



*The Priest continues with the Collect, to which the People respond*

Amen.

*The People sit*

THE LESSONS

The Epistle: Acts 2:1–11

BCP, p. 180

*All stand as the Choir sings*

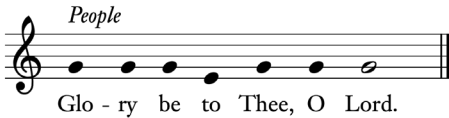
THE SEQUENCE: Veni Sancte Spiritus

*The text for the Sequence may be found at Hymn 109 in The Hymnal 1940.*

The Gospel: John 14:15–31

BCP, p. 181

*Priest*      The ✠ Holy Gospel according to St. John, in the fourteenth chapter, beginning at the fifteenth verse.



*At the conclusion of the Gospel, All sing*



THE NICENE CREED

BCP, p. 71

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the ✠ Resurrection of the dead: And the Life of the world to come. Amen.

*The People sit*

## THE NOTICES

*The Children follow Mrs. Ross to St. Mary's Chapel during the Notices.  
The children rejoin their families at the offertory for the remainder of the liturgy.*

## THE ADDRESS

## THE OFFERTORY

*The People stand and the Priest begins the Offertory with a sentence of scripture. After which, the People sit.*

## THE ANTHEM

The Spirit of the Lord is upon me,  
because He hath anointed me to preach the Gospel to the poor:  
He hath sent me to heal the brokenhearted,  
to preach deliverance to the captives and recovering of sight to the blind,  
to preach the acceptable year of the Lord;

To give unto them that mourn a garland for ashes,  
the oil of joy for mourning, the garment of praise for the spirit of heaviness;  
That they might be called trees of righteousness,  
the planting of the Lord, that He might be glorified.

For as the earth bringeth forth her bud,  
and as the garden causeth the things that are sown in it to spring forth;  
So the Lord God will cause righteousness and praise to spring forth before all the nations.

Words: Luke 4:18; Isaiah 61:3,11

Music: Edward Elgar (1857-1934) from *The Apostles*

## THE PRESENTATION

*The People stand as the alms and oblations are presented and sing*

Hymn 139 "Praise God, from whom all blessings flow"

OLD HUNDREDTH

Praise God, from whom all blessing flow;  
Praise Him, all creatures here below;  
Praise Him, above ye heavenly hosts:  
Praise Father, Son, and Holy Ghost. Amen.

*The Priest then says*

*People* All things come of thee, O Lord,  
and of thine own have we given thee. Amen.

## THE BIDDINGS

*Priest* Of your charity, I bid your prayers for the repose of the souls of the faithful departed:  
Rest ✠ eternal grant unto them, O Lord;  
*People* and let light perpetual shine upon them.  
*Priest* May they rest in peace.

People Amen.

## THE PRAYERS FOR THE CHURCH

BCP, p. 74

*The Priest begins by saying*

Let us pray for the whole state of Christ's Church.

*The People kneel and the Priest continues with the prayers*

## THE CONFESSION OF SIN

BCP, p. 75

*A Priest bids the Confession, the People kneel, and the following Confession is said by all*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

*The Priest alone stands and pronounces the Absolution which is followed by*

## THE COMFORTABLE WORDS

BCP, p. 76

*The Priest then sings*

The Lord be with you  
People And with thy spirit.  
Priest Lift up your hearts.  
People We lift them up unto the Lord.  
Priest Let us give thanks unto the Lord our God.  
People It is meet and right so to do.

*The Priest faces the Altar and continues with the proper preface, after which is sung*

## SANCTUS & BENEDICTUS (*sung by All*)

Hymnal, 711 & 797

## THE PRAYER OF CONSECRATION, OBLATION, & INVOCATION

BCP, p. 80

## THE LORD'S PRAYER (*said by All*)

BCP, p. 82

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

*The Priest kneels and the People join in saying*

## THE PRAYER OF HUMBLE ACCESS

BCP, p. 82

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

*Then is sung*

## AGNUS DEI (*sung by All*)

Hymnal, 712

*Those baptized and already admitted to Communion in your own churches are invited to receive the Sacrament in faith, repentance, and charity. All others all invited to come forward for a blessing by kneeling and crossing their arms over their chest.*

## MUSIC DURING COMMUNION

Listen sweet Dove unto my song,  
And spread thy golden wings in me;  
Hatching my tender heart so long,  
Till it get wing and flie away with thee.

Such glorious gifts thou didst bestow  
That the earth did like a heaven appeare;  
The starres were coming down to know  
If they might mend their wages, and serve here.

The sunne, which once did shine alone,  
Hung down his head, and wisht for night  
When he beheld twelve sunnes for one  
Going about the world, and giving light.

Lord, though we change, thou art the same;  
The same sweet God of love and light:  
Restore this day, for thy great name,  
Unto his ancient and miraculous right.

Words: George Herbert (1593–1633)

Music: Grayston Ives (b. 1948)

*The hymn during Communion can be found on the next page*

1. Thou, who at thy first Eu - cha - rist didst pray  
 2. For all thy Church, O Lord, we in - ter - cede;  
 3. We pray thee too for wan - d'ers from thy fold;  
 4. So, Lord, at length when sac - ra - ments shall cease,

That all thy Church might be for ev - er one,  
 Make thou our sad di - vi - sions soon to cease;  
 O bring them back, good Shep - herd of the sheep,  
 May we be one with all thy Church a - bove,

Grant us at ev - 'ry Eu - cha - rist to say  
 Draw us the near - er each to each, we plead,  
 Back to the faith which saints be - lieved of old,  
 One with thy saints in one un - brok - en peace,

With long - ing heart and soul, "Thy will be done."  
 By draw - ing all to thee, O Prince of Peace;  
 Back to the Church which still that faith doth keep;  
 One with thy saints in one un - bound - ed love;

O may we all one bread, one bo - dy be,  
 Thus may we all one bread, one bo - dy be,  
 Soon may we all one bread, one bo - dy be,  
 More bless - ed still, in peace and love to be

Through this blest sac - ra - ment of u - ni - ty.  
 Through this blest sac - ra - ment of u - ni - ty.  
 Through this blest sac - ra - ment of u - ni - ty.  
 One with the Tri - ni - ty in U - ni - ty.

*After Communion, the Priest says*

Let us pray.

*The People kneel and join in saying*

THE POSTCOMMUNION PRAYER

BCP, p. 83

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us

who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

*The People stand and then is sung*

GLORIA IN EXCELSIS (*sung by All*)

Hymnal, 713

*The People kneel and Priest (or Bishop, if present) pronounces a blessing to which they respond*

Amen.

*The People stand and join in singing*

Hymn 479 “Love divine, all loves excelling”

HYFRYDOL

*The People kneel and a Priest says*

Let us bless the Father, the Son, and the Holy Ghost:  
*People* Praise him and magnify him for ever. Amen.

*The People stand and join in singing*

Hymn 142 “O say can you see”

VOLUNTARY: Toccata on *Veni creator*, Op. 4

Maurice Durufé (1902-1986)

*The People are invited to be seated for the voluntary or depart quietly.*

## HOW WE WORSHIP – PENTECOST

The feast we celebrate today has a number of names. In English it is called Whitsunday, because when the English were being converted to Christianity, mass baptisms often took place on this festival, and the newly baptized wore white robes, in token of the spiritual cleansing they received. In the Old Testament, however, it is called the feast of “first fruits”, because it fell at the beginning of the wheat harvest; and the “feast of weeks”, because it fell fifty days – a full “week of weeks” (counting inclusively) – after Passover. The same number is reflected in the Greek New Testament name of Pentecost, which refers to the “fiftieth” day after Passover. Seven is the number of completeness or fullness (Genesis 1); seven times seven a fulfilment beyond measure. And counting inclusively, so that seven weeks makes up fifty days, it is the number of the jubilee amnesty (Leviticus 25), when debts are forgiven and debt-slaves set free, and everything that has been alienated is restored. These Old Testament prophetic “types” foreshadow the reality fulfilled on the feast of Pentecost, fifty days after Christ rose from the dead and ten days after he ascended into heaven, when the Spirit was poured out on his disciples. They spoke in tongues and proclaimed the gospel in Jerusalem to a great crowd of pilgrims out of many nations, many of whom were convicted by Peter’s preaching, repented, believed, and were baptized; who received the forgiveness of sins and the gift of the Spirit. The gift of the Spirit which we celebrate on Pentecost is the first fruits of our redemption, a spiritual Jubilee bringing forgiveness of sins and restoration of sinners; and in his sevenfold gift believers experience the fullness of the new spiritual creation.

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### MUSIC NOTE

Elgar’s Organ Sonata, Op. 28, was the outcome of a request from Hugh Blair, organist of Worcester Cathedral, for a new piece to be played on July 8, 1895 when a group of American organists would be visiting the Cathedral. On June 22nd, Hugh Blair visited the Elgars to find a work still very much in progress and it was only a concentrated week of effort which saw the work completed, albeit still in a fairly rough state with alterations and corrections. The score was handed over to Blair at luncheon on July 3rd, leaving the unfortunate man just a few days to prepare it for the first performance. Elgar, somewhat misleadingly, had written on the manuscript: ‘Friday June 28, 9 pm. Finished the Sonata July 3, 1p.m. (one week’s work)’.

Hugh Blair duly gave the first performance, but with the lack of time to prepare, according to Rosa Burley, headmistress of The Mount School in Malvern where Elgar taught violin, “he made a terrible mess of poor Elgar’s work.” When asked about the performance, Elgar said, “the murderer had not had time thoroughly to study the victim.”

Elgar’s usual publishers, Novello and Co., alarmed by the difficulty of the sonata, proposed issuing the work in four separate sections. Instead Breitkopf & Hartel accepted the sonata for publication in 1895. The rights to the work were acquired in 1941, seven years after the composer’s death, by British and Continental Music Agencies (BCMA) who conceived the idea of commissioning an orchestration. They contacted the BBC, whose director of music and conductor of the BBC Symphony Orchestra was Sir Adrian Boult. He suggested that BCMA might entrust the commission to the composer and teacher, Gordon Jacob. Elgar’s daughter gave her approval and Boult received Jacob’s completed score in 1946, and conducted its first performance on June 4, 1947.