

St. Stephen's Episcopal Church, Santa Clarita

The Day of Pentecost - Whitsunday

10:30 AM — May 24, 2026

The Altar flowers are given to the glory of God.

Before the service begins, we encourage you to use the following for meditation.

If you keep waiting for the perfect moment to find God, you will keep waiting. There will never be a perfect time to find God, except right now. God is already at work in the present circumstances of your life. God is here, God is now, and God is with us. Br. Jack Crowley, SSJE

-Generally, we stand to give praise, sit to listen (to scripture and sermon), and stand or kneel to pray. These postures help us stay focused on the worship, but there are no strict rules and you should take whatever posture is appropriate to your needs.-

Prelude *Lift Up Your Voice* Stan Pethel

Introit *Veni Sanctae Spiritus (Come Holy Spirit)* Unknown
Josh Wentz, solo

-Processions have long been an important part of liturgical worship. At the beginning of the service they signify an intention to move toward the altar and into direct relationship to worship God. Those who wish to may bow in reverence as the cross passes to acknowledge Christ's sacrifice upon it.-

Entrance Hymn #372 "Praise to the living God" *Leoni*

1. Praise to the liv - ing God! All prais - ed be his Name
 2. Form - less, all love - ly forms de - clare his love - li - ness;
 3. His Spi - rit flow - eth free, high surg - ing where it will:
 4. E - ter - nal life hath he im - plant - ed in the soul;

who was, and is, and is to be, for ay the same.
 ho - ly, no ho - li - ness of earth can his ex - press.
 in pro - phet's word he spoke of old; he speak - eth still.
 his love shall be our strength and stay while a - ges roll.

The one e - ter - nal God ere_ aught_ that_ now ap - pears:_
 Lo, he is Lord of all. Cre - a - tion_ speaks his praise,_
 Es - tab - lished is his law, and_ change - less_ it shall stand,_
 Praise to the liv - ing God! All_ prais - ed_ be his Name_

the first, the last, be - yond all_ thought his_ time - less years!
 and ev - ery - where a - bove, be - low, his_ will o - beys.
 deep writ up - on the hu - man_ heart, on_ sea, on_ land.
 who was, and is, and is to_ be, for_ ay the same.

-The liturgy is God's community gathered to actively share the Word and the Eucharist. We invite and encourage your participation in this community. Please join in the spoken responses and hymns shown in the service bulletin.-

THE LITURGY OF THE WORD

-The opening acclamation is the greeting of the people by the presider and their response, which begins the service. Its purpose is to bring the congregation corporately into dialogue with the presider and set a tone for the celebration.-

Priest: Alleluia. Christ is risen!
People: Christ is risen indeed. Alleluia.

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 Savior. Amen.

Hymn of Praise #S 236

Rutter

1. Glo - ry to you, Lord God of our fa- thers; you are wor- thy of praise; glo- ry to you. 2. Glo - ry to you for the ra - di- ance of your ho - ly Name; we will praise you and high - ly ex - alt you for ev - er. 3. Glo - ry to you in the splen - dor of your tem - ple; on the throne of your ma - jes - ty, glo - ry to you. 4. Glo - ry to you, seat - ed be - tween the Cher - u - bim; we will praise you and high - ly ex - alt you for ev - er. 5. Glo - ry to you, be - hold - ing the depths; in the high vault of hea - ven, glo - ry to you. 6. Glo - ry to you, Fa - ther, Son, and Ho - ly Spi - rit; we will praise you and high - ly ex - alt you for ev - er.

-A Collect is a short prayer with a specific structure. Its purpose is to gather into one the individual prayers of the People. The Collect of the Day is a specific prayer that reflects upon the lectionary readings for the given day of the liturgical year.-

The Collect of the Day

Priest: God be with you.
People: **And also with you.**
Priest: Let us pray.

Almighty God, on this day you opened the way of eternal life to every race and nation by the promised gift of your Holy Spirit: Shed abroad this gift throughout the world by the preaching of the Gospel, that it may reach to the ends of the earth; through Jesus Christ our Savior, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated.

THE LESSONS

The First Reading Acts 2:1-21

Reader: Ryan Hubbard — English
Caroline Morgan — Cantonese
Javier Sotelo — Spanish
Carol Vestuto — Tagalog
Josh Wentz - Portuguese

A Reading from the Acts of the Apostles.

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: Hear what the Spirit is saying to God's people.
People: **Thanks be to God.**

-The Book of Common Prayer has always placed great importance on the Psalms in worship. They are sung or said in every service of the church, and their words make up the petitions and language of our liturgy. -

Psalm 104:25-35, 37

Reader: Mark Bridgeford

- 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!

The Second Reading 1 Corinthians 12:3b-13

Reader: Mark Bridgeford

A Reading from the First Letter of Paul to the Corinthians.

No one can say “Jesus is Lord” except by the Holy Spirit. Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues.

All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses. For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body-- Jews or Greeks, slaves or free-- and we were all made to drink of one Spirit.

Reader: Hear what the Spirit is saying to God's people.

People: **Thanks be to God.**

-The Gospel procession moves into the congregation as a liturgical reminder that Jesus walked among us.-

Please stand as you are able.

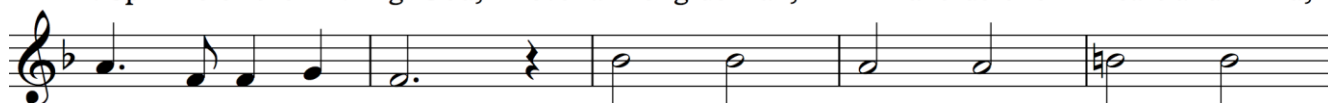
Gradual LEVAS #115

Spirit of the Living God

Daniel Iverson



1. Spi - rit of the liv - ing God, fall a - fresh on me, spi - rit of the liv - ing God,
2. Spi - rit of the liv - ing God, move a - mong us all, make us one in heart and mind,



fall a - fresh on me. Melt me, mold me, fill me,
make us one in love: hum - ble, car - ing, self - less,



use me. Spi - rit of the liv - ing God, fall a - fresh on me.
shar - ing. Spi - rit of the liv - ing God, fill our lives with love.

Repeat verse 1

-The Gospel is comprised primarily of the words Christ himself spoke, and so we stand out of reverence for the good news that has been brought for us and all people.

Those who wish, make the sign of the cross with the right-thumb on the forehead, the lips, and the heart when the Gospel is announced, praying silently, God be in my head and in my thinking. God be in my lips and in my speaking. God be in my heart and my departing.-

The Gospel Reading John 20:19-23

Priest: The Holy Gospel of our Savior Jesus Christ according to John.

People: **Glory to you, O Christ.**

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

Priest: The Gospel of the Savior.

People: **Praise to you, O Christ.**

Please be seated.

-The Sermon or Homily helps us apply the words of the early prophets and Christ in our lives.-

The Sermon

The Very Rev. Christopher Montella
Rector

A period of silent reflection follows the sermon.

Anthem

Spirit Song
St. Stephen's Ringers

arr. Douglas E. Wagner

Please stand as you are able.

The Renewal of Baptismal Vows

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

I do.

Do you believe in God the Father?

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

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

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.**

**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.

Do you believe in God the Holy Spirit?

**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.**

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

I will, with God's help.

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

I will, with God's help.

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

I will, with God's help.

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

I will, with God's help.

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

I will, with God's help.

Celebrant

May Almighty God, the Father of our Savior 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 Savior. **Amen.**

-Prayer is offered for the Universal Church, the Nation and all in authority, the welfare of the world, concerns of the local community, for those who suffer or who are in any trouble, and for the departed.-

The Prayers of the People

Reader: Cheryl Sena

Peace be with you. In wonder and gratitude, let us pray, saying, "You send forth your Spirit: Come, Holy Spirit."

Holy God, by your Spirit you gave birth to your Church: may our many members be the one Body of Christ in this World. Give to each member of your Church the manifestation of the Spirit for the common good.

Silence

Intercessor: You send forth your Spirit:

People: Come, Holy Spirit.

Holy God, you gave your disciples the ability to speak in the languages of the people: may we also speak about your deeds of power throughout the world, that all may know of your salvation.

Silence

Intercessor: You send forth your Spirit:

People: Come, Holy Spirit.

Holy God, the earth is full of your creatures: may all who look to you be given food in due season. Open your hand in desolate places and fill the hungry with good things.

The congregation may add their own thanksgivings.

Silence

Intercessor: You send forth your Spirit:

People: Come, Holy Spirit.

Holy God, you poured out your Holy Spirit in your Holy City Jerusalem: pour out your Spirit in our own city. Raise up prophets and dreamers; give us vision.

Silence

Intercessor: You send forth your Spirit:

People: Come, Holy Spirit.

Holy God, you give the gift of healing by your Spirit: bring healing and wholeness to all those on our hearts and minds this day. You renew the face of the earth; bring renewal to those in need. We pray for all those on the prayer list, especially Juniper, Shireen, Jennifer, Stephanie, Bob and Tom.

The congregation may add their own petitions.

Silence

Intercessor: You send forth your Spirit:

People: Come, Holy Spirit.

Holy God, we pray for those who were baptized into the one body, who were made to drink of the one Spirit, and who now have died in Christ. May those who have called upon your name, O God, be saved forever.

Silence

Intercessor: You send forth your Spirit:

People: Come, Holy Spirit.

A Prayer for Memorial Day

A Prayer for Heroic Service

O Judge of the nations, we remember before you with grateful hearts the men and women of our country who in the day of decision ventured much for the liberties we now enjoy. Grant that we may not rest until all the people of this land share the benefits of true freedom and gladly accept its disciplines. This we ask in the Name of Jesus Christ our Lord. **Amen.**

Priest:

O Gracious God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, the one, holy and undivided Trinity; God, Son & Spirit now and for ever. **Amen.**

-The Peace is an extension of Christian greeting and teaching to love our neighbor as ourselves. It symbolizes our intent to forgive as we are forgiven, to live in peace with all people. Members are encouraged to greet one another with a sign of God's peace with the clasping of hands, a reverential bow, a hug, or a peace sign.-

The Peace

Priest: The peace of Christ be always with you.

People: **And also with you.**

Members of the congregation who are joining us via livestream are encouraged to post "Peace be with you" in the comments or to use the "like" or "love" reaction button to take part in the virtual exchange of God's peace with the rest of the congregation at this time.

Please be seated.

Welcome and Announcements

We are pleased to celebrate the following birthdays: Raye Arias on May 27th, and Hallie Browne, Nick Browne, Adriana Santana and Jennifer Waugh on May 28th. We also celebrate the wedding anniversary of Lisa and Frank Browne on May 26th.

Offertory Prayer

The People remain seated and say together:

Loving God, you alone are the source of every good gift. Everything we have, and all that we are, comes from you. Now, help us to be grateful, accountable, and, with praise and thanksgiving, to give of ourselves generously, through Jesus Christ, who lives and reigns with you and the Holy Spirit, now and forever. Amen.

THE LITURGY OF THE TABLE

Offertory

Come, Now, Spirit of God
St. Stephen's Parish Choir

Joseph M. Martin

-A Sacrament is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself. For Anglicans there are two great sacraments: Eucharist and Baptism.

As continuation of thousands of years of spiritual practice, talent, treasure, and oblations are offered before the altar in our response to God's care and nurture.-

Please stand as you are able.

Doxology

Old 100th

Praise God from whom all blessings flow, Praise God all creatures,
here be - low. Praise God, you hosts in heav'n a -
bove; Praise God the Trin - i - ty of Love. A - men.

-The Sursum Corda (Lift up your hearts) is a form of introduction to prayer handed down over the centuries. This dialogue is an invitation for the people joining in the Eucharistic offering, to raise minds and hearts to "things that are above, where Christ is, seated at the right hand of God."

Priest: God be with you.

People: **And also with you.**

Priest: Lift up your hearts.

People: **We lift them to God.**

Priest: Let us give thanks.

People: **It is right to give God thanks and praise.**

-We praise God for the long arc of salvation history. We do not approach with petition but simply with grateful remembrance of all that God has done.-

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we say:

-The holiness of God is a strong theme in the Old Testament, present here in the Sanctus, which echoes the words of the high angels in the prophet Isaiah's vision of the dwelling place of God (Isaiah 6:1-3).

Our worshipful cry, "Holy, Holy, Holy," is coupled with the acclamation "Blessed is he who comes in the name of the Lord. Hosanna in the highest."

Sanctus Hymn #S 129

Powell

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

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Priest and people say together:

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice.

-The epiclesis is the point at which the church, through the voice of the Celebrant, asks God to make holy, 'sanctify', 'send', 'pour', 'breathe', both the gift of bread and wine and also the gathered community.-

Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with Stephen and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

Great Amen from Mass of Creation

Marty Haugen

A - men, a - men, a - men!

A - men, a - men, a - men!

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.

The Breaking of the Bread

A period of silence is kept.

-The fraction (breaking of the bread) is a crucial link between what has come before and what comes after it. Christ has offered his life for us, and the breaking of the bread makes it possible for all to share in that life.-

Please remain standing during the Fraction Anthem.

Fraction Hymn WLP #877

“The disciples knew the Lord Jesus”

Sedio

Refrain
Cantor: *ALL:*

The dis - ci - ples knew the Lord Je - sus in the break - ing of the bread. The dis -
ci - ples knew the Lord Je - sus in the break - ing of the bread. bread.____

1.2. to verses | 3.

1. The bread which we break, alleluia,
is the communion of the Body of Christ. *(Refrain)*
2. One body are we, alleluia,
though many we share one bread. *(Refrain)*

-The outward and visible sign in the sacrament of the Eucharist is the bread and the wine. We eat and drink the sacramental foods. Through the inward and spiritual grace of this sacramental action we are reconstituted as Christ's body, infused with Christ's life, and empowered to be Christ's presence in the world.-

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.

Please be seated.

All are welcome to receive communion. The table we set belongs to God. Wherever you find yourself on your spiritual journey you are welcome to receive the Bread and Wine made holy.

The church teaches that temporal isolation cannot constrain the sacrament's ineffable power. Calling us to "massive, corporate, spiritual communion,"

The Invitation to Holy Communion

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

Priest and People say together:

My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I love you above all things, and long for you in my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. As though you have already come, I embrace you and unite myself entirely to you; never permit me to be separated from you. Amen.

Please be seated.

Please follow usher instructions for taking communion.

Communion

-In the post communion prayer we give thanks for the sacramental signs of Christ's presence to us and we ask God to empower and accompany us into the world to witness to God's love.-

Please stand as you are able.

Post Communion Prayer

Let us pray.

**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 Savior. Amen.**

-The blessing is God's promise to be with us as we leave communal worship and return to the world to serve God and God's people.-

Blessing

May the Spirit, who hovered over the waters
when the world was created, breathe into you Holy Life.

May the Spirit, who overshadowed the Virgin when the
eternal Son came among us, make you joyful in the service of Christ.

May the Spirit, who set the Church on fire upon the Day of Pentecost,
bring the world alive with the love of the risen Christ.

And the blessing of God Almighty, the one, holy and undivided
Trinity be among you and remain with you always. **Amen.**

-Processions have long been an important part of liturgical worship. At the conclusion of the service the retiring procession represents the carrying of the Gospel message into the world.

Those who wish to may bow in reverence as the cross passes to acknowledge Christ's sacrifice upon it.-

Closing Hymn #511

"Holy Spirit, ever living"

Abbot's Leigh

1. Ho - ly Spi - rit, ev - er liv - ing as the Church's ve - ry life;
 2. Ho - ly Spi - rit, ev - er work - ing through the Church's min - is - try;
 Ho - ly Spi - rit, ev - er striv - ing through her in a cease - less strife;
 quick - ening strength - ening and ab - solv - ing, set - ting cap - tive sin - ners free;
 Ho - ly Spi - rit, ev - er form - ing in the Church the mind of Christ;
 Ho - ly Spi - rit, ev - er bind - ing age to age, and soul to soul,
 thee we praise with end - less wor - ship for thy fruits and gifts un - priced.
 in a fel - low - ship un - end - ing thee we wor - ship and ex - tol.

-The dismissal asserts the relationship between worship and living. It is a call to mission, a call to live the baptismal and Eucharistic life in the world.-

The Dismissal

Priest: Alleluia, Alleluia. Let us go forth into the world, rejoicing in the power of the Spirit.

People: Thanks be to God. Alleluia, Alleluia!

Introit: *Veni Sancte Spiritus* ("Come, Holy Spirit"), sometimes called the "Golden Sequence" (Latin: *Sequentia Aurea*), is a sequence sung in honour of God the Holy Spirit, prescribed in the Roman Rite for the Masses of Pentecost Sunday. It is usually attributed to either the 13th-century Pope Innocent III, or to the Archbishop of Canterbury, Stephen Langton, among others.

Prayers of the People taken from *Praying the Scriptures* by Jeremiah D. Williamson, ©2014 by Jeremiah D. Williamson. All Rights Reserved.
Spiritual Communion Prayer: St. Alphonsus de Liguori, 1696-1787
 From *The Hymnal 1982*: #501 "O Holy Spirit", Words: Att. Rabanus Maurus (776-856); tr. John Webster Grant (b. 1919), alt.; para. of *Veni Creator Spiritus* Music: *Komm, Gott Schöpfer*, melody from *Eyn Enchiridion*, 1524; harm. *The Lutheran Hymnal*, 1941 Copyright: Words: © 1971, John Webster Grant. #S-128 Title: The Holy Eucharist II, Holy, holy, holy Lord. *Sanctus* Music: William Mathias (b. 1934) Copyright: © 1976, Oxford University Press, Inc. Publications, Inc. #S 154 Title: The Holy Eucharist, Fraction Anthem: Christ our Passover Music: From *New Plain-song*, David Hurd (b. 1950) Copyright: Copyright © 1981, G.I.A. Publications, Inc. #S 129 *Sanctus*, Setting: Robert Powell (b. 1932).
 From *Lift Every Voice and Sing II*: #115 *Spirit of the Living God*, Words: Daniel Iverson (1890-1977) Music: Daniel Iverson Copyright: © 1935, 1963 Birdwing Music (a Division of the Sparrow Corp.) and BMG Songs, Inc. All Rights on Behalf of Birdwing Music Administered by BMG Songs, Inc. All Rights Reserved. International Copyright Secured. Used by Permission.
 © 1942. Renewal 1970. Hope Publishing Co., Carol Stream, IL 60188. All rights reserved. Used by permission.
 From *Wonder, Love and Praise*: #877 "Fraction Anthem: The Disciples Knew the Lord Jesus", Setting: Mark Sedio (b. 1954). © 1996 Mark Sedio.
Doxology - Music: Old 100th, melody from *Pseumes octante trois de David*, 1551, alt.; harm. After Louis Bourgeois (1510?-1561?).