

The Meon Bridge Benefice

Corhampton & St Andrew, Meonstoke,
St Mary & All Saints, Droxford, and St Peter & St Paul, Exton



The Liturgy of the Feast of Pentecost Holy Communion Order One

10.30, 31st May 2020

St Mary and All Saints' Church, Droxford



Thy Kingdom Come

Pope Francis in a service with the Archbishops of Canterbury and York said earlier this morning that the power of the Holy Spirit is needed “more than ever” in a world that is “experiencing a tragic famine of hope”.

The service, which marked the end of the global prayer movement for evangelism, *Thy Kingdom Come*, was the first time that the Pope had joined the Archbishops online.

Thy Kingdom Come has grown since its introduction in 2016 into a movement that attracts large numbers to gatherings and events at Pentecost. This year it moved online owing to the pandemic, and many Christians will be participating at home.

Pope Francis reflected on the impact of the virus around the world, urging Christians to be “more deeply united as witnesses of mercy for the human family so severely tested in these days”. He said that they should “ask the Spirit for the gift of unity, for only if we live as brothers and sisters can we spread the spirit of fraternity ... Today, more than ever, it is necessary to implore the Holy Spirit to pour forth into our hearts the life of God, who is love. Indeed, if there is to be a better future, our hearts must change for the better. Today, our world is experiencing a tragic famine of hope. How much pain is all around us, how much emptiness, how much inconsolable grief. Let us, then, become messengers of the comfort bestowed by the Spirit. Let us radiate hope, and the Lord will open new paths as we journey towards the future.”

Archbishop Justin Welby delivered the sermon; Dr Sentamu, who will retire in a week's time gave the final blessing. The creed was led by the Coptic Archbishop of London, Archbishop Angaelos.

The prayers, including ones written by children, were led by the Pentecostal president of Church Together in England, Pastor Agu Irukwu. Heidi Crowter, a young advocate for people with Down's syndrome, and Thelma Commey, the present Methodist youth president all also took part.

Matt Redman and the choirs of St Martin-in-the-Fields, directed by Andrew Earis, led the music and the service concluded with the première of a specially commissioned version of “Amazing grace” by a range of singers from across the UK.

The Gathering

A Hymn for Pentecost in the Pandemic

Scattered, yet together,
We have come to worship you.
Scattered, yet together,
For we know your word is true!
Word is true! Word is true!

Scattered, yet together,
We approach the mercy throne.
Scattered, yet together,
We seek you, and you alone!
You alone! You alone!

Scattered, yet together,
Our hearts are low with grief.
Scattered, yet together,
We await your sweet relief.
Sweet relief! Sweet relief!

Scattered, yet together,
Amidst moments of despair.
Scattered, yet together,
You will answer fervent prayer!
Fervent prayer! Fervent prayer!

Scattered, yet together,
We hear your gentle whisper:
My peace I give to you,
I will forsake you never.
Give my peace! Give my peace!

Scattered, yet together,
We receive your Holy Breath.
Scattered, yet together,
New life without knowing death.
Holy Breath! Holy Breath!

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The president may say

In the name of the Father,
and of the Son,
and of the Holy Spirit.

All Amen.

The Greeting

The president greets the people

The Lord be with you
and also with you.

All

Alleluia. Christ is risen.

All He is risen indeed. Alleluia!

Words of welcome or introduction may be said.

Introduction

Responsory

As we wait in silence,
As we listen to your word
As we worship you in majesty,
fill us with your Spirit.

All

As we long for your refreshing,
As we long for your renewing,
fill us with your Spirit.

All

As we long for your equipping,
As we long for your empowering,
fill us with your Spirit.

All

Hymn - Come down, O Love divine

Come down, O love divine, seek Thou this soul of mine,
And visit it with Thine own ardour glowing.
O Comforter, draw near, within my heart appear,
And kindle it, Thy holy flame bestowing.

O let it freely burn, 'til 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.

Let holy charity mine outward vesture be,
And lowliness become mine inner clothing;
True lowliness of heart, which takes the humbler part,
And o'er its own shortcomings weeps with loathing.

And so the yearning strong, with which the soul will long,
Shall far out pass the power of human telling;
For none can guess its grace, till he become the place
Wherein the Holy Spirit makes His dwelling.

Come down, O Love divine

Bianco da Siena (d. 1434)

Tr: Richard Frederick Littledale (1833 – 1890)

DOWN AMPNEY

Ralph Vaughan Williams (1872 – 1958)

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Prayer of Preparation

Let us prepare ourselves to meet God in word and sacrament

All **Almighty God,**
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord.
Amen.

Prayers of Penitence

Invitation to confession

What God has prepared for those who love him,
he has revealed to us through the Spirit;
for the Spirit searches everything.
Therefore, let us in penitence open our hearts to the Lord,
who has prepared good things for those who love him.

cf I Corinthians 2.9

All **Almighty God, our heavenly Father,**
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past
and grant that we may serve you in newness of life
to the glory of your name.
Amen.

The president offers absolution.

Gloria in Excelsis

may be said or sung

**R (Glory to God, Glory to God,
Glory to God in the highest)**

**Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**R (Glory to God, Glory to God,
Glory to God in the highest)**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

**R (Glory to God, Glory to God,
Glory to God in the highest)**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.**

**R (Glory to God, Glory to God,
Glory to God in the highest)**

The Collect

The president introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding.

The Collect is said.

God, who as at this time
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 judgement in all things
and evermore to rejoice in his holy comfort;
through the merits of Christ Jesus our Saviour,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

All Amen.

The Liturgy of the Word

A Reading from the Old Testament may be read.

First Reading

A Reading from the book of Numbers

²⁴Moses went out and told the people the words of the LORD; and he gathered seventy elders of the people, and placed them all around the tent. ²⁵Then the LORD came down in the cloud and spoke to him, and took some of the spirit that was on him and put it on the seventy elders; and when the spirit rested upon them, they prophesied. But they did not do so again.

²⁶Two men remained in the camp, one named Eldad, and the other named Medad, and the spirit rested on them; they were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. ²⁷And a young man ran and told Moses, 'Eldad and Medad are prophesying in the camp.' ²⁸And Joshua son of Nun, the assistant of Moses, one of his chosen men, said, 'My lord Moses, stop them!' ²⁹But Moses said to him, 'Are you jealous for my sake? Would that all the Lord's people were prophets, and that the LORD would put his spirit on them!' ³⁰And Moses and the elders of Israel returned to the camp.

Numbers 11.24-30

At the end the reader may say

This is the word of the Lord.

All Thanks be to God.

This reading from the Acts of the Apostles is read every year

A Reading from the Acts of the Apostles

¹When the day of Pentecost had come, they were all together in one place. ²And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. ³Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. ⁴All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

⁵Now there were devout Jews from every nation under heaven living in Jerusalem. ⁶And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. ⁷Amazed and astonished, they asked, 'Are not all these who are speaking Galileans?' ⁸And how is it that we hear, each of us, in our own native language? ⁹Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews

and proselytes, ¹¹Cretans and Arabs – in our own languages we hear them speaking about God’s deeds of power.’ ¹²All were amazed and perplexed, saying to one another, ‘What does this mean?’ ¹³But others sneered and said, ‘They are filled with new wine.’

¹⁴But 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. ¹⁵Indeed, these are not drunk, as you suppose, for it is only nine o’clock in the morning. ¹⁶No, this is what was spoken through the prophet Joel:

¹⁷“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.

¹⁸Even upon my slaves, both men and women,
in those days I will pour out my Spirit;
and they shall prophesy.

¹⁹And I will show portents in the heaven above
and signs on the earth below,
blood, and fire, and smoky mist.

²⁰The sun shall be turned to darkness
and the moon to blood,
before the coming of the Lord’s great and glorious day.

²¹Then everyone who calls on the name of the Lord shall be saved.”

Acts 2.1-21

At the end the reader may say

This is the word of the Lord.

All Thanks be to God.

Gradual Hymn

O for a thousand tongues to sing

1. O for a thousand tongues to sing
My dear Redeemer’s praise,
The glories of my God and king,
The triumphs of his grace!
2. Jesus! the name that charms our fears,
That bids our sorrows cease;
‘Tis music in the sinner’s ears,
‘Tis life, and health, and peace.
3. He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me.
4. He speaks; and, listening to his voice,
New life the dead receive;
The mournful, broken hearts rejoice;
The humble poor believe.
5. Hear him, ye deaf; his praise, ye dumb,
Your loosened tongues employ;
You blind, behold your Saviour come;
And leap, ye lame, for joy!

6. My gracious master and my God,
Assist me to proclaim,
To spread through all the earth abroad
The honours of thy name.

O for a thousand tongues to sing
Charles Wesley (1707 – 1788)
LYNGHAM
Thomas Jarman (1776 – 1861)

The Paschal candle is extinguished in Gradual Hymn

Gospel Reading

Alleluia, alleluia.

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

All Alleluia.

The Lord be with you

All and also with you.

Hear the Gospel of our Lord Jesus Christ according to *St John*.

All Glory to you, O Lord.

And at the end:

This is the Gospel of the Lord.

All Praise to you, O Christ.

Sermon

In our reading from the second chapter of the book of Acts, the Apostles knew that they were seeing and experiencing a continuation of the outpouring of the Spirit as had occurred in the ancient scriptures, such as on the occasion described in our first reading, but specifically as foretold by the prophet Joel:

Afterwards, I will pour out my Spirit on all flesh; your sons and daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female slaves, in those days I will pour out my Spirit (Joel 2:28-9).

The spirit of God (Ruach Elohim) moved over the waters of the deep when the world was created, was present with Moses and spoken of by the prophets, so is this something that just happened in ancient times? Is this something that has not re-appeared in the last 2000 years?

I was recently reading a book which described how 'spiritual explorers' might find ways to go ever deeper into their spiritual life and one chapter was entitled 'Fire from heaven'¹.

In this chapter, the author describes an event from a little over 100 years ago in Los Angeles -- a long way in time and geography from that first Pentecost, but not so different in nature. It was undoubtedly an event in which the Holy Spirit fell into the world with great power. It was to this event that the Pentecostal Church traces its origins. Over a three-year period starting in 1906, seven days a week and three times a day, a warehouse was packed with people attending special services. They travelled across the world to experience what was happening. Within two years the phenomenon had spread to over 50 countries.

The pastor of this warehouse-church was an unlikely revival leader, one Bill Seymour. He was the gentle, one eyed son of former slaves. He had studied the Bible at the nearby Baptist College (where the first signs of revival had caused controversy some years before). But in those days of segregation, Seymour had to listen to the lectures through an open window -- or from the corridor if it was raining. This self-effacing teacher had the quaint habit of putting a wooden shoe box over his head to 'make space for the Spirit'.

Those present in Azusa Street Los Angeles in 1906 were experiencing the outpouring of the Spirit in a way that had first been experienced on the day of Pentecost.

At this stage, they believed that this was a gift for the whole Church, rather than the establishment of another denomination. They did not see themselves in conflict with other churches, but, in good faith, they were seeking to replace benumbed dogma with a living practical Christianity. The vision was to be an ecumenical movement fully absorbed into the great body of Christianity. Indeed, charismatic Christians can, not only, be found in Pentecostal churches but right across the spectrum of traditions.

¹ Runcorn, D. (2006) Spirituality. London: SPCK

The manifestations of this outpouring also constituted a prophetic sign of social revolution -- a foretaste of a new society. Just as people from many nations were present on the day of Pentecost, this revival was itself a sign of social revolution and integration across races, across nations, across men and women, across boundaries of wealth. Early Pentecostals were prominent in social protest and campaigned, at some cost, for the full abolition of slavery, the emancipation of women, and for civil rights. The spiritual revival was a sign that the end of the profane world was still drawing ever closer and return of Christ at the end of time was immanent (at hand even if it is not necessarily imminent in human timescales).

So, the Holy Spirit seems is not just some curious character that appears to characters in the Bible.

Nor is the belief in the Holy Spirit some mystical pie-in-the-sky form of faith invented by those who are so heavenly-minded that they are of no earthly or practical use.

And it seems that this work of the Holy Spirit is rather more significant than what is often dismissed as a bunch of emotional happy-clappy privileged, semi-hysterical Christians, among whom anyone that is not experienced dramatic charismatic sensations dare not call themselves Christian.

Perhaps this Holy Spirit is not even some complicated theological idea thought up by people who are too clever for their own good.

These pictures of the Holy Spirit are distortions of the truth. When the Bible speaks about the Spirit of God, it is referring to something that is, at one and the same time, more heavenly and transcendent than we could ever contemplate and yet more immanent and down-to-earth than we could ever hope to always notice.

We have doubtlessly experienced many times in our lives, and not least in this time of pandemic, people utterly exasperated who say things like, 'Somebody ought to do something about that!' Or 'Why does God allow that to happen?'

I've caught myself on several occasions thinking that somebody else ought to deal with some particularly difficult problem, but what I should be thinking and asking myself is whether God perhaps once *me* to be the one who starts to do something about it.

The risk is that we don't believe that the clever enough, strong enough, caring enough, or good enough to respond. Although any of those things may be true of any one of us now, we too easily forget what God can do with us. God will not make us intellectual geniuses overnight, nor even supermen or superwomen. But we never know until we try how much we can achieve, if we only ask God for help. Just think of what those simple fishermen achieved after that first day of Pentecost.

God will give us enough wisdom or intelligence, especially when we collaborate with our colleagues or friends, to perceive what needs doing, and what part each of us could play in putting things right.

Sometimes God works by filling us with a wave of compassion for some person in need; we can be moved to pray for them for an hour and then, after talking it through, somehow we find a way forward that works.

Sometimes we can be moved to stand up in a meeting, and speak words which unexpectedly persuade many people to see the matter from God's point of view -- only to grasp afterwards, 'I don't know who put those words into my mouth!'

God works by making us the gift of some quality or skill which will enable us to do things we never dreamt to be possible. These are the gifts of the Spirit, they are often mentioned in the Bible and Cathy has produced an excellent series of short articles about the gifts of the Spirit, which you can find on our website.

In his First Letter to the Corinthians, St Paul explains that there is whole variety of gifts, but one constant Spirit; a whole variety of services, but one same Lord; a whole variety of activities, but the same God who activates them all in everyone.² None of the gifts of the Holy Spirit is exclusive to any one group of Christians; all are open to everyone.

The Greek word for gifts is *karismata*, we all receive them from God - in that sense, every Christian is a charismatic. The Bible teaches us that it is wicked to argue about what sort of worship we prefer -- you do not come to church to do what you want, but what to do God wants. But God does promise to give you whatever qualities of character or personality you need to be successful in whatever task God sets you today. That is what Pentecost means; that is what the work of Holy Spirit is about; and, the Spirit is available to you any time you need help.

If you've ever heard a sermon that has really moved you -- and I won't ask you if it was one of mine -- then know that the words you heard and the effects they had were more the work of the Holy Spirit than the preacher.

If you have witnessed someone ordinary like the rest of us do something extraordinary, then you have seen the Holy Spirit at work.

If you have been moved or empowered unexpectedly to do something that really needed doing for the sake of someone else and not for your own benefit, you know who helped!

So let us not be put off by any distortion of what the Holy Spirit is or isn't, or by what dramatic transformations or even mundane changes seemingly do or don't occur; let us not think that the gifts of the Holy Spirit are exclusive to a privileged few; Let us rather remember that the work of the Holy Spirit unites us all and potentially empowers us all to do the work of God here on Earth, dramatically or in God's own time.

A joyous and Spirit-filled Pentecost and indeed year to you all. Amen.

The Creed

Let us declare our faith in God, Father, Son and Holy Spirit.

**All 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,
was incarnate from the Holy Spirit and 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**

² 1 Corinthians 12

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,
who with the Father and the Son is worshipped and glorified,
who 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 Intercession

*We pray for the flourishing of God's gifts to his Church,
saying at the end of each part:*

Lord, come to bless us.

All and fill us with your Spirit.

The Liturgy of the Sacrament

The Peace

God has made us one in Christ.

He has set his seal upon us and, as a pledge of what is to come,
has given the Spirit to dwell in our hearts. Alleluia.

cf Ephesians 1.13,14

The peace of the Lord be always with you
All and also with you.

Let us offer one another a sign of peace.

All may exchange a sign of peace.

Offertory Hymn-

O Thou who Camest from Above

O thou who camest from above
the fire celestial to impart,
kindle a flame of sacred love
on the mean altar of my heart!

There let it for thy glory burn
with inextinguishable blaze,
and trembling to its source return
in humble prayer and fervent praise.

Jesus, confirm my heart's desire
to work, and speak, and think for thee;
still let me guard the holy fire,
and still stir up the gift in me.

Ready for all thy perfect will,
my acts of faith and love repeat;
till death thy endless mercies seal,
and make the sacrifice complete.

○ thou who camest from above
Charles Wesley (1707 – 1788)
HEREFORD
Samuel Sebastian Wesley (1810 – 1876)

Preparation of the Table

Taking of the Bread and Wine

Lord of all and source of our joy,
receive our sacrifice of praise and thanksgiving.

Keep us in the love of Christ
and bring us to the vision of his glory;
through the same Jesus Christ our Lord.

Amen.

The gifts of the people may be gathered and presented.

Oil may be brought forward, the bearer saying

Oil for the renewal of God's people.

The table is prepared and bread and wine are placed upon it.

The president takes the bread and wine.

Prayer for Personal Renewal

Prayer for personal renewal may be said

Anointing may be offered with the distribution of Holy Communion.

Oil of Chrism may be used.

The president says

Be with us, Spirit of God;

All nothing can separate us from your love.

Breathe on us, breath of God;

All fill us with your saving power.

Speak in us, wisdom of God;

All bring strength, healing and peace.

The president says the following prayer

Blessed are you, sovereign God and eternal Father.

Daily your Spirit renews the face of the earth,

bringing strength out of weakness,

hope out of despair

and life out of death.

By the power of your Spirit,

may your blessing rest upon those anointed with this oil in your name.

Let it be for them

a sign of your acceptance and adoption,

your equipping and empowering.

Form in them the likeness of Christ,

that they may be witnesses of your astonishing love,

and fill us/ them afresh with life in all its fullness.

Blessed be God, Father, Son, and Holy Spirit.

All Blessed be God for ever.

The Eucharistic Prayer

The Lord be with you

All and also with you.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God.

All It is right to give thanks and praise.

It is indeed right, it is our duty and our joy,
always and everywhere to give you thanks,
holy Father, almighty and everlasting God,
through Jesus Christ, your only Son our Lord.

This day we give you thanks
because in fulfilment of your promise
you pour out your Spirit upon us,
filling us with your gifts, leading us into all truth,
and uniting peoples of many tongues in the confession of one faith.

Your Spirit gives us grace to call you Father,
to proclaim your gospel to all nations
and to serve you as a royal priesthood.

Therefore we join our voices with angels and archangels,
and with all those in whom the Spirit dwells,
to proclaim the glory of your name,
for ever praising you and *singing*:

**All Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.**

Accept our praises, heavenly Father,
through your Son our Saviour Jesus Christ,
and as we follow his example and obey his command,
grant that by the power of your Holy Spirit
these gifts of bread and wine
may be to us his body and his blood;

who, in the same night that he was betrayed,
took bread and gave you thanks;
he broke it and gave it to his disciples, saying:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

In the same way, after supper
he took the cup and gave you thanks;
he gave it to them, saying:
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.
Do this, as often as you drink it,
in remembrance of me.

Therefore, heavenly Father,
we remember his offering of himself
made once for all upon the cross;
we proclaim his mighty resurrection and glorious ascension;
we look for the coming of your kingdom,
and with this bread and this cup
we make the memorial of Christ your Son our Lord.

Great is the mystery of faith:

All **Christ has died:**
Christ is risen:
Christ will come again.

Accept through him, our great high priest,
this our sacrifice of thanks and praise,
and as we eat and drink these holy gifts
in the presence of your divine majesty,
renew us by your Spirit,
inspire us with your love
and unite us in the body of your Son,
Jesus Christ our Lord.

Through him, and with him, and in him,
in the unity of the Holy Spirit,
with all who stand before you in earth and heaven,
we worship you, Father almighty,
in songs of everlasting praise:

Elevation with deacon

All **Blessing and honour and glory and power
be yours for ever and ever.
Amen.**



The Lord's Prayer

Either

Being made one by the power of the Spirit,
as our Saviour taught us, so we boldly say

All **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, the power and the glory,
for ever and ever. Amen.**

OR

Being made one by the power of the Spirit,
as our Saviour taught us, so we pray

All **Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Lead us not into temptation
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and for ever.
Amen.**

Breaking of the Bread

The president breaks the consecrated bread.

We break this bread
to share in the body of Christ.

All **Though we are many, we are one body,
because we all share in one bread.**

Agnus Dei

All **Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
grant us peace.**

Giving of Communion

The president says the invitation to communion

Alleluia. Christ our Passover is sacrificed for us.

All **Therefore let us keep the feast. Alleluia.**

All **Most merciful Lord, your love compels us to come in.
Our hands were unclean, our hearts were unprepared;
we were not fit
even to eat the crumbs from under your table.
But you, Lord, are the God of our salvation,
and share your bread with sinners.
So cleanse and feed us
with the precious body and blood of your Son,
that he may live in us and we in him;
and that we, with the whole company of Christ,
may sit and eat in your kingdom.
Amen.**

Act of Spiritual Reception

**In union, dear Father,
with Christian people throughout the world
and across the centuries
gathered to make Eucharist,
hearing your holy Word and
receiving the Precious Body and Blood,
I offer you praise and thanksgiving.**

**Even though I am exiled from
tasting the Bread of Heaven and drinking the Cup of Life
I pray that you will unite me with all the baptised and
with your Son who gave his life for us.**

**Come Lord Jesus,
dwell in me and send your Holy Spirit
that I may be filled with your presence.**

Prayer of Oblation

**O LORD and heavenly Father,
we your humble servants entirely desire your fatherly goodness
mercifully to accept this our sacrifice of praise and thanksgiving;
most humbly beseeching you to grant,
that by the merits and death of your Son Jesus Christ,
and through faith in his blood,
we and all your Church may obtain remission of our sins,
and all other benefits of his passion.**

Amen.

*Anointing may be offered with the distribution of Holy Communion.
Oil of Chrism may be used.*

The president receives communion.

Post Communion Hymn
Come, Holy Ghost, our souls inspire

Come, Holy Ghost, our souls inspire,
and lighten with celestial fire.
Thou the anointing Spirit art,
who dost thy sevenfold gifts impart.

Thy blessed unction from above
is comfort, life, and fire of love.
Enable with perpetual light
the dullness of our blinded sight.

Anoint and cheer our soiled face
with the abundance of thy grace.
Keep far from foes, give peace at home:
where thou art guide, no ill can come.

Teach us to know the Father, Son,
and thee, of both, to be but One,
that through the ages all along,
this may be our endless song:

Praise to thy eternal merit,
Father, Son, and Holy Spirit. Amen.

Latin Original

Veni, creator Spiritus
mentes tuorum visita,
imple superna gratia,
quae tu creasti pectora.

Qui diceris Paraclitus,
altissimi donum Dei,
fons vivus, ignis, caritas
et spiritalis unctio.

Tu septiformis munere,
digitus paternae dexteræ
tu rite promissum Patris
sermone ditans guttura.

Accende lumen sensibus,
infunde amorem cordibus,
infirma nostri corporis,
virtute firmans perpeti.

Hostem repellas longius
pacemque dones protinus;
ductore sic te praeviso
vitemus omne noxium.

Per te sciamus da Patrem
noscamus atque Filium,
te utriusque Spiritum
credamus omni tempore.

Deo Patri sit gloria,
et Filio qui a mortuis
Surrexit, ac Paraclito,
in saeculorum saecula.
Amen.

Rabanus Maurus Magnentius
(c. 780 – 856)
Tr: John Cosin (1594 – 1672)
VENI, CREATOR SPIRITUS
from: The Sarum Propers

Any consecrated bread and wine which is not required for purposes of communion is consumed at the end of the distribution or after the service.

Prayer after Communion

Silence is kept.

Faithful God,
who fulfilled the promises of Easter
by sending us your Holy Spirit
and opening to every race and nation
the way of life eternal:
open our lips by your Spirit,
that every tongue may tell of your glory;
through Jesus Christ our Lord.

All **Almighty God,**
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out
in the power of your Spirit
to live and work
to your praise and glory.
Amen.

The Dismissal

Hymn

O worship the King, all glorious above

O worship the King, all glorious above,
O gratefully sing His power and His love;
Our Shield and Defender, the Ancient of Days,
Pavilioned in splendour, and girded with praise.

O tell of His might, O sing of His grace,
Whose robe is the light, whose canopy space,
His chariots of wrath the deep thunderclouds form,
And dark is His path on the wings of the storm.

The earth with its store of wonders untold,
Almighty, Thy power hath founded of old;
Established it fast by a changeless decree,
And round it hath cast, like a mantle, the sea.

Thy bountiful care, what tongue can recite?
It breathes in the air, it shines in the light;
It streams from the hills, it descends to the plain,
And sweetly distils in the dew and the rain.

Frail children of dust, and feeble as frail,
In Thee do we trust, nor find Thee to fail;
Thy mercies how tender, how firm to the end,
Our Maker, Defender, Redeemer, and Friend.

O measureless might! Ineffable love!
While angels delight to worship Thee above,
The humbler creation, though feeble their lays,
With true adoration shall all sing Thy praise.

O worship the King, all glorious above,
Robert Grant (1779 – 1838) based upon Psalm 104
HANOVER
William Croft (1678 – 1727)

Blessing

The Spirit of truth lead you into all truth,
give you grace to confess that Jesus Christ is Lord,
and strengthen you to proclaim the word and works of God;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Amen.

A minister says

Go in the peace of Christ. Alleluia, Alleluia, Alleluia.

All **Thanks be to God. Alleluia, Alleluia, Alleluia.**

The ministers and people depart.



Before we depart

The Spirit's Fire

A mighty wind around us,
Is rushing through this place;
God's Spirit full surrounds us,
Defeating time and space.

The Spirit's fire consuming,
We burn with faith's desire;
God's mighty pow'r upon us,
We blaze with holy fire.

Christ calls on us to serve Him,
To witness to His love;
To love and serve our neighbour,
And praise our God above.

Let's all proclaim His message,
And be His hands and feet;
When we serve Christ our Saviour,
Our lives are made complete.

The Spirit's Fire

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CARA

Uzziah Christopher Burnap (1834 -1900)

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'Scattered, yet together'

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HERDSWICK

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Come down, O Love divine

Bianco da Siena (d. 1434)

Tr: Richard Frederick Littledale (1833 – 1890)

DOWN AMPNEY

Ralph Vaughan Williams (1872 – 1958)

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O for a thousand tongues to sing

Charles Wesley (1707 – 1788)

LYNGHAM

Thomas Jarman (1776 – 1861)

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O thou who camest from above

Charles Wesley (1707 – 1788)

HEREFORD

Samuel Sebastian Wesley (1810 – 1876)

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Come, Holy Ghost, our souls inspire

Rabanus Maurus Magentius

(c. 780 – 856)

Tr: John Cosin (1594 – 1672)

VENI, CREATOR SPIRITUS

from: The Sarum Propers

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O worship the King, all glorious above,

Robert Grant (1779 – 1838) based upon Psalm 104

HANOVER

William Croft (1678 – 1727)

Arr. Richard Mark Stephen Irwin (b. 1955)

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KELVINGROVE

Anonymous

Arranger: Richard Mark Stephen Irwin (b. 1955)

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Mass Setting

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