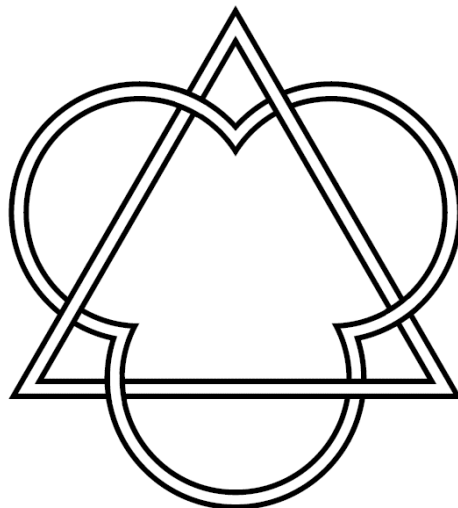


May 31, 2026
The First Sunday after Pentecost:
Trinity Sunday



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

Gloria Dei Episcopal Church
Palenville, New York 12463

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[Sermon](#)

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:



1. To-day I a-wake, and God is be-fore me. At
2. To-day I a-rise and Christ is be-side me He
3. To-day I af-firm the Spi-rit with-in me, at
4. To-day I en-joy the Trin-i-ty round me, a-



1. night as I dreamt, he sum-moned the day; For
2. walked through the dark to scat-ter new light. Yes,
3. wor-ship and work, in strug-gle and rest. The
4. -bove and be-neath, be-fore and be-hind; The



1. God nev-er sleeps, but pat-terns the morn-ing with
2. Christ is a-live and beck-ons his peo-ple to
3. Spi-rit in-spires all life which is chang-ing from
4. Mak-er, the Son, the Spi-rit to-geth-er they



1. sliv-ers of gold or glo-ry in gray.
2. hope and to heal, re-sist and in-vite.
3. fear-ing to faith, from bro-ken to blest.
4. called me to life, and called me their friend.

Collect of the Day

Almighty and everlasting God, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever. *Amen.*

A Reading from the Book of Genesis:

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, ‘Let there be light’; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

And God said, ‘Let there be a dome in the midst of the waters, and let it separate the waters from the waters.’

So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

And God said, ‘Let the waters under the sky be gathered together into one place, and let the dry land appear.’ And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.



Then God said, ‘Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.’ And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day. *(Over)*

And God said, ‘Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.’ And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, ‘Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.’ So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, ‘Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.’ And there was evening and there was morning, the fifth day.

And God said, 'Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.' And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

Then God said, 'Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.'

So God created humankind in his image,
in the image of God he created them;
male and female he created them.

God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.' God said, 'See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.' And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.



Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

These are the generations of the heavens and the earth when they were created.

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

Gradual Psalm 8



1 O Lord, our Lord, through-out the earth how
2. When I look up and see the skies which
3. Yet such as us you made and meant just
Coda: O Lord, our Lord, through-out the earth how



1 glo-rious is your name, and glo-rious too when
2. your own fin-gers made, and won-der at the
3. less than gods to be; with hon-or and with
glo-rious is your name.



1 un - seen heavens your maj - es - ty pro - claim.
2. moon and stars, each per - fect - ly dis - played,
3. glo - ry, Lord, you crowned hu - ma - ni - ty.



1 On in - fant lips, in child - ren's song a
2. then must I ask, "Why do you care? Why
3. And then do - min - ion you be - stowed on

Sequence Hymn: The Hymnal, 1982, # 367

- 1 Round the Lord in glory seated
cherubim and seraphim
filled his temple, and repeated
each to each the alternate hymn:
"Lord, thy glory fills the heaven,
earth is with thy fulness stored;
unto thee be glory given,
holy, holy, holy Lord."
- 2 Heaven is still with glory ringing,
earth takes up the angels' cry,
"Holy, holy, holy," singing,
"Lord of hosts, the Lord Most High."
With his seraph train before him,
with his holy Church below,
thus unite we to adore him,
bid we thus our anthem flow:
- 3 "Lord, thy glory fills the heaven,
earth is with thy fullness stored;
unto thee be glory given,
holy, holy, holy, Lord."
Thus thy glorious Name confessing,
with thine angel hosts we cry
"Holy, holy, holy," blessing
thee, the Lord of hosts Most High.

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

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshipped him; but some doubted. And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.’

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

The Sermon

O God, we know not *what* You are, but You have told us *Who* You are: Father, Son and Holy Spirit; God who creates, God who redeems and God who sanctifies.

Fill our minds with Your Wisdom, and our hearts with Your love, to guide and empower us in making disciples, confident in Your never-ending presence within us and among us, to the close of the age.

We are at a very unique moment in the Church year, a feast day dedicated not to an event in the life of Jesus or the Church, but to a point of doctrine. We cannot know exactly what God is. If we could plumb the philosophical depths of God’s existence, then God would not be God. The deity is, by definition, beyond our comprehension.

What we *can* know is what God has chosen to reveal to us, in Creation, in the record of God's dealings with humanity recorded in Scripture, and *definitively* in the teachings and example of Jesus the Christ.

The doctrine of the Trinity can be found in very rudimentary form in the New Testament. We have seen it in two different contexts in today's lessons—when Jesus commissions the Apostles to baptize in the name of the Father, the Son, and the Holy Spirit; and as Paul signs off in his second letter to the Church at Corinth.

In the decades following the Day of Pentecost, the Church struggled with concepts of just how Jesus could be both human and divine; of how God could be understood as Father, Son, and Holy Spirit without compromising that basic assertion inherited from the heart of Judaism: Hear, O Israel! The Lord your God is *One*. In a faith community under persecution, long before there was a global village, largely independent communities developed their own understandings of these two central questions.

Three centuries after Pentecost, Constantine embraced the Christian faith, and made it the official religion of the Empire. Once the government became involved in the affairs of the Church, the diversity created by understandings developed from the bottom up could no longer be tolerated, in an organization managed from the top down. Dissent must make way for organizational unity. The disputes must be resolved, under the authority of Empire. And so the Church and the Faith took on a hierarchical and authoritarian aspect which has survived the centuries.

Yet that independent, bottom-up approach to understanding faith and discipleship has not been lost, and recent centuries in particular have seen a revival of interest in the experience of the Apostolic and sub-apostolic Church prior to its captivity under Empire.

Among the answers proposed in those early days of diversity, and receiving new attention in our time, is the concept of *perichoresis*, the eternal dance of love withing the Trinity.

United Methodist pastor Jonathan Marlowe writes:

The theologians in the early church tried to describe this wonderful reality that we call Trinity. If any of you have ever been to a Greek wedding, you may have seen their distinctive way of dancing . . . It's called *perichoresis*. There are not two dancers, but at least three. They start to go in circles, weaving in and out in this very beautiful pattern of motion. They start to go faster and faster and faster, all the while staying in perfect rhythm and in sync with each other. Eventually, they are dancing so quickly (yet so effortlessly) that as you look at them, it just becomes a blur. Their individual identities are part of a larger dance. The early church fathers and mothers looked at that dance...and said, "That's what the Trinity is like." It's a harmonious set of relationships in which there is mutual giving and receiving. This relationship is called love, and it's what the Trinity is all about. The...dance of love. (EQ)

The Church's theology of one God in three persons acknowledges that there is no love without relationship, even in the Godhead. Love, by its very nature, requires that there be a lover and a beloved. The God who creates in Genesis 1 is expressed in the first person *plural*. The circle dance in all its intricacy, first performed at Creation, demonstrates the nature of God—not as dancer but as the dance itself, dynamic, creative, continually evolving and adapting and seeking new forms of communion and interdependence. And we have been invited into that circle dance of love.

The Book of Genesis tells in the very first chapter that we are created in the image and likeness of God. Our primary vocation as human beings, both individually and corporately, is to reflect the image of God to those around us. This is true of us as individuals, and in our relationships--as families, as communities, as societies, as the human race. To be the Church is to reflect the image of God, as shown forth in the teachings and example of Jesus the Christ, to the world, at the various levels of intimacy in which we participate in the myriad environments in which we live and move and have our being.

Usually, and at best, we fulfill those roles mutually one for another as we dance around and around one another and around and around the created order. The depth of feeling between lover and beloved will vary widely, according to the nature of our various relationships. But to reflect the image of God who is love is to be in some kind of dynamic relationship, for if we are not in relationship, then we cannot love.

Throughout the Old Testament, God's people Israel are in a dance of love with the Creator and Sustainer of the Universe, who continues to love them and claim them as His own despite their failure to live up to their Covenant with Him, and calls upon them again and again to return, and reflect that love and loyalty. Finally the Second Person of the Trinity became incarnate in Christ Jesus, reflecting perfectly the image of God in his words and actions, demonstrating the walk of love and life that God intended for us. Laying bare on Calvary the depths of God's love for us and God's full immersion in the human condition, and on the third day revealing the defeat of sin and death and the forces of evil that seek to corrupt and destroy all God's creatures.

After his resurrection Jesus appeared to his disciples to prepare them for the work he would leave them when he ascended into heaven.

Then, at the end of Matthew's Gospel, he gives them their mission of disciple-making. And that is the primary commission in that verse. Most translations render it, "Go and make disciples." But in the Greek "going" is grammatically secondary to *discipling*. "As you go, disciple all the nations." We are to dance with the world in the various contexts in which we find ourselves, proclaiming and demonstrating the Good News as we go. We are to claim and *proclaim* the guiding and empowering work of the Holy Spirit as we face the crises of our time. We are to invite others into the dance, helping them grow in the knowledge and love of God, teaching them everything that Jesus has commanded, which Matthew has presented in three chapters (5-7): the Sermon on the Mount, calling our world into an ever-deeper expression of love and justice.

Matthew began the story of Jesus with the angel's words to Joseph: "He shall be called Emmanuel—God with us." Now he ends the Gospel with the assurance delivered by Emmanuel himself: "Lo, I am with you always, to the close of the age."

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

Trusting the promise of God's presence, now and forever, we offer our prayers for the world, the church, and all in need.

[*Short pause*]

Holy Three, Holy One, you create us, you restore us, you support and strengthen us.

That we would grow in trust of your promise, we offer our prayer, ***Come Holy Spirit.***

Holy Three, Holy One, your promise goes with us into every encounter, every disappointment, every hurt, every failure.

That we would remember your promise wherever we go, wherever we are, we offer our prayer, ***Come Holy Spirit.***

Holy Three, Holy One, every day we are confronted with what can't be, what can't be done, what can't be attempted, what can't be tried.

That we would learn to listen less to the fear around and within us, and more to your presence and call, we offer our prayer, ***Come Holy Spirit.***

Holy Three, Holy One, you call your Church to risk, to take chances, to go out on a limb for the sake of those who have been forgotten.

That we would be willing partners in your work of reclaiming creation, we offer our prayer, ***Come Holy Spirit.***

Holy Three, Holy One, your presence does not come in spite of our difficulties and challenges; your presence comes because of our difficulties and challenges.

As you remind us of your promise, use us to remind others who need a touch of your grace, especially...

That we would be faithful messengers of your promise, we offer our prayer, *Come Holy Spirit.*

Holy Three, Holy One, your promise does not fail.

That you would help us hold on to your assurance, we offer our prayer, *Come Holy Spirit.*

Trusting the promise of God, whose word cannot fail, we pray in the name of Jesus, *Amen.*

Confession of Sin

Let us confess our sins against God and our neighbor.

(Silence)

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, 1940 # 368

- 1 Holy Father, great Creator,
source of mercy, love, and peace,
look upon the Mediator,
clothe us with his righteousness;
heavenly Father, heavenly Father,
through the Savior hear and bless.
- 2 Holy Jesus, Lord of glory,
whom angelic hosts proclaim,
while we hear thy wondrous story,
meet and worship in thy Name,
dear Redeemer, dear Redeemer,
in our hearts thy peace proclaim.
- 3 Holy Spirit, Sanctifier,
come with unction from above,
touch our hearts with sacred fire,
fill them with the Savior's love.
Source of comfort, Source of comfort,
cheer us with the Savior's love.
- 4 God the Lord, through every nation
let thy wondrous mercies shine.
In the song of thy salvation
every tongue and race combine.
Great Jehovah, great Jehovah,
form our hearts and make them thine.

The Great Thanksgiving: Eucharistic Prayer C

In this prayer, the lines in italics are spoken by the People.

The Celebrant faces them and says

May God 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.

Then, facing the Holy Table, the Celebrant proceeds
God of all power, Source and Sustainer of the Universe,
you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be:
shining light and enfolding dark;
the vast expanse of interstellar space,
galaxies, suns, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements
you brought forth the human race,
and blessed us with the capacity
for memory, reason, and skill.

You made us the stewards of your creation.

But we turned against you, and betrayed your trust;
and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return.

Through prophets and sages

you revealed your righteous Law.

And in the fullness of time you sent your eternal Word,

born of your servant Mary, to fulfill your Law,

opening for us the way of freedom and peace.

By his blood, he reconciled us.

By his wounds, we are healed.

And therefore we praise you,

joining with the heavenly chorus,

with prophets, apostles, and martyrs,

and with all those in every generation

who have looked to you in hope,

to proclaim with them your glory,

in their unending hymn:



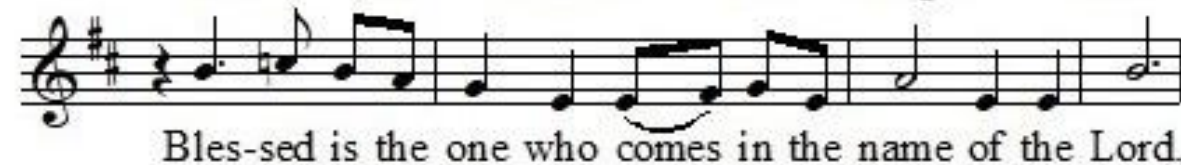
Ho-ly, ho-ly, ho-ly Lord, God of pow-er and might,



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



Ho - san - na in the high - est.



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



Ho - san-na in the high-est.

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 betrayed Jesus took bread,
said the blessing, broke the bread,
and gave it to his friends, and said,

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

After supper, Jesus took the cup of wine,
gave thanks, and said,

“Drink this, all of you:
This is my Blood of the new Covenant,
which is shed for you and for all
for the forgiveness of sins.

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

Remembering now his work of redemption
and offering to you this sacrifice of thanksgiving,
***We celebrate Christ’s death and resurrection
as we await the day of his coming.***

Therefore, O God,

we who have been redeemed by Jesus Christ,
and made a new people by water and the Spirit,
now bring before you these gifts.

Sanctify them by your Holy Spirit

to be the Body and Blood of Jesus Christ our Savior.

Sanctify us also,

and let the grace of this Holy Communion
make us one body, one spirit in Christ,

that we may worthily serve the world in his name.

Risen Lord,

be known to us in the breaking of the Bread.

God of our ancestors; Redeemer and Mother of Israel;
God and Father of our Lord Jesus Christ:
Open our eyes to see your hand at work
in the world about us.

Deliver us from the presumption of coming to this Table
for solace only and not for strength;
for pardon only and not for renewal.

Accept these prayers and praises, Almighty God,
through Jesus Christ our great High Priest,
to whom, with you and the Holy Spirit,
your Church gives honor, glory, and worship,
from generation to generation. 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!***

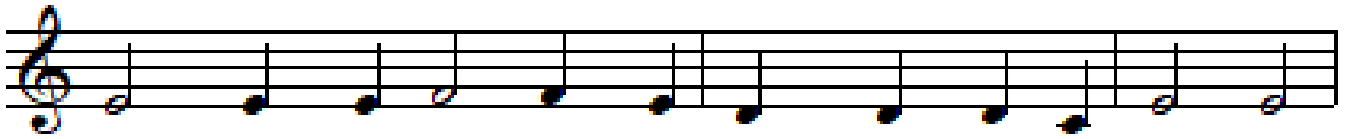
Holy, holy, holy is the Lord of hosts;
the whole earth is full of his glory.

Alleluia! ***Alleluia!***

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

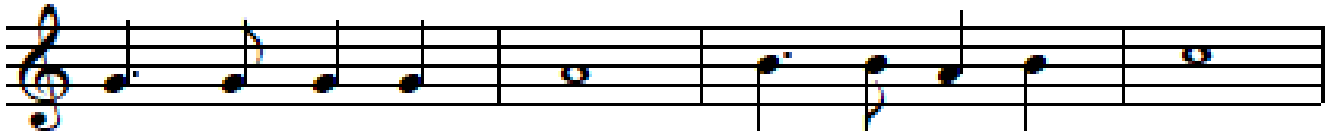
Communion Hymn:



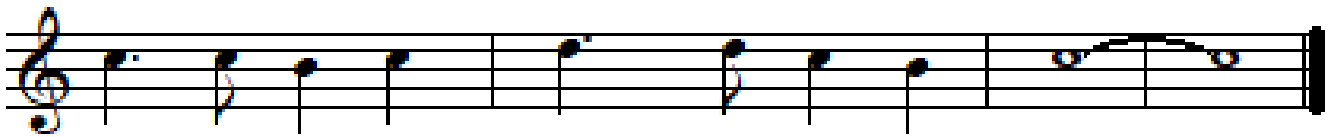
1. Fa - ther,
2. Je - sus, we love you, we praise you, we a - dore you.
3. Spi - rit,



Glo - ri - fy your Name in all the earth.



Glo - ri - fy your Name, glo - ri - fy your Name,



glo - ri - fy your Name in all the earth.

Post-communion Prayer

Almighty and eternal God,
may we who have received this eucharist
worship you in all we do,
and proclaim the glory of your majesty.
We ask this in the name of Jesus Christ the Lord. Amen.

Blessing & Dismissal

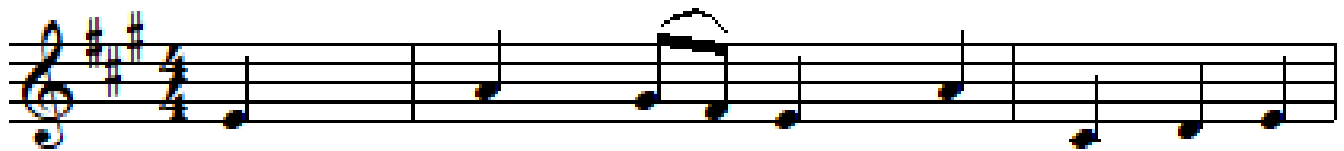
The Lord bless you and keep you. ***Amen.***

The Lord make his face to shine upon you,
and be gracious to you. ***Amen.***

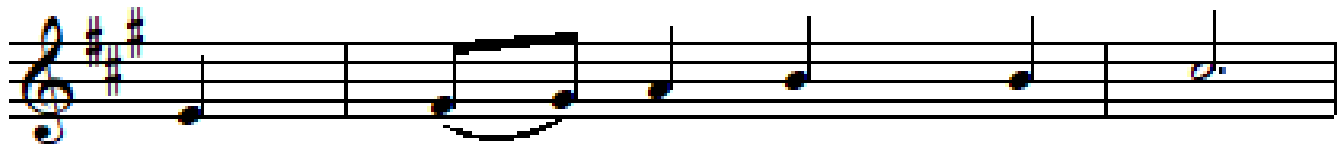
The Lord lift up his countenance upon you,
and give you peace. ***Amen.***

The Lord God Almighty, Father, Son, and Holy Spirit,
the holy and undivided Trinity, guard you, save you,
and bring you to that heavenly City, where he lives
and reigns for ever and ever. ***Amen.***

Parting Hymn:



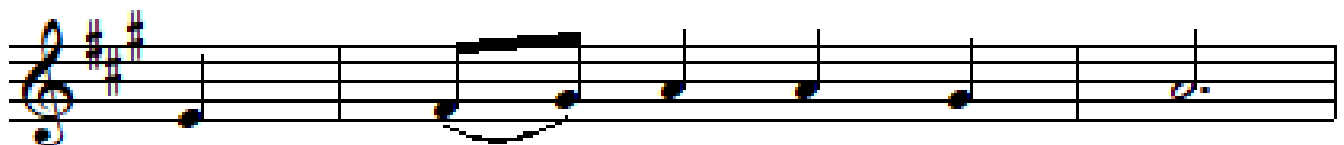
1. Come, join the dance of Tri - ni - ty
2. Come, see the face of Tri - ni - ty,
3. Come, speak a - loud of Tri - ni - ty
4. With - in the dance of Tri - ni - ty,



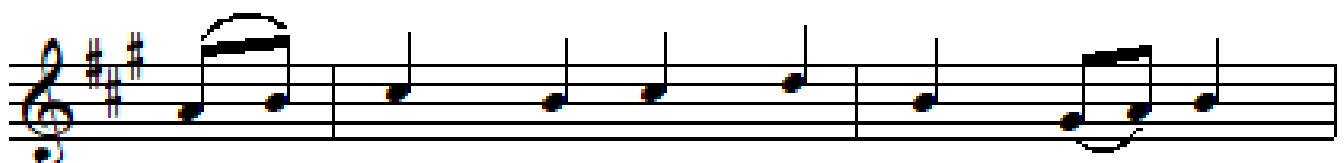
1. be - fore all worlds be - gun;
2. new - born in Beth - le - hem;
3. as wind and tongues of flame
4. be - fore all worlds be - gun;



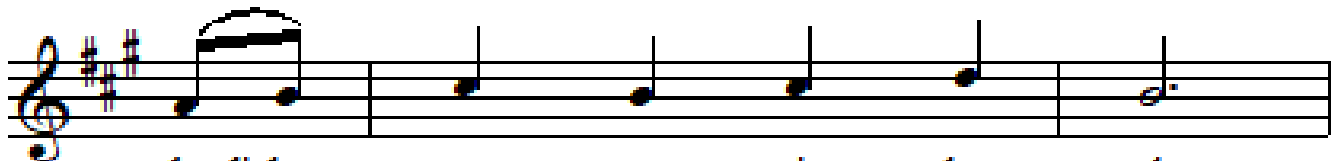
1. the in - ter - weav - ing of the Three,
2. then blood - ied by a crown of thorns
3. set peo - ple free at Pent - e - cost,
4. we sing the prais - es of the Three:



1. the Fath - er, Spi - rit, Son.
2. out - side Je - ru - sa - lem.
3. to tell the Sav - ior's name.
4. the Fath - er, Spi - rit, Son.



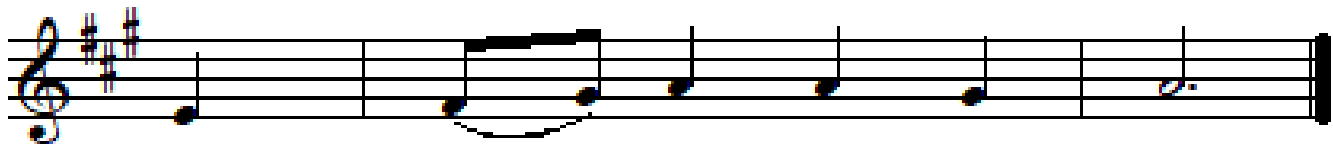
1. The u - ni - verse of space and time
2. The dance of Tri - ni - ty is meant
3. We know the yoke of sin and death;
4. Let voic - es rise and int - er - weave,



1. did not a - rise by chance,
2. for hu - man flesh and bone.
3. our necks have worn it smooth.
4. by love and hope set free,



1. but as the Three, in love and hope
2. When fear con - fines the dance in death,
3. Go tell the world of weight and woe
4. to shape in song this joy, this life



1. made room with - in their dance.
2. God rolls a - way the stone.
3. that we are free to move.
4. the dance of Tri - ni - ty.

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A Missionary Outpost of the
Episcopal Diocese of Albany
The Rt. Rev. Jeremiah D. Williamson, Bishop

Continuing the work of
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