



Holy Eucharist

The Day of Pentecost

10:00 a.m. — May 19, 2024

Rite II

Welcome

We welcome you to St. James this morning and are delighted you are here. Please join us for coffee, cake and conversation after the service in Centennial Hall, located directly below the church.

The Liturgy is outlined from the *Book of Common Prayer* (BCP). If you don't have a prayer book at home, you can find one here: <https://www.bcponline.org/>. **The Music** is found in the *Hymnal 1982*.

Liturgy is the public prayer and worship of God. Liturgy is a Greek word that comes from the root words for people and work, so the Liturgy is the work of the people. The liturgy is something that we all do together, not something the priest does on our behalf. But the Greek 'leitourgia' also means the work for the people and is what God does for us as we gather to worship.

This Bulletin is annotated with explanations and instructions in the side columns, but everything you need to know to follow the liturgy is in the main panels. If you choose to use the sign of the cross, the appropriate places to do so are signaled with this symbol: † All manual actions, including sitting, bowing, standing, and kneeling are optional, based on personal piety. The recommendation is to stand when praising God or giving thanks, sit to listen, and kneel to petition God or confess. Praying with our entire bodies is important, but so is being comfortable, so you can choose what is best for you, despite the guidelines in the bulletin.

Worship begins with a musical meditation to give us a moment to center ourselves. Many members will use this time to say a quiet prayer asking for God to help them prepare to be fully present and able to receive God's grace. This sample prayer can be found on pg. 833 of the *Book of Common Prayer*.

*“O Almighty God, who pours out on all who desire it the spirit of grace and of supplication:
Deliver us, when we draw near to you, from coldness of heart and wanderings of mind,
that with steadfast thoughts and kindled affections we may worship you in spirit and in truth; through Jesus Christ our Lord. Amen.”*

Pentecost: Pentecost is considered the third most important holiday in the church year. It is the final day of the Easter Season and the celebration of the gift of the Holy Spirit to the church. We sometime think of this as the church's birthday, since it was on this day that the disciples began to spread the gospel message.

During the opening voluntary we encourage people to observe a time of silence and prepare for the service. You can find a prayer meant for this on pg. 833 in your Book of Common Prayer.

The ministers enter during the opening hymn led by the cross, symbolizing the presence of Jesus in our worship. Many will bow as the cross passes their pew.

Throughout the service, hymns are meant for congregational participation. St. Augustine of Hippo, one of the patriarchs of the church, told us that when we sing, we pray twice. The words of our hymns, are sometimes thought of as the theology of the people. We sing our hymns the entire way through because we want to hear all of what the hymns are telling us about God and ourselves.

Generally speaking, we stand while singing and sit while listening.

Because we are still in Easter season, the Opening Acclamation continues to assert that Jesus is risen.

Voluntary Veni creator spiritus

Libby Larsen (b. 1950)

The Word of God

All sing the hymn.

Hymn 516 Come down, O Love divine

Down Ampney

1 Come down, O Love di - vine, seek thou this soul of mine,
 2 O let it free - ly burn, till earth - ly pas - sions turn
 3 And so the yearn - ing strong, with which the soul will long,

and vis - it it with thine own ar - dor glow - ing;
 to dust and ash - es in its heat con - sum - ing;
 shall far out - pass the power of hu - man tell - ing;

O Com - fort - er, draw near, with - in my heart ap - pear,
 and let thy glo - rious light shine ev - er on my sight,
 for none can guess its grace, till Love cre - ate a place

and kin - dle it, thy ho - ly flame be - stow - ing.
 and clothe me round, the while my path il - lum - ing.
 where - in the Ho - ly Spi - rit makes a dwell - ing.

Words: Bianco da Siena (d. 1434?); tr. Richard Frederick Littledale (1833-1890), alt. Music: *Down Ampney*, Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.

The Opening Acclamation

Presider

Alleluia. Christ is risen.

People

The Lord is risen indeed. Alleluia.

The Collect for Purity

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: 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.**

All sing.

Gloria in excelsis

William Mathias, S-278

1. Glo-ry to God in the high-est, and
peace to his peo-ple on earth. 2. Lord God, heaven-ly King, al-
might-y God and Fa-ther, we wor-ship you, we give you thanks, we
praise you for your glo-ry. 3. Lord Je-sus Christ,
on-ly Son of the Fa-ther, Lord God, Lamb of God, 4. you
take a-way the sin of the world: have mer-cy on us;
5. you are seat-ed at the right hand of the Fa-ther: re-
ceive our prayer. 6. For
you a-lone are the Ho-ly One, you a-lone are the Lord,

The first act of our worship service or Eucharistic drama is sometimes called the Liturgy of the Word. We hear God's word read, listen, reflect, and act on it.

The service continues with a Song of Praise. Today's song of praise is a canticle, The Gloria. Canticles are Biblical poetry set to music. This song centers the service on the God we are gathered to praise in our worship.

Continued on next page

7. you a - lone are the Most High, Je - sus Christ, with the
 Ho - ly Spi - rit, in the glo - ry of
 God the Fa - ther. A - men.

A collect, pronounced KOL-ekt, is a prayer which names some attribute of God or something God has done, asks for something specific, and then closes with praise to God.

Collects are meant to bring our disparate prayers together into one communal sentiment. The collect of the day is written to go along with both the season of the church year and the readings for the day. It summarizes the attributes of God as revealed in the scripture for the day.

The Collect of the Day

Presider The Lord be with you.
People And also with you.
Presider Let us pray.

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.**

The First Lesson

Acts 2:1-21

Reading and commenting on scripture goes back to the earliest services of Christianity. Following the pattern of Jewish synagogue worship, readings follow a set pattern for what will be read when. This is known as a lectionary.

The Christian communities began to add letters of Paul and others to their service. It was these readings that became in time our New Testament.

When the day of Pentecost had come, the disciples 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.' "

Reader The Word of the Lord.
People **Thanks be to God.**

As a representation of the Acts lesson today and the speaking in tongues, the Psalm will first be read in many languages before being read together in English.

Psalm 104:25-35, 37 *Benedic, anima mea*

25 O LORD, how manifold are your works! *
in wisdom you have made them all;
the earth is full of your creatures.

26 Yonder is the great and wide sea
with its living things too many to number, *
creatures both small and great.

27 There move the ships,
and there is that Leviathan, *
which you have made for the sport of it.

28 All of them look to you *
to give them their food in due season.

29 You give it to them; they gather it; *
you open your hand, and they are filled with good things.

30 You hide your face, and they are terrified; *
you take away their breath,
and they die and return to their dust.

31 You send forth your Spirit, and they are created; *
and so you renew the face of the earth.

32 May the glory of the LORD endure for ever; *
may the LORD rejoice in all his works.

33 He looks at the earth and it trembles; *
he touches the mountains and they smoke.

34 I will sing to the LORD as long as I live; *
I will praise my God while I have my being.

35 May these words of mine please him; *
I will rejoice in the LORD.

37 Bless the LORD, O my soul. *
Hallelujah!

Our pattern is to read a portion of the Old Testament, followed by a portion of a Psalm and then a reading from a New Testament epistle, or letter. During Easter season, the Old Testament lesson is replaced by a reading from Acts. As we focus on the Resurrection and what it means to us, we will hear lessons from the early church as they asked some of the same questions.

The Psalm today is read by many members in different languages. This babel of voices imitates the first Pentecost when the disciples were heard in the native languages of multiple people. Afterward, we will read the Psalm in unison to remind us that the true miracle was the clarity gained when everyone heard the good news of Jesus in their own language.

The Second Lesson

Romans 8:22-27

We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

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

Reader The Word of the Lord.
People **Thanks be to God.**

Please stand as able and sing the hymn.

Hymn LEVAS 114 Ev'ry time I feel the spirit

Harmony

Ev' - ry time I feel the spir - it, mov - ing

in my heart, I will pray. Ev' - ry time I feel the

spir - it, mov - ing in my heart, I will pray. **Fine**

unison

1. Up on the moun - tain my Lord spoke, out of his
 2. Jor - dan ri - ver chil - ly and cold, chills the

mouth came fire and smoke. All a - round me looked so
 bod - y but not the soul. There ain't but one train runs this

D.C.

fine, track, asked runs to my heav - en Lord if all was mine. and runs right back.

Words: Traditional. Music: Negro Spiritual.

We stand for the Gospel reading to show the particular importance we place on Jesus' words and actions.

The Holy Gospel

John 15:26-27; 16:4b-15

Deacon The Holy Gospel of our Lord Jesus Christ according to John.

People **Glory to you, Lord Christ. †**

Jesus said to his disciples, "When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. You also are to testify because you have been with me from the beginning.

"I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your hearts. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. And when he comes, he will prove the world wrong about sin and righteousness and judgment: about sin, because they do not believe in me; about righteousness, because I am going to the Father and you will see me no longer; about judgment, because the ruler of this world has been condemned.

"I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me, because he will take what is mine and declare it to you. All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

Deacon The Gospel of the Lord.

People **Praise to you, Lord Christ.**

The Sermon

The Rev. Josh Hoover

Renewal of Baptismal Vows

BCP p. 292

Presider Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

People **I do.**

Presider Do you believe in God the Father?

People **I believe in God, the Father almighty, creator of heaven and earth.**

Presider Do you believe in Jesus Christ, the Son of God?

People **I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary.**

Continued on next page

Tradition is to cross yourself three times, once each on forehead, lips, and chest during the announcement of the Gospel. While doing so you repeat to yourself: God be in my head, God be on my lips, God be in my heart.

Having someone comment on the scriptures of the day goes back to the earliest days of Christianity and to the Jewish Synagogue worship which preceded it. Preaching was rarer during the Middle Ages, but was put back into a place of honor in the reformation of the Church in the 1500s. Since 1549, a sermon has been required at every Eucharistic service in the Anglican Communion.

On most Sundays we say together the Nicene Creed as an affirmation of our communal faith. Pentecost, however, is one of the five times each year that we are invited to especially remember our Baptism. Today we are reaffirming our Baptismal Vows as a reminder that our faith is always in response to God's adoption of us and declaration that we are Beloved.

People **He suffered under Pontius Pilate,
 was crucified, died, and was buried.
 He descended to the dead.
On the third day he rose again.
He ascended into heaven,
 and is seated at the right hand of the Father.
He will come again to judge the living and the dead.**

Presider Do you believe in God the Holy Spirit?

People **I believe in the Holy Spirit,
 the holy catholic Church,
 the communion of saints,
 the forgiveness of sins,
 the resurrection of the body,
 and the life everlasting.**

Presider Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

People **I will, with God's help.**

Presider Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

People **I will, with God's help.**

Presider Will you proclaim by word and example the Good News of God in Christ?

People **I will, with God's help.**

Presider Will you seek and serve Christ in all persons, loving your neighbor as yourself?

People **I will, with God's help.**

Presider Will you strive for justice and peace among all people, and respect the dignity of every human being?

People **I will, with God's help.**

The Celebrant concludes the Renewal of Vows as follows

May Almighty God, the Father of our Lord Jesus Christ, who has given us a new birth by water and the Holy Spirit, and bestowed upon us the forgiveness of sins, keep us in eternal life by his grace, in Christ Jesus our Lord. *Amen.*

Blessing of the Waters and Asperges

Presider Dear friends, this water will be used to remind us of our baptism. Let us ask God to bless it and to keep us faithful to the Spirit he has given us.

Lord God almighty, hear the prayers of your people: we celebrate our creation and redemption. Hear our prayers and bless this water which gives fruitfulness to the fields, and refreshment and cleansing to man. You chose water to show your goodness when you led your people to freedom through the Red Sea and satisfied their thirst in the desert with water from the rock. Water was the symbol used by the prophets to foretell your new covenant with man. You made the water of baptism holy by Christ's baptism in the Jordan: by it you give us a new birth and renew us in holiness. May this water remind us of our baptism, and let us share the joy of all who have been baptized at Easter. We ask this through Christ our Lord.

People **Amen.**

God's Holy Spirit came to the church today, and we are reminded that we are each given that same Holy Spirit through the waters of Baptism. When the water comes by to remind us of our Baptism, some members will choose to cross themselves.

While the Presider Asperges the people, we sing the Hymn.

1 Crash - ing wa - ters___ at cre - a - tion
 2 Part - ing wa - ter___ stood and trem - bled
 3 Cleans - ing wa - ter___ once at Jor - dan
 4 Liv - ing wa - ter,___ nev - er end - ing,

or - dered by the___ Spi - rit's breath, first to wit - ness
 as the cap - tives___ passed on through, wash - ing off___ the
 closed a - round the___ One fore - told, o - pened to___ re -
 quench the thirst and___ flood the soul. Well-spring, Source of

day's be - gin - ning from the bright - ness of night's death.
 chains of___ bond - age___ chan - nel to___ a life made new.
 veal the___ glo - ry ev - er new___ and ev - er old.
 life e - ter - nal, drench our dry - ness, make us whole.

Words: Sylvia G. Dunstan (1955-1993) © GIA Publications, Inc., 7404 South Mason Ave., Chicago, IL 60638 [www.giamusic.com].
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 Music: *Restoration*, melody from *The Southern Harmony*, 1835.

The Prayers of the People

Filled with the Holy Spirit, we join with the church in every place, praying for the world that God so loves.

A brief silence

Come, Holy Spirit, baptize your people with your fire. Grace your church everywhere with your visions and dreams, so that as we testify, all will hear the gospel and call upon your name. **Come Holy Spirit.**

Come, Holy Spirit, renew the face of the earth. Bring to birth new life in the earth's land forms and waters. Awaken us from the slumber of neglect to show tender care for our home. **Come Holy Spirit.**

Come, Holy Spirit, you swept over the waters and created the human family. Now we are divided, scattered like dry bones. Connect the nations with your strength, and bring deep peace and love to everyone, so that all can live in hope. **Come Holy Spirit.**

Come, Holy Spirit. Guide us in honoring the dignity of everyone and opening ourselves to others. Pour your healing mercies into the lives of all who need your care, especially Penny; Anne; Tom; Michael; Quenten; Bev; Jane; Michael; Anita; Mary; Rich; Daniel; Cynthia; Sue M.; Linda; Patti; Julian; Andy; Claire; Joe; Betsy; and all those who suffer from any grief or trouble. **Come Holy Spirit.**

Now we pray for ourselves and particularly on behalf of others. The prayer book offers different forms for these prayers, but also encourages us to write our own prayers based on the concerns of our community. Today, in honor of Pentecost, we are using prayers that repeatedly invoke the Holy Spirit.

The Peace is an ancient Christian practice based on Paul's call to greet each other with a 'kiss of peace' and Jesus telling us to first reconcile with our neighbors before approaching the altar. The Peace serves as a reminder that we are a community at worship and not just individuals and that our primary job is to love one another. There are no set words to use in greeting each other, but Peace, God's peace, and Peace be with you are all common.

Anthems are usually sung by the choir or a soloist. They are meant to create a meditative space for us to reflect on what we have heard, read, and prayed.

The Liturgy of the Table, or Holy Communion, is the second act in our Eucharistic drama. It is based on Jewish Fellowship meals, particularly the Passover observance. This second act begins with the offertory.

Here we give back to God from the gifts God has given us. Just as scripture tells us that Jesus took, blessed, broke and gave the bread and wine, so the priest will repeat these actions. Through repeating the words and actions of Jesus' last meal with his disciples, we ourselves join the story and make it our own.

Come, Holy Spirit. Help us in our weakness, teach us to pray, search our hearts, and intercede for us, your beloved saints, according to your will. **Come Holy Spirit.**

Come, Holy Spirit, call and gather people from every nation under heaven. Gather us with all the saints, especially all those we have loved who have gone before us, at the heavenly banquet that has no end. **Come Holy Spirit.**

By the sure guidance of your Holy Spirit, O God, we lift up our prayers in trust and thanksgiving: through Jesus Christ our Lord. **Amen.**

The Peace

Presider The peace of the Lord be always with you.
People **And also with you.**

Welcome and Announcements

The Holy Communion

Offertory Anthem

John Rutter (b.1945)

I will sing with the spirit, alleluia.
And I will sing with the understanding also, alleluia. *Words: 1 Corinthians 14:15*

Eucharistic Prayer B

Presider The Lord be with you.
People **And also with you.**
Presider Lift up your hearts.
People **We lift them to the Lord.**
Presider Let us give thanks to the Lord our God.
People **It is right to give him thanks and praise.**

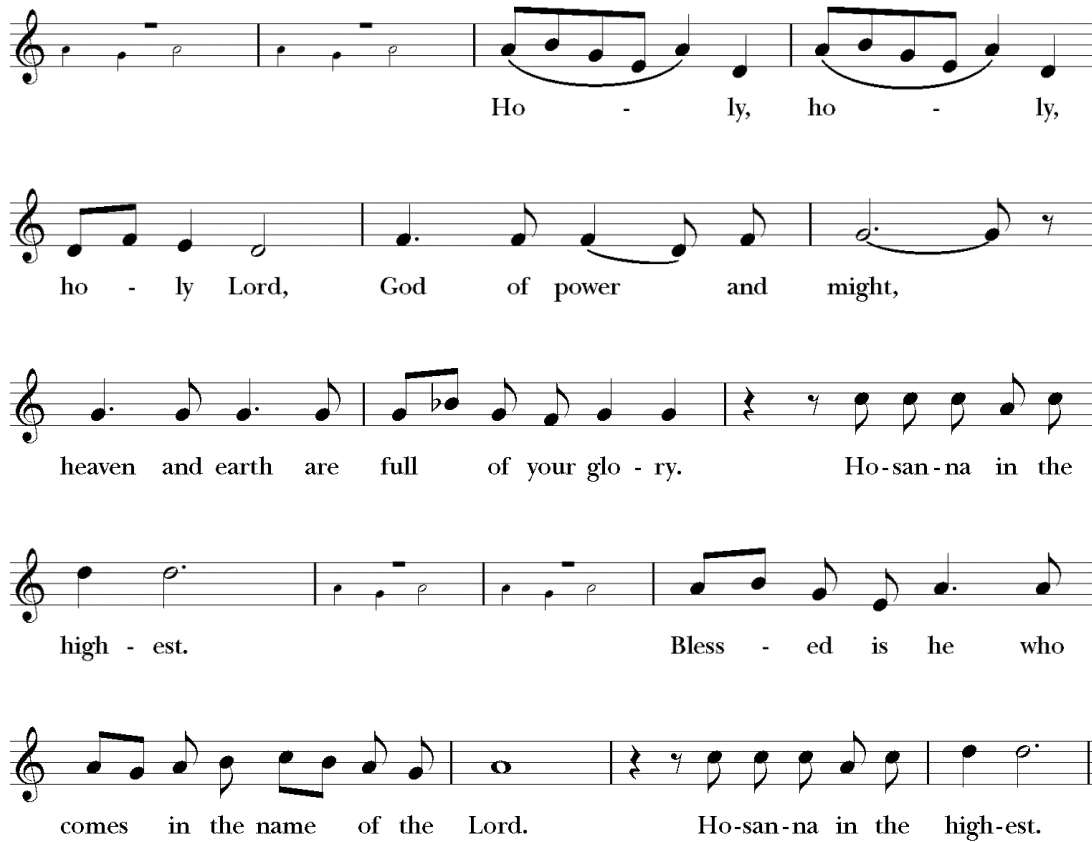
It is right, and a good and joyful thing, always and every where to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord. In fulfillment of his true promise, the Holy Spirit came down on this day from heaven, lighting upon the disciples, to teach them and to 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:

All sing.

Sanctus and Benedictus

William Mathias, S-128



Ho - ly, ho - ly, ho - ly,
ho - ly Lord, God of power and might,
heaven and earth are full of your glo - ry. Ho-san-na in the
high - est. Bless - ed is he who
comes in the name of the Lord. Ho-san-na in the high-est.

The people stand or kneel.

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.

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 don't just watch the drama or listen to it unfold; we enter into the story as we too take the bread and wine and eat and drink. While the bread and wine remain the bread and wine, they are not unchanged. The significance of the bread and wine for those partaking of them changes radically. Though they remain ordinary bread and wine, the elements of communion become the outward signs of inward grace.

That grace, or gift from God is Jesus' real presence in the Eucharist through the power of the Holy Spirit. The real presence of Christ is a full statement of our belief in God as a Trinity of persons.

This real presence is not the result of a magical incantation on the part of the priest. No set of words makes Eucharist happen. It is the whole action taken together that effects the Eucharist: the gathered community of faith remembering Jesus' last meal with his disciples and calling on the Holy Spirit to transform the gifts of bread and wine into spiritual food and drink. It is God's action that makes the Eucharist.

The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread meaning the things we need to get through each day. But as a part of that, the bread also symbolizes God's presence, which is something that is also essential to our getting through the day.

At St. James, we believe that the altar does not belong to us but to God and that God welcomes all people to the feast. Wherever you are in your life of faith or doubt you are welcome to receive this gift with us.

To receive the bread, place one hand over the other and extend them to the priest. To receive the wine, you may choose to either take a sip from the common cup or take a small cup, drink it, and place the cup in the basket provided. If you feel unsafe receiving wine, we urge you to take the bread only. In the 16th century, the Council of Trent, a gathering of bishops from all around the church, made it clear that whenever you take either element, you are receiving Christ. Anyone who does not wish to receive communion may either wait in their seat, or come forward for a blessing. If you come forward for a blessing, please cross your arms over your chest in an X to signify your intention.

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 James, the ever blessed Virgin Mary, and 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 Lord's Prayer

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 Breaking of the Bread

The Presider breaks the consecrated bread.

Presider Alleluia. Christ our Passover is sacrificed for us;

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

Invitation to Communion

Presider These are the gifts of God for the people of God, take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

All are invited to God's table. The response after receiving communion is AMEN. Gluten-free bread is available. If you choose not to receive communion, we welcome you to come forward for a blessing, indicated by crossing both arms over your chest. If you have not yet been baptized, we encourage you to speak to the Clergy.

All sing

Hymn 504 Come, Holy Ghost, our souls inspire

Veni Creator Spiritus

Please stand or kneel as able.

The Postcommunion Prayer

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

The Blessing †

People Amen.

All sing the hymn.

Hymn 511 Holy Spirit, ever living

Abbot's Leigh

1 Ho - ly Spi - rit, ev - er liv - ing as the Church's
 2 Ho - ly Spi - rit, ev - er work - ing through the Church's

ve - ry life; Ho - ly Spi - rit, ev - er striv - ing
 min - is - try; quick - ening, strength - ening, and ab - solv - ing,

through her in a cease - less strife; Ho - ly Spi - rit, ev - er
 set - ting cap - tive sin - ners free; Ho - ly Spi - rit, ev - er

form - ing in the Church the mind of Christ; thee we praise with
 bind - ing age to age, and soul to soul, in a fel - low -

end - less wor - ship for thy fruits and gifts un - priced.
 ship un - end - ing thee we wor - ship and ex - tol.

The Dismissal

People Thanks be to God. Alleluia, Alleluia.

Voluntary Sortie in F, from *L'Organiste*

César Franck (1822-1890)

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Some of our communion is set aside each week to take to the sick and shut-ins. If you or someone you know would like to have communion brought to them, you can ask the priest to make arrangements. When you can't come to church, the church can come to you.

Each week, after giving thanks for the many gifts and most especially the spiritual food we have been given, we are sent back into the world with God's blessings on our time and ministry while we are away.

As the celebration ends, we are charged to go out into the world as disciples, loving the world in God's name. The Eucharist is therefore not an exclusive gathering that separates us from the world, but a challenge to reach out beyond our own church to the world around us.

We are so glad you could join us today, we hope you are as blessed by this service as we are by your presence.

St. James Episcopal Church

355 West Maple Road Birmingham MI 48009

Phone 248-644-0820

website: www.stjamesbirmingham.org

email: prayer@stjamesbirmingham.org

Worship Schedule

Sundays 8:00 a.m. in person

Sundays 10:00 a.m. in person and on [Facebook](#) and our [Website](#)

Weekdays Morning Prayer 8:00 a.m. on [Facebook](#)

Weekdays Compline 7:50 p.m. on [Zoom](#)

The Rev. Joshua A. Hoover, Rector

josh@stjamesbirmingham.org