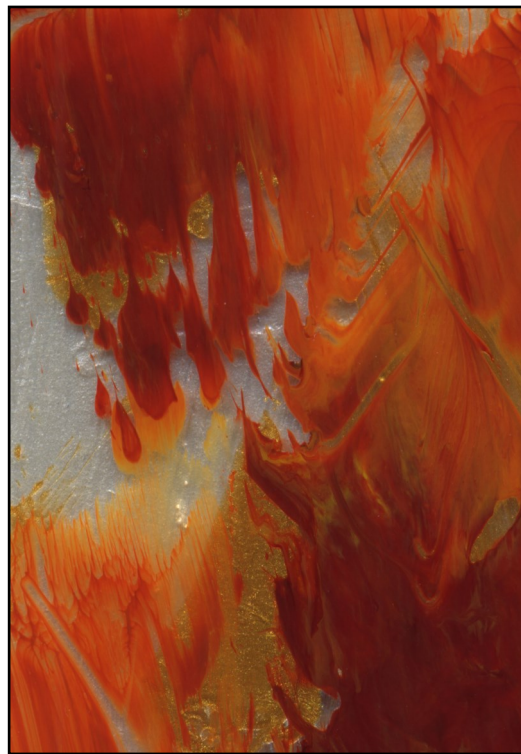




TRINITY *Episcopal* CHURCH
GULPH MILLS

THE DAY OF PENTECOST
(WHITSUNDAY)

HOLY EUCHARIST



'Tongues as of Fire', © Jan Richardson.

*Trinity welcomes all, gathering in faith, serving in love,
and proclaiming the abundant life with hope through Jesus Christ.*

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MAY 19 2024

THE ENTRANCE RITE

Book Of Common Prayer, pp. 355-60

Gathering Prayer is a 10-minute silent period from 9.45am until the Prelude for individual centering prayer to bring us closer to God, be reminded that God's first language is silence, and to be prepared to share in singing his praises at the start of the service at 10 o'clock.

In the Episcopal Church, the Prelude typically refers to a piece of music that is played immediately before the beginning of a service and generally reflects the theme, liturgical season, or occasion of the day.

Gathering Prayer

Be silent Be still Say nothing Before God.

The Prelude

'Prelude and Fugue in G Minor'

J.S. Bach

(Please stand)

The Processional Hymn 'Come, Holy Ghost, Creator Blest' - Hymn 112 (LEVAS)



1. Come, Ho - ly ghost, Cre - a - tor blest, And in our
2. O Com - fort - er, to thee we cry, Thou heav'n - ly
3. O Ho - ly Ghost, through thee a - lone, Know we the
4. Praise we the Lord, Fa - ther and Son, And Ho - ly



1. hearts_ take up_ thy rest;_ Come with thy grace_
2. gift_ of God_ most high;_ Thou fount of life,_
3. Fa - ther and_ the Son;_ Be this our firm_
4. Spir - it with_ them one;_ And may the Son_



1. and heav'n-ly aid_ To fill the hearts_ which_ thou hast
2. and fire of love,_ And sweet a - noint - ing_ from a -
3. un - chang-ing creed,_ That thou dost from_ them_ both pro -
4. on us be - stow_ All gifts that from_ the_ Spir - it



1. made,_ To fill the hearts_ which_ thou_ hast made.
2. bove,_ And sweet a - noint - ing_ from_ a - bove.
3. ceed,_ That thou dost from_ them_ both_ pro - ceed.
4. flow,_ All gifts that from_ the_ Spir - it flow.

Words: *Veni, Creator Spiritus*; attr. Rabanus Maurus, 776-856; tr. Edward Caswell (1814-1878), alt. Music: *Lambillotte*, LM; with repeat; Louis Lambillotte, SJ (1796-1855); harm. Richard Proulx (b. 1937). Harm. Copyright © 1992 G.I.A. Publications, Inc., Chicago, IL. All Rights Reserved.

Worship begins with God. God takes the initiative, calling us together. Our first act of public worship, then, is to heed God's call and to join with others in praising Him. These words remind us that our worship centers in God, not in ourselves.

Sometimes called a Prayer of Illumination, this Collect asks that the Holy Spirit open our minds and our hearts to the Word so that we may not only hear but understand, believe and praise God.

As a Trinitarian acclamation, the Gloria is an appropriate way to acknowledge with thanks and joy that we are the beneficiaries of the unmerited gift of God's grace and mercy.

Opening Bidding and Acclamation

☒ We meet in the name of the Father, the Son, and the Holy Spirit.
 People Amen.

People Blessed be God: Father, Son, and Holy Spirit.
 And blessed be his kingdom, now and forever.
 Amen.

The Collect for Purity

People 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.

Gloria in excelsis Deo

1. Glo - ry to God in the high - est, and
 peace_____ to his peo-ple on earth. 2. Lord God, heav'n - 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, 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.

In light of God's great saving work, this prayer asks God to help us serve him faithfully. 'Collect' is from the Latin 'collecta' meaning a gathering together.

At services in the ancient Jewish synagogue, a series of biblical lessons were read, a practice imitated in Christian worship from early times.

The Salutation and Collect

People The Lord be with you.
 And also with you.

 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.

People Amen.

(Please sit)

The Lessons

The First Lesson Acts 2:1-21
 The coming of the Holy Spirit.

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.'"

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

For Jews and Christians, this ancient songbook of prayers is one of the primary resources for worship. They were also Jesus' prayers—recall his allusions various psalms throughout the Gospels, such as Psalm 22:1 in Matt. 27:46 and Mk. 15:34, Pss. 42:5, 11, and 43:5 in Matt. 26:38, Jn. 12:27. The psalms are emotive, repetitious, contradictory, earthy, angry and full of wonder at simple things.

The Psalm

Psalm 104:25-35, 37

Mode 2 **Refrain¹**

Send forth your Spir-it, O Lord, and re - new the face of the earth.

25. O Lord, how manifold are your works! in wisdom you have made them all; the earth is full of your crea-tures. 26. Yonder is the great and wide sea with its living things too many to num-ber, creatures both small and great. **Refrain**

27. There move the ships, and there is that Le - vi - a - than, which you have made for the sport of it. 28. All of them look to you to give them their food in due sea - son. **Refrain** 29. You give it to them; they ga-ther it; you open your hand, and they are filled with good things. 30. You hide your face, and they are ter - ri - fied; you take away their breath, and they die and return to their dust. 31. You send forth your Spirit, and they are cre - at - ed; and so you renew the face of the earth. **Refrain**

32. May the glory of the Lord endure for ev - er; may the Lord rejoice in all his works. 33. He looks at the earth and it trem - bles;

he touches the moun-tains and they smoke. Refrain 34. I will sing to the Lord
 as long as I live; I will praise my God while I have my be-ing.
 35. May these words of mine please him; I will rejoice in the Lord.
 37. Bless the Lord, O my soul. Hal-le-lu-jah! Refrain

Mode 2 **Refrain¹**
 Send forth your Spir-it, O Lord, and re-new the face of the earth.

The Second Lesson (often one of the Epistles) is usually read in sequence, and the readings from the Jewish Scriptures are related to either the Gospel or the Epistle readings.

The Second Lesson Romans 8:22-27
 Future glory.

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.

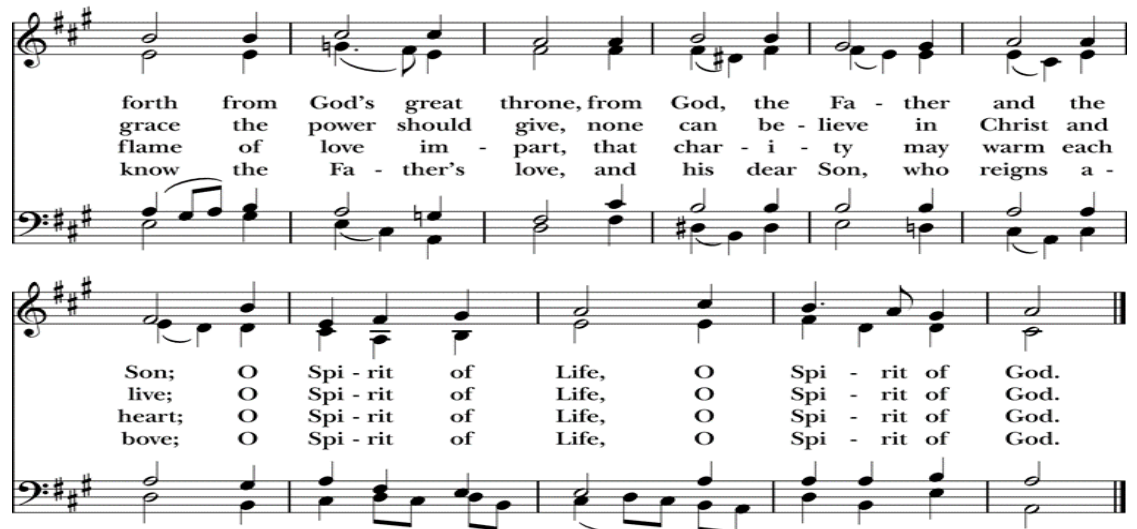
People The Word of the Lord.
 Thanks be to God.

(Please stand)

The Gradual Hymn 'O Spirit of Life, O Spirit of God' - Hymn 505 (H-1982)

1 O Spi-rit of Life, O Spi-rit of God, in
 2 O Spi-rit of Life, O Spi-rit of God, in -
 3 O Spi-rit of Life, O Spi-rit of God, make
 4 O Spi-rit of Life, O Spi-rit of God, en -

ev-ery need thou bring-est aid; thou com-est
 crease our faith in our dear Lord; un-less thy
 light-en us to love thy sa-cred word; the ho-ly
 by that same word; teach us to



Words: Johann Niedling (1602-1668); tr. John Caspar Mattes (1876-1948), alt. Reprinted by permission from *The Common Service Book of the Lutheran Church*, Copyright © 1917 and 1918 by The United Lutheran Church of America, a predecessor of the Lutheran Church in America. Music: *O heiliger Geist*, melody from *Geistliche Kirchengesang*, 1623; harm. Johann Sebastian Bach (1685-1750); arr. Alastair Cassels-Brown (b. 1927). Harmonization Copyright © by The Church Pension Fund.

The reading from the Gospels, the climactic reading, has attracted special ceremonies, such as standing, at least as far back as the late fourth century. The reading of the Gospel and the book itself symbolize the presence of Christ in the liturgy of the word just as the Eucharistic prayer and the Eucharistic elements symbolize His presence in the liturgy of the altar.

The Holy Gospel

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

The Lord be with you.

People And also with you.

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

✠ 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."

The Gospel of the Lord.

People Praise to you, Lord Christ.

The sermon may teach; it may even be therapeutic; it may offer a more profound knowledge of the biblical text, but these are all side effects, not the main point of preaching. Though the reading and preaching of the Word are not a sacrament, it is sacramental. That is to say, by reading and preaching, Christ does indeed become present to the congregation, just as He becomes present in the celebration of the Eucharist.

The Nicene Creed is a statement of belief widely used in Christian liturgy. It is called Nicene because it was originally adopted in the city of Nicaea (present-day İznik, Turkey) by the First Council of Nicaea in 325. In 381, it was amended at the First Council of Constantinople, and the amended form is referred to as the Nicene or the Niceno-Constantinopolitan Creed. It defines Nicene Christianity. The Oriental Orthodox and Assyrian churches use this profession of faith with the verbs in the original plural ("we believe"), but the Eastern Orthodox and Catholic churches convert those verbs to the singular ("I believe"). The Anglican and many Protestant denominations generally use the singular form, sometimes the plural.

The BCP uses the title "Prayers of the People" for the oratio fidelium or general intercessions in the Eucharist. Such prayers have a long and venerable history. Their existence was first mentioned by Justin Martyr about the year 150, and for centuries they formed a vital part of the Daily Office and Eucharistic liturgy. In the early church they usually included a long series of biddings that were chanted by a deacon, to each of which the people responded with Kyrie eleison.

(Please sit)

The Sermon

(Please stand)

The Nicene Creed

People

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.

(Please kneel)

The Prayers of the People

The Parish Prayer

People

Gracious Father,
your loving providence
has brought us into the sacred fellowship of this parish.
Help us to praise you with such holy worship; serve you with unselfish
love; and to give so generously for the spread of your kingdom that
we may be worthy members of the one holy catholic and apostolic
Church, faithfully fulfilling our mission: to make known your truth,
help the needy, and proclaim the abundant life in your name.
This we pray through Jesus Christ, our Lord.
Amen.

An intercession is a prayer for another or others. Intercession “brings before God the needs of others” (BCP, p. 857). It is one of the seven principal kinds of prayer (BCP, p. 856).

The Confession of Sin is the corporate acknowledgement of our sin (missing the mark) and our desire to live into the fullness of God’s call for us.

In the Absolution the priest proclaims God’s abundant grace and declares forgiveness to all.

The Peace is an ancient practice among Christians. It is a sign of love, affection, reconciliation, and greeting.

The Intercessions

The Confession of Sin

People

We pray also for the forgiveness of our sins.
 Have mercy upon us, most merciful Father;
 in your compassion forgive us our sins,
 known and unknown,
 things done and left undone;
 and so uphold us by your Spirit
 that we may live and serve you in newness of life,
 to the honor and glory of your Name;
 through Jesus Christ our Lord.
 Amen.

The Absolution

✠ Almighty God have mercy on you,
 forgive you all your sins
 through our Lord Jesus Christ,
 strengthen you in all goodness,
 and by the power of the Holy Spirit
 keep you in eternal life.
 Amen.

People

(Please stand)

The Peace

People

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

(We greet one another in the name of the Lord)

The Offertory Hymn ‘There’s a Sweet, Sweet Spirit in This Place’ - Hymn 120 (LEVAS)

1. There’s a sweet, sweet Spir - it in this place, _____ And I
 (2. There are) bless - ings you can - not re - ceive _____ Till you
 (3. If you) say He saved you from your sin, _____ Now you’re

1. know that it's the Spir - it of the Lord. There are
 2. know Him in His full - ness, and be - lieve. You're the
 3. weak, you're bound, and can - not en - ter in, you can

1. sweet ex - pres - sions on each face, And I
 2. one to pro - fit when you say, "I am
 3. make it right if you will yield; You'll en -

1. know they feel the pres - ence of the Lord.
 2. going to walk with Je - sus all the way."
 3. joy the Ho - ly Spir - it that we feel.

Sweet Ho - ly Spir - it, Sweet Heav - en - ly Dove,

Stay right here with us, — fill - ing us with your love.

And for these bless - ings — we lift our hearts in

praise; With - out a doubt we'll know — that we have

been re - vived when we shall leave this place. 1. - 2. 3.

2. There are
3. If you place.

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The Offertory Blessing

Blessed are you, Lord, God of all creation.
Through your goodness we have these gifts to share.
Yours, Lord, is the greatness, the power, the glory,
the splendor and the majesty;
for everything in heaven and on earth is yours.
All things come from you and of your own do we give to you.

People ✕ Blessed be God for ever.

Blessed are you, Lord, God of all creation.
Through your goodness we have this bread to offer,
which earth has given and human hands have made.
For us it becomes the bread of heaven.

People ✕ Blessed be God for ever.

Blessed are you, Lord, God of all creation.
Through your goodness we have this wine to offer,
fruit of the vine and work of human hands.
For us it becomes the cup of salvation.

People ✕ Blessed be God for ever.

THE HOLY COMMUNION

Book of Common Prayer, pp. 361-66

Sursum Corda

People The Lord be with you.
And also with you.

People Lift up your hearts.
We lift them to the Lord.

People Let us give thanks to the Lord our God.
It is right to give him thanks and praise.

The Eucharistic Preface

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:

In the words of the Sursum Corda (meaning 'lift up your hearts') we give thanks for the life, death and resurrection of Christ, in whom and through whom creation is restored in God's perfect likeness and all creation is united to God and each other. The consecratory prayer concludes with the Great AMEN.

The Eucharistic Preface to begin the Eucharistic Prayer expresses the great richness of the liturgical seasons - Advent, Christmas, Epiphany, Lent, and so on. They are theological lyrics, sometimes of great beauty.

In the Sanctus we join with saints and angels and all of creation in a song of praise and thanksgiving to God.

Sanctus and Benedictus

People

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

(Please kneel)

Words of Institution

Jesus did four important things when he shared bread with the disciples: he took bread, blessed it, broke it, and gave it. And after he rose from the dead, the disciples recognized Jesus by these same four actions. He did the same when he fed the crowd of five thousand people who had heard him come to preach (Matt. 14).

Holy and gracious Father:
 in your infinite love you made us for yourself, and,
 when we had fallen into sin and become subject to evil and death,
 you, in your mercy, sent Jesus Christ,
 your only and eternal Son,
 to share our human nature,
 to live and die as one of us,
 to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross,
 and offered himself, in obedience to your will,
 a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death,
 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."

The Memorial Acclamation

These Words of Institution ('Do this for the remembrance of me') are addressed not to the congregation, but to God. This is not a re-enactment of the Last Supper, but a prayer to God.

The Memorial Acclamation follows the Institution narrative - the words Jesus used at the Last Supper over bread and wine. It is our response to God's coming to dwell among us, particularly in the transformation of bread and wine into Christ's Body and Blood.

Therefore we proclaim the mystery of faith:

People
 Christ has died.
 Christ is risen.
 Christ will come again.

The Epiclesis is a liturgical invocation of the Holy Spirit for the purpose of consecrating the Eucharistic elements. It follows the Words of Institution and is regarded as the point at which the eucharistic bread and wine become the body and blood of Christ.

Epiclesis

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

- ✠ Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. 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.

People

The Lord's Prayer

The Lord's Prayer forms the natural climax of our participation in Christ's self-offering. Our corporate recitation binds us together at a focal point in the celebration and expresses our unity with one another in Christ.

And now, as our Savior Christ has taught us, we are bold to say - 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.

People

The Fraction

Christ our Passover is sacrificed for us. Therefore let us keep the feast.

People

Agnus Dei

People

Lamb of God, you take a - way the sins of the world:
have mer - cy on us. Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God,
you take a - way the sins of the world: grant us peace.

Bread is broken in order to be shared. Symbolically Christians have seen in the breaking of the bread a reminder of the Lord's body broken on the cross and of our own need to be broken in order both to share in the life of Christ and to share that life with others.

Agnus Dei is the Latin name under which the "Lamb of God" is honored within the Eucharist and, by extension, other Christian liturgies descending from the Latin tradition.

Ecce Agnus Dei ('Behold the Lamb of God') was spoken by John the Baptist immediately before he baptized Christ.

Ecce Agnus Dei

✠ Behold the Lamb of God,
behold him who takes away the sins of the world.
Happy are we who are called to his supper.
Lord, I am not worthy to receive you;
but speak the word only and my soul shall be healed.

People

The Invitation

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.
Come.

(Please kneel)

The final part of Holy Communion proclaims our going out. Unlike all other prayers in the service, here we proclaim our readiness to go out into the world to love and to serve God. Nourished with the body and blood of Christ, we are ready to do God's work in the world.

The Post-communion Prayer

Let us pray -
Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out to do the work
you have given us to do,
to love and serve you as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever.
Amen.

People

The Blessing is not a closing prayer but God's blessing pronounced by the priest on the congregation as it is about to leave. We go out to meet joys and obligations, pleasures and troubles, secure in the shelter of God's trustworthy Word, and strong in its power.

The Blessing

The peace of God, which passes all understanding,
keep your hearts and minds in the knowledge and love of God,
and of his Son Jesus Christ our Lord;
✠ and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be upon you and all those whom you love,
now and for ever.
Amen.

People

(Please sit)

Renewal of Marriage Vows

(Please stand)

The Recessional Hymn 'A Mighty Sound from Heaven' - Hymn 230 (H-1982)

1 A might - y sound from hea - ven at Pen - te - cost there came,
2 In Sa - lem's street was gath - ered a crowd from man - y a land,
3 Then come, all Chris - tian peo - ple, keep fes - ti - val to - day,

and filled the place of meet - ing with rush - ing wind and flame:
 and all in their own tongues did the Gos - pel un - der - stand:
 for God the Ho - ly Spi - rit dwells with the Church al - way:

what Christ had prom - ised now oc - curred as each A - pos - tle
 for by the tri - umph of the Son the curse of Bab - el
 and grieve him not, O Chris - tian soul, his grace with - in shall

spoke the word be - neath the Spi - rit's thun - der, and to the
 was un - done when God did send the Spi - rit; so to the
 make you whole in bo - dy, mind, and spi - rit, un - til you

ears of all who heard pro - claimed sal - va - tion's won - der.
 bless - ed Three in One be hon - or, praise, and mer - it.
 reach the prom - ised goal, a king - dom to in - her - it.

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The term 'Dismissal' comes from the Latin *ite, missa est*, "Go, it is the sending."

Postlude is the lesser-known counterpart to "prelude". At the root of both terms is the Latin verb 'ludere' ("to play"), and a postlude is essentially "something played afterward."

The Dismissal

People

Go in peace to love and serve the Lord.
 Thanks be to God.

The Postlude

'Come O Creator, Spirit Blest'

J. Walther

