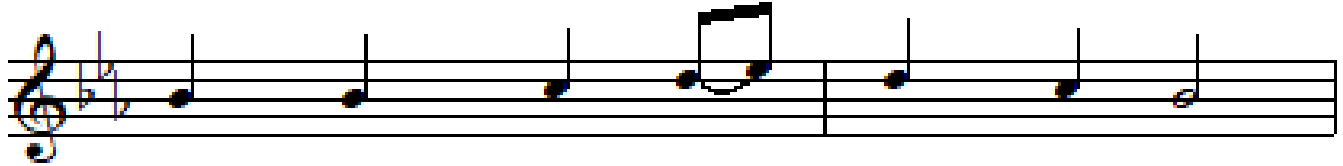
Blessed be the one, holy, and living God.

Glory to God for ever and ever.

Hymn of Praise:



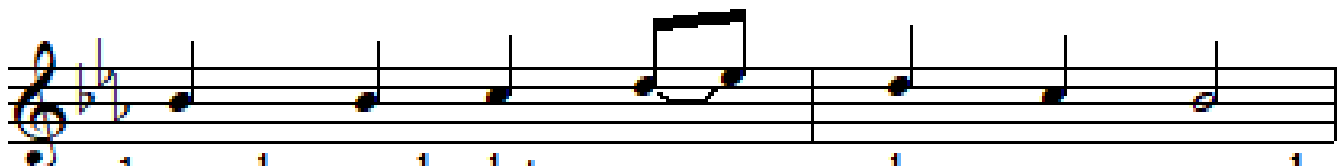
1. Je - sus, come, for we in - vite you,
2. Je - sus, come! Trans - form our pleas - ures,
3. Je - sus, come! In new cre - a - tion,
4. Je - sus, come! Sur - prise our dull - ness,



1. guest and mas - ter, friend and Lord;
2. guide us in - to paths un - known;
3. heav'n brought near in power di - vine;
4. make us wil - ling to re - ceive



1. now as once at Ca - na's wed - ding,
2. bring your gifts, com - mand your ser - vants,
3. give your un - ex - pect - ed glo - ry
4. more than we can yet i - mag - ine,



1. speak, and let us hear your word
2. let us trust in you a - lone:
3. chang - ing wat - er in - to wine:
4. all the best you have to give:



1. lead us through our need or doubt - ing,
 2. though your hand may work in sec - ret,
 3. rouse the faith of your dis - cip - les.
 4. let us find your hid - den rich - es,

1. hope be born and joy re - stored.
 2. all shall see what you have done.
 3. Come, our first and great - est Sign!
 4. taste your love, be - lieve, and live!

Collect of the Day

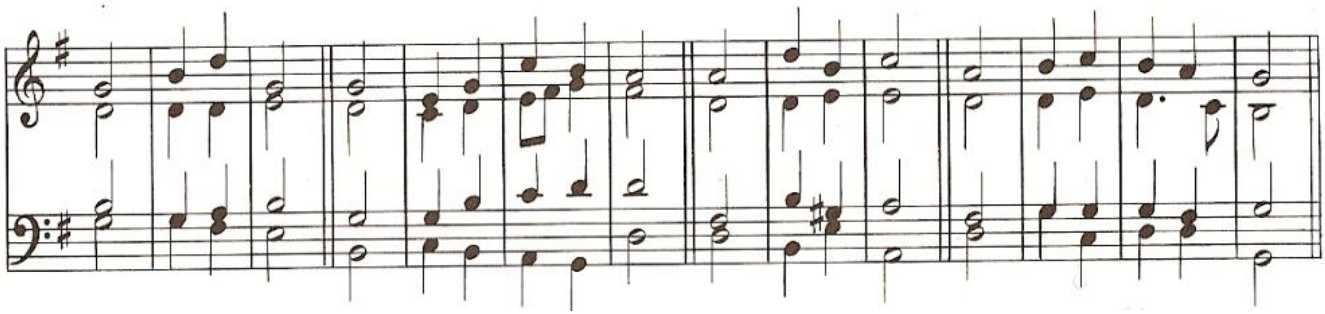
O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.
Amen.

A Reading from the Book of the First Book of Kings:

At Gibeon the LORD appeared to Solomon in a dream by night; and God said, "Ask what I should give you." And Solomon said, "You have shown great and steadfast love to your servant my father David, because he walked before you in faithfulness, in righteousness, and in uprightness of heart toward you; and you have kept for him this great and steadfast love, and have given him a son to sit on his throne today. And now, O LORD my God, you have made your servant king in place of my father David, although I am only a little child; I do not know how to go out or come in. And your servant is in the midst of the people whom you have chosen, a great people, so numerous they cannot be numbered or counted. Give your servant therefore an understanding mind to govern your people, able to discern between good and evil; for who can govern this your great people?" *(Over)*

It pleased the Lord that Solomon had asked this. God said to him, "Because you have asked this, and have not asked for yourself long life or riches, or for the life of your enemies, but have asked for yourself understanding to discern what is right, I now do according to your word. Indeed I give you a wise and discerning mind; no one like you has been before you and no one like you shall arise after you.

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



129 Your de/-cree's are/ wonderful; *

therefore I o/-bey them with/ all my/ heart.

130 When your word goes forth/ it gives/ light; *

it gives under/-stand-ing/ to the/ simple.

131 I open my/ mouth and/ pant; *

I/ long for/ your com/-mandments.

132 Turn to/ me in/ mercy, *

as you always do to/ those who/ love your/ Name.

133 Steady my footsteps/ in your/ word; *

let no iniquity/ have do/-min-ion/ over me.

134 Rescue me from/ those who op/-press me, *

And/ I will/ keep your com/-mandments.

135 Let your countenance shine up/-on your/ servant *

--/and teach/ me your/ statutes.

136 My eyes shed/ streams of/ tears, *

because people/ do not/ keep your/ law.

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

Semi-continuous OT Lesson and Psalm reference can be found on the inside of the back cover

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

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

We know that all things work together for good for those who love God, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

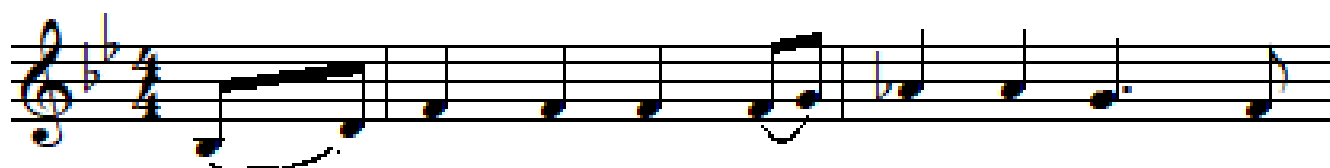
What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us.

Hear what the Spirit is saying to the Churches.

Thanks be to God.

***Nothing
can separate us
from God's love.***

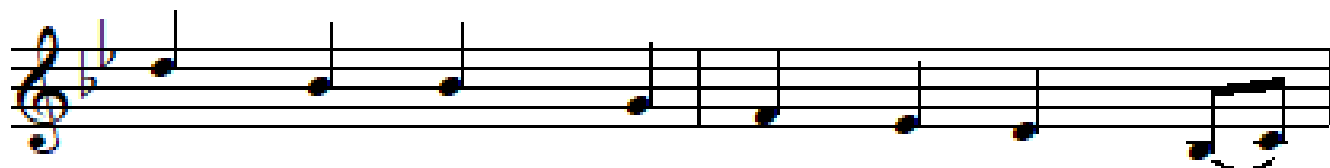
Sequence Hymn



1. The reign of God, like farm-er's field, bears
2. Like mus-tard tree, the reign of God from
3. Though hid-den now, the reign of God may,
4. The reign of God is come in Christ; the



- weeds a-long with wheat; the
ti-ny seeds will spread. The
yet un-not-iced, grow; from
reign of God is near. A-



1. rough and smooth are int-er-twined till
2. birds of eve-ry feath-er come to
3. deep with-in it ris-es up, like
4. -blaze a-mongst us, kind-ling hearts, the



1. har-vest is com-plete.
2. nest, and there be fed.
3. yeast in swel-ling dough.
4. reign of God is here!

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

Jesus put before his hearers another parable: ‘The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.’

He told them another parable: ‘The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.’

The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.

‘Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it.

‘Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

‘Have you understood all this?’ They answered, ‘Yes.’ And he said to them, ‘Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.’

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

Enlightening God, the unfolding of your revelation gives light and provides wisdom to all who seek your truth; open our hearts and minds by the presence of your Holy Spirit, that the mystery of your heavenly realm may be made evident here on earth, +

The 119th Psalm is an acrostic poem, a meditation on Torah, consisting of 22 stanzas with eight lines each. Each of the lines in each stanza begins with the same letter of the Hebrew alphabet, beginning with *aleph* and continuing through all 22 letters. Hebrew poetry is characterized by parallelism; each phrase is repeated in a slightly different way for depth and breadth of meaning. Thus “Law” appears in every verse, along with several synonyms: instruction, will, precept, statutes, commandments, decrees, word, promise, paths, works. Each verse is a prayer that God will teach God’s people the Law so that Israel may remain faithful. In it you’ll find varied reflections on Torah as a way of life, an expression of what it means to live faithfully and joyfully under the reign of God.

The reign of God, or the kingdom of God, or the kingdom of heaven, has been the subject of our Gospel lessons for the last three weeks, as we have considered Matthew’s “Parables of the Kingdom”. We began with the Sower, examining our receptivity to the Good News planted in our hearts and minds. Last week we took a look at the Wheat and the Tares, considering the juxtaposition of good and evil in the world and in our lives, and God’s forbearing tolerance of evil, for the sake of the goodness hidden alongside it, until God’s reign is fully realized and all things are made new.

Today we look at the remaining parables of the kingdom, two of which Jesus told to the crowds, with the other four directed just to the disciples.

We turn first to yet another seed, the mustard seed. There are no thieving birds, no thistles, no rocks. And there are no weeds slipped in by an enemy during the night; in this case the mustard plants *are* the weeds, and they are sowed deliberately by the householder. Though mustard *was* cultivated in antiquity, it had to be cultivated very carefully, because mustard is a remarkably invasive species, almost impossible to control once it gets out of hand. Smaller than a grain of rice, tiny and seemingly insignificant. But that tiny seed has great potential. Once it gains a foothold, you can't get rid of it. Such is the Kingdom of God.

The Hebrew Scriptures know trees as icons of strength and thus as symbols of empire. Daniel interprets Nebuchadnezzar's dream (quoting Daniel 4 from Eugene Peterson's *Message* paraphrase):

“...a big towering tree at the center of the world. As I watched, the tree grew huge and strong. Its top reached the sky and it could be seen from the four corners of the earth. Its leaves were beautiful, its fruit abundant—enough food for everyone! Wild animals found shelter under it, birds nested in its branches, everything living was fed and sheltered by it.

“ ‘And this also is what I saw as I was stretched out on my bed. I saw a holy watchman descend from heaven, and call out:

Chop down the tree, lop off its branches,
strip its leaves and scatter its fruit.

Chase the animals from beneath it
and shoo the birds from its branches.
But leave the stump and roots in the ground,
belted with a strap of iron and bronze
in the grassy meadow.

Let him be soaked in heaven's dew
and take his meals with the animals that graze.
Let him lose his mind
and get an animal's mind in exchange,
And let this go on for seven seasons

The angels announce this decree,
the holy watchmen bring this sentence,
So that everyone living will know
that the High God rules human kingdoms.
He arranges kingdom affairs however he wishes,
and makes leaders out of losers.ⁱ *EQ*

In Daniel's interpretation of the dream, of course, the tree represents Nebuchadnezzar himself and the Babylonian empire, and the holy watchman the Most High, the God of Israel. Nebuchadnezzar **would** lose his sanity for a time, but it would be restored after seven years (again quoting the text):

“and you will learn that the High God rules over human kingdoms and that he arranges all kingdom affairs.”

“The part about the tree stump and roots being left means that your kingdom will still be there for you after you learn that it is heaven that runs things.

“So, king, take my advice: Make a clean break with your sins and start living for others. Quit your wicked life and look after the needs of the down-and-out. Then *you* will continue to have a good life.”ⁱⁱ *EQ* (See Dn. 4 in its entirety)

Ezekiel, too, describes the conquest of Judah with images of eagles and cedar trees and vines (17; 31:1-14).

Isaiah applies similar imagery of a fallen tree to predict the ultimate fate of Assyria while making the famous promise that “a shoot will spring from the stump of Jesse.” (10:33-11:1)

Jesus takes this tradition of trees as a metaphor for empire, and cutting down as God’s judgment on them, and turns it on its head with the image of a much smaller seed that grows into a bush, usually no more than six feet high, tenacious to the point of becoming a nuisance, as he applies these images to the ultimate power and provision of the reign of God, creating great things from seemingly insignificant beginnings, and refusing to go away when we begin to find it inconvenient.

The kingdom of heaven is like what happens when a woman puts yeast into three measures of flour, and it permeates the loaf. Our role as God’s disciples is to leaven the environments in which we live and move and have our being, permeating them with the leaven of the Gospel.

A man finds a treasure hidden in a field, and immediately he liquidates his assets so he can go and buy that field. A merchant finds a very fine pearl, and he liquidates his 401K to finance its purchase. Both men sell all they have—they put their houses on the market, they close their bank accounts. They leave themselves with nothing but the objects of their pursuit.

The kingdom of heaven is like what happens when a net is thrown into the water and catches all kinds of fish. What we're talking about is a net that collects everything—edible fish, dead fish, seaweed, old boots and beer cans. The haul is dragged ashore and has to be sorted out. So it is with the reign of God; it is like the weeds in the wheat. The sorting happens after the harvest is complete, and it is done by angels under the direction of the Son of Man, using sorting criteria established by God.

At the end of the chapter, Jesus asked the disciples whether they have understood what he was telling them, and they answered, perhaps tentatively, in the affirmative. He responds that every student of the Scriptures is like a household manager who brings out new and old treasures from the storeroom. The kingdom of heaven is rooted in the ancient relationship between God and Israel, with Torah to define that relationship and to channel growth in the knowledge and love and service of God. At the same time, God is always doing a new thing, can you not perceive it?

Jesus said more than once: you know it was said long ago...but I say to you now...before deepening their understanding of some point of the law of Moses. And the concepts and the images continue to grow, throughout the biblical narrative and in our own understanding. We considered trees as a biblical metaphor in the parable of the mustard seed. Two very well-known trees—the Tree of Life and the Tree of Knowledge of Good and Evil—open the biblical narrative. Then another tree appears--the Cross. Finally, the Tree of Life returns at the end of the Revelation to St. John, descending from heaven as part of the New Jerusalem.

I'm going to close with the words to a songⁱⁱⁱ based on one of today's parables, from the medical Mission Sisters. There is a link to a you Tube video of the sisters performing the song in the credits at the back of your booklets, and when I post it, the link will be active.

"He Bought the Whole Field" by Medical Mission Sisters
(lyrics) - YouTube

He bought the whole field for joy,
He bought the whole field for sheer joy;
A man found a treasure, it was hidden in a field;
He bought the whole field for joy.

Paul was a Hebrew by birth;
He left his tents to inherit the earth.
He sowed God's word and when the seed gave yield,
In the hearts of a few he bought the whole field.

A rich young man searching for truth,
Who kept the commandments the whole of his youth;
Was called to the kingdom if he gave away all,
But he didn't have the vision of Paul.

Who bought the whole field...

Don't keep your treasure in a room
For a thief to steal or a moth to consume;
All our days we count but loss;
We are rich in Christ who chose a Cross.

He bought the whole field...

The kingdom of heaven, we've found,
Is so like a treasure hidden in the ground
The ground is the people who long to be healed;
If you really want the treasure, love the whole field.

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

Sisters and brothers

give thanks to the Lord and call upon God's name.

Let us pray to God, saying:

“Spirit help us in our weakness; *intercede for us.*”

God of the church,

may your people be as persistent as the mustard shrub.

May we spread your love and grace

to all people and in all places

May we do our Kingdom work with the confidence

that nothing can separate us from your love.

Spirit help us in our weakness; *intercede for us.*

God of the world make known your deeds among the peoples.

Bring peace in places of conflict and violence.

Spirit help us in our weakness; *intercede for us.*

God of creation, all of your works are marvelous
Everything in creation with which you have surrounded us
speaks to your goodness.
Give us eyes to see your fingerprints in our world

Spirit help us in our weakness; *intercede for us.*

“Spirit help us in our weakness; *intercede for us.*

Present God, you did not withhold your own Son,
but gave him up for all of us.

May we all come to know and experience
the depths of your love

By your love, transform hearts and change lives

Spirit help us in our weakness; *intercede for us.*

God of wholeness, neither hardship nor distress
can separate anyone from your love

Assure the suffering and sick, the hurt and sorrowful,
that you care for them.

May they remember
that you are a God who does marvelous things.

Spirit help us in our weakness; *intercede for us.*

God of the ancestors,
you have always been mindful of your promises
You promised that not even death
can separate us from your love.
May all those who have died rest in your eternal love.

*Spirit help us in our weakness; **intercede for us.***

“Spirit help us in our weakness; ***intercede for us.***”

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:



1. Child - ren of the heav'n - ly
2. God his own doth tend and
3. Neith - er life nor death shall
4. Praise the Lord in joy - ful
5. Though he giv - eth or he



1. Fath - er safe - ly in his bo - som
2. nour - ish; in his ho - ly courts they
3. ev - er from the Lord His child - ren
4. num - bers: your pro - tect - or nev - er
5. tak - eth, God his child - ren ne'er for-



1. ga - -ther; nest - ling bird nor star in
2. flour - ish; from all ev - il things he
3. sev - er; un - to them his grace he
4. slum - bers; at the will of your de-
5. - sak - eth; his the lov - ing pur - pose



1. hea - ven such a re - fuge e'er was giv - en.
2. spares them; In his migh-ty arms he bears them.
3. show - eth, and their sor - rows all he know-eth.
4. - fend - er eve - ry foe must now sur - ren - der.
5. sole - ly to pre - serve them pure and ho - ly.

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.

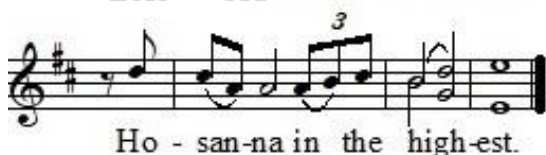
Let us give thanks to the Lord our God.

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!***

God of promise, you have prepared a banquet for us.

***Happy are those who are called
to the Supper of the Lamb.***

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, # 711

V. 3: We cannot live by bread alone,
but by every word
that comes forth from the mouth of God.
Allelu! Alleluia!

V. 4: God's Holy Spirit is given unto us;
we are all God's children
taught by God's grace and God's power and God's love
Allelu! Alleluia!

Post-communion Prayer

God of grace,
we have received the memorial
of the death and resurrection of your Son.

May your love, poured into us,
bring us to your promises.

We ask this in the name of our Redeemer Jesus Christ.

Blessing & Dismissal

May the God of hope fill you with every joy in believing.

May the peace of Christ abound in your hearts.

May you be enriched by the gifts of the Holy Spirit,
...and the blessing...

Parting Hymn: The Hymnal, 1982 # 573

- 1 Father eternal, Ruler of creation,
Spirit of life, which moved ere form was made;
Through the thick darkness covering every nation,
Light to man's blindness, O be Thou our aid:
Thy Kingdom come, O Lord, Thy will be done.
- 2 Races and peoples, lo! we stand divided,
And sharing not our griefs, no joy can share;
By wars and tumults Love is mocked, derided,
His conquering cross no kingdom wills to bear:
Thy Kingdom come, O Lord, Thy will be done.
- 3 Envious of heart, blind-eyed, with tongues confounded,
Nation by nation still goes unforgiven;
In wrath and fear, by jealousies surrounded,
Building proud towers which shall not reach to heaven:
Thy Kingdom come, O Lord, Thy will be done.
- 4 How shall we love Thee, holy, hidden Being,
If we love not the world which Thou hast made?
O give us brother love for better seeing
Thy Word made flesh, and in a manger laid:
Thy Kingdom come, O Lord, Thy will be done.

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Gathering Hymn: “Jesus come, for we invite you”

Words Christopher M. Idle (1928-) Copyright © 1982 Hope Publishing Company

Music *Sicilian Mariners* Sicilian melody (Public domain)

Psalm 119:129-136:

Words: BCP; pointed by Fr. Miller

Music: Double Anglican Chant in G; Thomas Norris (1741?-1790) (Public domain)

Sequence Hymn: “The reign of God like farmer’s field”

Words: Delores Dufner OSB (1939-) Copyright © 1995, 2003, GIA Publications, Inc

Music: *McKee*; Harry T. Burleigh (1866-1949) (Public domain)

Link to song quoted at end of today’s Sermon:

["He Bought the Whole Field" by Medical Mission Sisters \(lyrics\) - YouTube](#)

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: “Children of the heavenly Father” (Public domain)

Words: Caroline W. Sandell Berg (1832-1903) Tr. Ernst W. Olson (1870-1958)

Music: *Tryggare Kan Ingen Vara*; Swedish folk melody

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

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

THIS IS THE DAY
THE LORD HAS MADE; LET US
rejoice & be glad
Psalm 118:24

Semi-continuous OT Lesson: Genesis 29:15-28

Then Laban said to Jacob, “Because you are my kinsman, should you therefore serve me for nothing? Tell me, what shall your wages be?” Now Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. Leah’s eyes were lovely, and Rachel was graceful and beautiful. Jacob loved Rachel; so he said, “I will serve you seven years for your younger daughter Rachel.” Laban said, “It is better that I give her to you than that I should give her to any other man; stay with me.” So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her.

Then Jacob said to Laban, “Give me my wife that I may go in to her, for my time is completed.” So Laban gathered together all the people of the place, and made a feast. But in the evening he took his daughter Leah and brought her to Jacob; and he went in to her. (Laban gave his maid Zilpah to his daughter Leah to be her maid.) When morning came, it was Leah! And Jacob said to Laban, “What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?” Laban said, “This is not done in our country—giving the younger before the firstborn. Complete the week of this one, and we will give you the other also in return for serving me another seven years.” Jacob did so, and completed her week; then Laban gave him his daughter Rachel as a wife.

Psalm105:14-11, 45b

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Continuing the work of Calvary Episcopal Church + Cairo, NY

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ⁱ Daniel 4:10–17. Peterson, E. H. (2005). [*The Message: the Bible in contemporary language*](#) Colorado Springs, CO: NavPress.

ⁱⁱ Daniel 4:25–27. The Message.

ⁱⁱⁱ “He bought the whole field”; words & music by Sr. Miriam Therese Winter. Copyright © 1966 by the Medical Mission Sisters, Philadelphia, PA; Vanguard Music, agent