

May 24, 2026
The Day of Pentecost
[The sermon](#)



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

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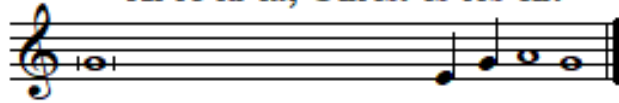
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The Liturgy of the Word



Al-le-lu-ia, Christ is ris-en.



The Lord is risen indeed, al-le-lu-ia!

Collect for Purity

[Hymn of Praise: drzyQ&FORM=VRDGAR](#)

Refrain



She comes sail - ing on the wind, her wings



flash - ing in the sun, on a jour - ney just be-



-gun, she flies on. and in the pas - sage of her



flight, her song rings out through the night, full of



laugh - ter, full of light, she flies on.



- _____ 1. Si - lent wa - ters, rock - ing on the
_____ 2. Ma - ny were the dream - ers whose
___ 3. To a gen - tle girl in Gal - i - lee, a
_____ 4. Fly - ing to the riv - er, she
___ 5. Long af - ter the deep dark - ness that



1. morn - ing of our birth, like an
2. eyes were giv - en sight when the
3. gen - tle breeze she came, a
4. wait - ed, cir - cling high a -
5. fell up - on the world, af - ter



1. emp - ty cra - dle wait - ing to be filled, and
2. Spi - rit filled their dreams with life and form. ———
3. whis - per soft - ly cal - ling in the dark, the
4. bove the child now grown, so full of grace. As he
5. dawn re - turned in flame of ris - ing sun, the



1. from the heart of God the Spi - rit
2. Des - erts turned to gar - dens, bro - ken
3. pro - mise of a child of peace whose
4. rose up from the wa - ter, she swept
5. Spi - rit touched the earth a - gain, a -



1. moved up - on the earth, like a
2. hearts found new de - light, and then
3. reign would nev - er end, Ma - ry
4. down from the sky, and she
5. - gain her wings un - furled, bring - ing



1. moth - er breath - ing life in - to her child *to V 2.*
2. down the ag - es still she flew on. *to Ref.*
3. sang the Spi - rit song with all her heart. *to V 4.*
4. car - ried him a - way in her em - brace. *to Ref.*
5. life in wind and fire as she flew on. *to Ref.*

Collect of the Day

O God, who on this day taught the hearts of your faithful people by sending to them the light of your Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

A Reading from the Book of the Acts of the Apostles:

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, ‘Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language?

Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God’s deeds of power.’

All were amazed and perplexed, saying to one another, ‘What does this mean?’ But others sneered and said, ‘They are filled with new wine.’

But Peter, standing with the eleven, raised his voice and addressed them: ‘Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o’clock in the morning.

No, this is what was spoken through the prophet Joel:

“In the last days it will be, God declares,
that I will pour out my Spirit upon all flesh,
and your sons and your daughters shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams.

Even upon my slaves, both men and women,
in those days I will pour out my Spirit;
and they shall prophesy.

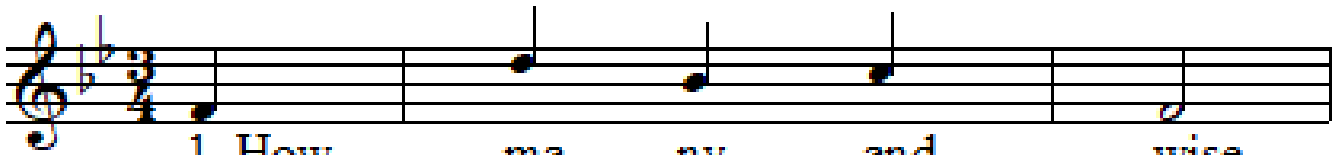
And I will show portents in the heaven above
and signs on the earth below,
blood, and fire, and smoky mist.

The sun shall be turned to darkness
and the moon to blood,
before the coming of the Lord’s
great and glorious day.

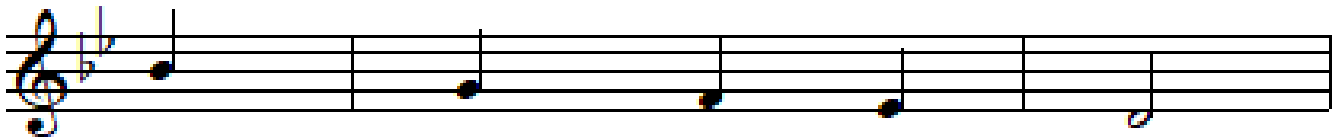
Then everyone who calls on the name of the Lord shall be saved.”

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

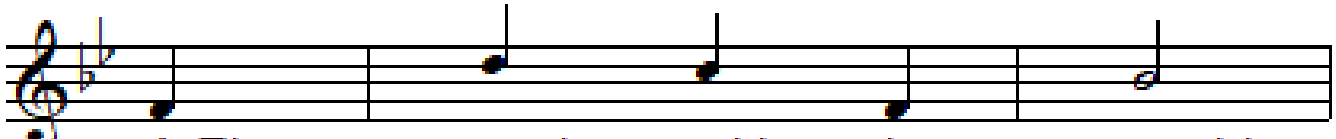
Gradual Psalm 104: 25-35, 37



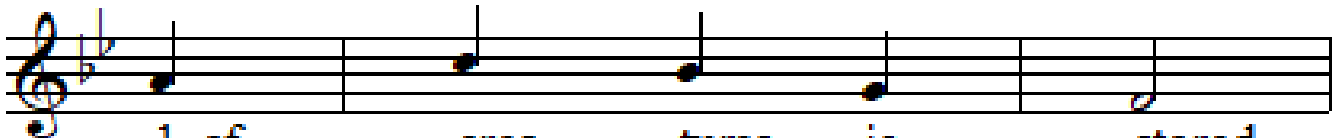
1. How ma - ny and wise
2. Your crea - tures all look
3. Be - fore the Lord's might
4. Re - joic - ing in God,



1. the works of the Lord!
2. to you for their food.
3. earth trem - bles and quakes.
4. my thought shall be sweet.



1. The earth with its wealth
2. Your hand op - ens wide,
3. The moun - tains are rent,
4. May sin - ners de - part



1. of crea - tures is stored.
2. they gath - er the good.
3. and smoke from them breaks.
4. in ru - in com - plete.



1. The sea bears in safe - ty
2. When you hide your face, Lord,
3. I pro - mise to wor - ship
4. My soul, praise the Lord God

1. the ships to and fro;
 2. in an - guish they yearn;
 3. the Lord all my days.
 4. his name be a - dored.

1. Lev - i - a - than plays in
 2. when you stop their breath - ing,
 3. Yes, while I have be - ing,
 4. Come, praise him, all peo - ple,

1. the wat - ers be - low.
 2. to dust they re - turn.
 3. my God I will praise.
 4. and wor - ship the Lord.

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

A reading from St. Paul's first Letter to the Corinthians:

No one speaking by the Spirit of God ever says 'Let Jesus be cursed!' and no one can say 'Jesus is Lord' except by the Holy Spirit. Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

(Over)

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body--Jews or Greeks, slaves or free-- and we were all made to drink of one Spirit.

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

Sequence Hymn:

1. The spir-it in me greets the Spir-it in you, Al-
2. The spir-it in you greets the Spir-it in me. Al-

- le - lu - ia! God's in us and

we're in God. Al - le-lu - ia! le-lu - ia!

The image shows three staves of musical notation in treble clef. The first staff contains the melody for the first two lines of the hymn. The second staff continues the melody for the first two lines, ending with a double bar line. The third staff contains the chorus, which is repeated twice, indicated by first and second endings. The lyrics are written below the notes.

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

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you."

When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

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

The Sermon

Come, Holy Spirit, come. Come as the wind and cleanse; come as the fire and burn. Convert and consecrate our lives to our great good and your great glory; through Jesus Christ our Lord. Amen.

Imagine you're behind closed doors in a room with a group of people you've known for a while. For the last few years you've been following this itinerant preacher, Jesus of Nazareth. Two months ago he was captured by the Temple police and turned over to the Romans, who crucified him.

Since then you have seen him alive, several times. You've had the opportunity to examine the wounds from his crucifixion, now fully healed yet still prominent. He has made himself known to you once again in the breaking of bread, and you remembered how he had broken bread on the night of his arrest, telling you that the broken bread was his own body, and the wine his blood.

Your encounters with him have led you to believe that all this was foretold, in the Scriptures that you have known intimately, and studied diligently, since you were little. The Law of Moses.

The prophets, who kept calling your people over the centuries, to return to the Law as God intended we should apply it. The Psalms and other Wisdom writings contained in the TaNaK.

Ten days ago, he disappeared into heaven, and he told you to wait in the city--“until you are clothed with power from on high” was how he put it. So here you are, sequestered in a room once again, contemplating all that you have experienced over the last few years, and especially over the last month or so.

Suddenly there's a loud noise. It's like the wind rushing; you'd swear you were about to be blown away by a tornado. Then you hear the crackling sound of fire, and as you look around, you see tongues that look like flames, coming to rest on the heads of your companions, and you can tell that you are sporting one, too.

Maybe you think of Moses, turning aside from tending sheep, to check out that burning bush that wasn't really burning, that strange phenomenon that God put there to get his attention. Or maybe you visualize the pillar of fire that God put in front of your ancestors at night, alternating with a pillar of cloud by day, as God led them away from slavery in Egypt, through the wilderness toward the Land of Freedom and Promise.

You start to proclaim the mighty works of God—but none of you can understand a word that you're saying! Then you discover that the people outside can hear you.

And *they* can understand every word! Hey, these guys are speaking Persian! No they're not, it's Arabic. No, I can clearly understand the Elamite. Seems like, as the Apostles proclaim the Good News, everybody out there is hearing it in their own native language.

Now chances are all these astounded bystanders could have understood the Apostles had they been speaking Greek, the common language of the Hellenistic world. Or Latin, the official language of the Roman Empire. Or Hebrew, the language of the people of God, in which the Scriptures were written; they were, after all, every one of them members of God's people Israel, whether by birth or conversion. After all, Pilate used all three of those languages on the sign he attached to the cross on which Jesus hung. But now each visitor to Jerusalem is hearing the Good News in the language they mastered when they first learned to talk.

Every one of them would have remembered the story told in the 11th chapter of Genesis, when humanity got too big for its britches and decided they could get to heaven all by themselves by building a tower. How God came down and scattered them, giving them hundreds of different languages so they couldn't get together and present a serious challenge to God.

But now, by the gift of the Holy Spirit, God is reversing Babel, in order that each may hear the Good News of Jesus Christ in his own most intimate patterns of speech. The Good News of Jesus Christ is something that God wants the whole world to be able to talk about. So God is getting up close and personal.

In John's Gospel Jesus gets even more up close and personal as he comes to them on the evening of Easter day. He breathes on them as he says, "Receive the Holy Spirit."
(*Hhuhh*) As an anthropomorphic God breathes life into a lump of clay so that *ha-Adam* (the Adam) becomes a living being;
(*Hhuhh*) as Aslan breathes on the animals of Narnia, turned into stone by the White Witch, and restores them to flesh-and-blood, so God, incarnate in Christ, breathes new life into the Apostles.

(*Hhuhh*) "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

For too long, I'm afraid, the Church has taken that, along with the "Keys-to-the-Kingdom" passage in Matthew (16:19) as an invitation to the illusion that we somehow get to decide who is worthy of forgiveness and who isn't. To make judgments about whose repentance is genuine and whose is false or

shallow. To mete out appropriate acts of penance so that the score remains even in the zero-sum game between sinners and God, the righteous judge.

But what if that's not what Jesus meant, at all? "If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained?" What if that's a warning to the people of God? What if it's about our responsibility for reconciliation, for removing the barriers of sin and guilt that threaten the integrity of our individual personhood, of our relationships one with another at every level of intimacy, of the fabric of our societies, of our stewardship of the created order, of our discipleship as we seek growth in the knowledge of God, and in the love of God and in the service of God? "If you retain the sins of any, they are retained," What if when Jesus is telling us that unless forgiveness is really genuine and effective, the barriers remain, and the brokenness continues?

The Holy Spirit is the third person of the Trinity, God present and at work in the world, here and now. The Spirit guides us into the truth, as Jesus promised. The Spirit teaches us as we grow in the knowledge and love of God, and enables us to distinguish between good and evil as we relate to the world around us.

We *have* been clothed with power from on high. The Spirit empowers us to overcome the fear and anxiety that hinder our service of God in the world, and to face with boldness and competence the tasks that God has set before us as we go forth into the various environments in which we find ourselves day by day, in the Spirit's power and under the Spirit's guidance, to love and serve the Lord.

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

Triune and Loving God: on this Pentecost Sunday,
we ask for the gift of Your Holy Spirit
to help us pray as we ought today and always.

Come, Holy Spirit: ***Help us.***

We ask for Your Spirit's energy and vision:
for those who are tired

in the battle against injustice and oppression;
for those who've become weary in well-doing;
for those exhausted by the struggle
with poverty and hunger—their own and other's.

Come, Holy Spirit: ***Help us.***

We ask for the hope and comfort of Your Spirit:

for those whose lives are overshadowed
by illness or pain;
for those whose lives are darkened
by sorrow or bereavement.

And we pray that the Comforter will come

and hold in Your love and peace, those who grieve.

Come, Holy Spirit: ***Help us.***

We ask for the peace and joy of Your Spirit

for those living in the shadow of war and violence;
for those eaten up by guilt and anxiety
and whose Christian life has become hard and dry.

Come, Holy Spirit: ***Help us.***

We ask for the guidance and strength of Your Spirit

for those uncertain how to use their time,
talents and gifts;

for those tempted to do what is wrong.

Come, Holy Spirit: ***Help us.***

We ask for the love and courage of Your Spirit
for those reaching out to comfort the distressed;
for those reaching out to others
with the Good News of Christ.

Come, Holy Spirit: ***Help us.***

We ask for the anointing of Your Spirit
for those proclaiming Your Word from a pulpit,
for those hearing Your Word in a pew, f
for those opening Your Word in a group,
for those meditating on Your Word in quiet.

Come, Holy Spirit: ***Help us.***

Loving God: We ask for the assurance of Your Spirit
to know Your presence with us in our daily lives:
in our relationships; in our work and service;
in our worship; in our times of joy and pain.

Come, Holy Spirit: ***Help us.***

*Specific prayers/ thanksgivings may be invited,
and the Presider may close with a Collect,
or proceed directly with the Confession of Sin.*

Confession of Sin

You raise the dead to life in the Spirit. ***Lord, have mercy.***

You bring pardon and peace
to the broken in heart. ***Christ, have mercy.***

You make one by your Spirit
the torn and divided. ***Lord, have mercy.***

Let us confess our sins against God and our neighbor.

Silence may be kept.

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 # 516

- 1 Come down, O Love divine,
seek thou this soul of mine,
and visit it with thine own ardor glowing;
O Comforter, draw near,
within my heart appear,
and kindle it, thy holy flame bestowing.
- 2 O let it freely burn,
till earthly passions turn
to dust and ashes in its heat consuming;
and let thy glorious light
shine ever on my sight,
and clothe me round, the while my path illuming.
- 3 And so the yearning strong,
with which the soul will long,
shall far outpass the power of human telling;
for none can guess its grace,
till Love create a place
wherein the Holy Spirit makes a dwelling

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.

Through Jesus Christ our Lord.

In fulfillment of his true promise, the Holy Spirit came down on this day from heaven, lighting upon the disciples, to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to your Church the power to serve you as a royal priesthood, and to preach the Gospel to all nations.

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,

We remember his death,

We proclaim his resurrection,

We await his coming in glory;

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.*

The Breaking of the Bread

Alleluia! *Alleluia!* (3X)

Come, Holy Spirit, fill the hearts of your faithful;
and kindle in us the fire of your love.

Alleluia! *Alleluia!*

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

All baptized Christians are welcome at the Lord's table here.

Communion Hymn: “Spirit of God, unseen as the wind”



Spi - rit of God, un - seen as the wind,



gen - tle as is the dove: teach us the truth and



help us be - lieve; show us the Sav - ior's love.



1. You spoke to us, long, long a - go,
2. With - out your help, we fail our Lord,



gave us the writ - ten word; we read it still,
we can - not live his way; we need your pow'r,



need - ing its truth;
we need your strength,



through it God's voice is heard. *to Refrain*
fol - low - ing Christ each day.

Post-communion Prayer

Loving God,

we give you thanks for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.

Now send us forth,

a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior. Amen.

Blessing & Dismissal

May Almighty God, who enlightened the minds of the
disciples by pouring out upon them the Holy Spirit, make you
rich with his blessing, that you may abound more and more in
that Spirit for ever. *Amen.*

May God, who sent the Holy Spirit as a flame of fire that
rested upon the heads of the disciples, burn out all evil from
your hearts, and make them shine with the pure light of his
presence. *Amen.*

May God, who by the Holy Spirit caused those of many
tongues to proclaim Jesus as Lord, strengthen your faith and
send you out to bear witness to him in word and deed.

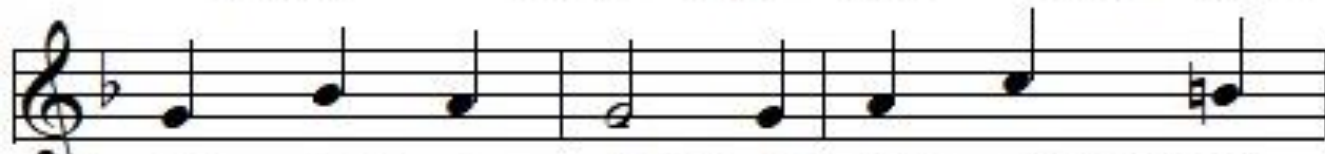
Amen.

And the blessing

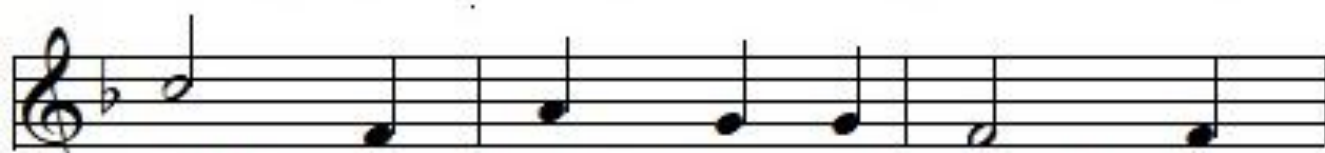
Parting Hymn



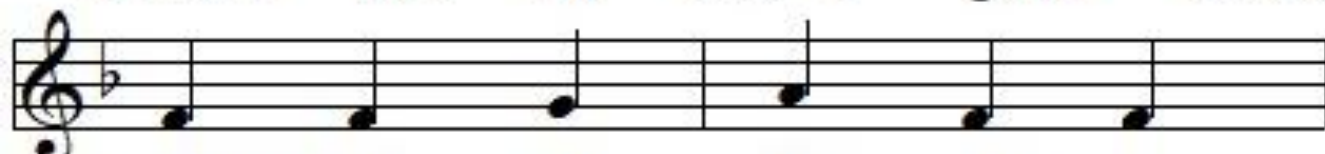
1. God's Spi - rit is here that
2. She ban - ish - es sin, e-
3. She de - fus - es hate and
4. So, seek out the lost and



1. ne - ver a - lone the fol - lowers of
2. - ra - di - cates fear lets hes - it - ant
3. rais - es the dead, be - calm - ing life's
4. share out the pain, and love at such



1. Christ need face the un - known. The
2. faith af - firm God is here, till,
3. storms re - mov - ing all dread. So
4. cost that all rise a - gain. God's



1. fount of all liv - ing is
2. liv - ing like Je - sus and
3. that we might serve God con -
4. lamp - light - ing Spi - rit is



1. lead - ing the dance, dis -
2. blessed by his name, we
3. - firmed from a - bove she
4. danc - ing the way through



1. - mant'l - ing old sys - tems that
2. bind up the bro - ken and
3. tests us with fire and a -
4. dark in - to dawn - ing from



1. earth might ad - vance.
2. lift up the lame.
3. - flames us with love.
4. night in - to day.