

# The Holy Eucharist Online

with spiritual communion

May 31, 2020

The Feast of Pentecost



**Trinity**  
Episcopal Church

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The prelude offers a time to prepare our hearts and minds for worship.

Today, on the last day of the Easter Season, our worship begins with the declaration of resurrection: Our “Alleluia!” comes from the Hebrew for “Praise God!”

The Book of Common Prayer calls for a “song of praise” to begin our worship.

The traditional *Gloria* quotes the words the angels sang to announce the coming of Jesus, and then expands our praise of God and Jesus with the characteristics of majesty and salvation. The church has been singing some form of this hymn of praise for over sixteen centuries.

**Organ Prelude**  
Dietrich Buxtehude

Nun bitten wir den heiligen Geist, BuxWV 208  
*We now implore the Holy Spirit*

THE LITURGY OF THE WORD

*Book of Common Prayer, page 355*

*Celebrant* Alleluia! Christ is risen!  
*People* **Christ is risen indeed! Alleluia!**

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

Let us pray.

*(BCP page 226)*

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 Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

*All sing or say together:*

S-278, *William Mathias*

**Glory to God in the highest,  
and peace to his people on earth.**

**Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.**

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

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

## A Reading from the Book of Numbers

11:24-30

Moses went out and told the people the words of the Lord; and he gathered seventy elders of the people, and placed them all around the tent. Then the Lord came down in the cloud and spoke to him, and took some of the spirit that was on him and put it on the seventy elders; and when the spirit rested upon them, they prophesied. But they did not do so again. Two men remained in the camp, one named Eldad, and the other named Medad, and the spirit rested on them; they were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. And a young man ran and told Moses, "Eldad and Medad are prophesying in the camp." And Joshua son of Nun, the assistant of Moses, one of his chosen men, said, "My lord Moses, stop them!" But Moses said to him, "Are you jealous for my sake? Would that all the Lord's people were prophets, and that the Lord would put his spirit on them!" And Moses and the elders of Israel returned to the camp.

The Word of the Lord.

**Thanks be to God.**

## Psalm 104:25-35, 37

*Book of Common Prayer, page 736*

- 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.**

This story tells of a time during Israel's decades of travel through the wilderness toward the promised homeland when the people are fed up with hardship and limits and Moses is unable to bear the burden of leadership alone. When God shares the spirit that enables leadership, it inspires not only those Moses has chosen, but also others, as God's spirit moves beyond human expectations.

We read the psalm **responsively**, which means that the leader reads one verse and the congregation *responds* with the next.

Psalm 104 is a song of praise to God for the wonders of creation, and reminds us that all creatures of the earth depend on God's *ruach* (breath or spirit) for our life, creation, and renewal.

- 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!**

### A reading from the Acts of the Apostles

2:1-21

When the day of Pentecost had come, they 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

The "day of Pentecost" in this story is the Jewish feast of Shavuot, fifty days after the Passover; a festival associated with God giving Moses the Torah, or Law at Mount Sinai, and a time when Jews from all over the world would come to worship in Jerusalem.

The disciples gathered together are following Jesus' instructions after his resurrection for them to wait in Jerusalem to be "baptized with the Holy Spirit."

Peter quotes the prophet Joel (2:28-32) to respond to the puzzled crowds, telling them that this outpouring of the Spirit is a fulfillment of God's promise through the prophet.

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.”

The Word of the Lord.

**Thanks be to God**

### Sequence

Carol Choir, recorded February 11, 2018

Siyahamba

South African folksong

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

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

*John 20:19-23*

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.”

*Deacon* The Gospel of the Lord.

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

### The Sermon

The Reverend Emily Mellott

### The Nicene Creed

*Book of Common Prayer, page 358*

**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.**

The gospel story for Pentecost brings us back briefly to Easter day, the evening of resurrection. John reminds us that the gift of the Holy Spirit is received directly from Jesus, and that the work of the Spirit in the church is directly connected with the resurrection of Jesus.

As part of our response to the Word of God in our lives, we stand to proclaim the core story of our Christian faith together in **The Nicene Creed**, created in the late 4th century by the councils (gatherings of church leaders) in Nicea.

No matter what story of Jesus we are hearing in scripture, we remember and proclaim the whole outline of his life, death, and resurrection, and anticipate his coming again.

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.

### Prayers of the People

Gracious God, we thank you for the power of your Holy Spirit. Pour out that power upon your church today, and strengthen us to serve you in all things.

Lord, come to bless us, **and fill us with your Spirit.**

We thank you for the wisdom of your Holy Spirit. Pour out that wisdom on all in positions of authority, and make us wise to understand your will and recognize your work in the world.

Lord, come to bless us, **and fill us with your Spirit.**

We thank you for the peace of your Holy Spirit. Pour out that peace upon the nations of the world, and keep us confident of your love wherever you call us.

Lord, come to bless us, **and fill us with your Spirit.**

In response to hearing and reflecting on scripture, we turn to prayer together, asking God's care for our world, the church, for others and for ourselves.

We thank you for the healing of your Holy Spirit. Pour out that healing on all who have asked our prayers, and all whose need is known to you alone. Bring reconciliation and wholeness where there is division, sickness and sorrow.

Lord, come to bless us, **and fill us with your Spirit.**

We thank you for the gifts of your Holy Spirit. Pour out those gifts upon the communities in which we live and work and play, and equip us for the work which you have given us.

Lord, come to bless us, **and fill us with your Spirit.**

We thank you for the fruit of your Holy Spirit. Ripen that fruit within us, and reveal in our lives the love of Jesus.

Lord, come to bless us, **and fill us with your Spirit.**

We thank you for the breath of your Holy Spirit, given us by the risen Lord. Fill your whole Church, living and departed, with that breath which is eternal life.

Lord, come to bless us, **and fill us with your Spirit.**

Lord, as you fill us with your Spirit, hear our prayers and grant them in accordance with your will for all creation, and make us one in heart and mind to serve you with joy for ever. **Amen.**

*In the Easter season, the Confession is omitted in celebration of our freedom from the bondage of sin brought about through Christ's resurrection.*

### **Exchange of Peace**

*The Celebrant says to the people*

The peace of Christ be always with you.

*People* **And also with you.**

*The Ministers and People greet one another in the name of the Lord.*

Today, in the spirit of Christ's peace, please reach out to greet someone you might normally see in worship by telephone, internet, or text message.

The prayers we are using today are adapted from seasonal prayers used in The Church of England, and follow the pattern outlined on page 383 of *The Book of Common Prayer*, with attention to the church throughout the world, the nation and the world and those in authority, the needs of our local community, those who suffer or experience any trouble, and those who have died.

The exchange of peace is rooted in Jesus' call to reconcile with one another as we approach God's altar. In this time of separation, it may be a cue to restore our connections with those we haven't been as close with as we would like to be!

We would normally receive a collection of money for the support of the church, at this point in a Sunday service, while the choir sings an anthem.

If you are able to fulfill your annual pledge, please mail your regular pledge check to the office, use your bank's online payment system, or visit [www.trinitymoorestown.org/donate](http://www.trinitymoorestown.org/donate) to make your weekly gift or regular pledge offering while we are unable to gather in person.

**Anthem**  
Virtual Trinity Choir

If Ye Love Me  
Thomas Tallis

### **Eucharistic Prayer B**

*Book of Common Prayer, page 367*

*Celebrant* The Lord be with you.

*People* **And also with you.**

*Celebrant* Lift up your hearts.

*People* **We lift them to the Lord.**

*Celebrant* Let us give thanks to the Lord our God.

*People* **It is right to give our thanks and praise.**

*The Celebrant continues*

It is right, and a good and joyful thing, always and everywhere 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:

**Holy, Holy, Holy Lord, God of power and might,  
heaven and earth are full of your glory.**

**Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.**

**Hosanna in the highest.**

The prayer is also called "The Great Thanksgiving" because it focuses on offering thanks to God for all the gifts given to us from creation through our lives now, and especially for the work of Christ.

The **Sanctus** ("Holy, holy, holy") recalls the words of the prophet Isaiah, overwhelmed by the presence of God in the sanctuary, and the "Hosanna" recognizing Jesus' kingship sung by the people as Jesus entered Jerusalem on Palm Sunday.



*The Celebrant continues:*

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;**

*The Celebrant continues*

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 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 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 bread and wine are offered to God, and we ask that we may receive God's blessing through these "elements". Each Eucharistic Prayer used in The Episcopal Church quotes scripture (1 Corinthians 11:23-25, and the gospel narratives in Mark, Matthew, and Luke) to recall the blessing and instruction Jesus offered at his last meal with his disciples. These words have been repeated and prayed in this way by people in many languages throughout the world for generations.

The people's **Amen** at the end of the prayer is an affirmation of all that has gone before.

At every service in the Episcopal Church, we pray **the Lord's Prayer**, which we learn in the gospels (Matthew 6:9-13, Luke 11:1-4) The prayer takes its name from the request of Jesus' disciples, "Lord, teach us to pray."

The **Fraction**, also called the Breaking of the Bread, recalls Jesus breaking bread at the Last Supper, and reminds us that Jesus' body was broken on the cross for us.

Because we cannot physically receive the bread and wine together today, we name our need for Christ's nourishing presence in our spirits in this prayer for spiritual communion.

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 Celebrant breaks the consecrated Bread, then says*  
Alleluia. Christ our Passover is sacrificed for us;  
**Therefore let us keep the feast. Alleluia.**

*During this time of worshipping together but physically distant, we depend on the long established teaching of the Church that if a person is prevented from physically receiving the Sacrament for reasons of extreme illness or disability, the desire for Christ's presence alone is enough for all the benefits of the Sacrament to be received. This is often referred to as "spiritual communion."*

### **A prayer for Spiritual Communion**

**Jesus, I believe that you are truly present in the Holy Sacrament and, since I cannot at this time receive communion, I pray you to come into my heart. I unite myself with you and embrace you with all my heart, my soul, and my mind. Let nothing separate me from you; let me serve you in this life, until by your grace, I come to your glorious kingdom and unending peace. Amen.**

*(From Saint Augustine's Prayer Book, rev 2014.,  
based on a prayer by St. Alphonsus de Liguori)*

Post communion prayer *Book of Common Prayer, page 365*

**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

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 holy and undivided Trinity, be upon you and remain with you for ever. **Amen.**

### Hymn 506

*Finnian*

Virtual Congregation

### The Dismissal

*Deacon* Let us go forth in into the world,  
rejoicing in the power of the Spirit, Alleluia, alleluia!  
*People* **Thanks be to God, alleluia, alleluia!**

**Organ Postlude** Komm, Gott, Schöpfer, heiliger Geist, BWV 667  
J. S. Bach *Come, God, Creator, Holy Spirit*

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Libby Curran (with Val Curran), *Lector*  
Erika Baldt, Shane Beatrice, Rafael Deplet, Joan Dighton, Abigail  
Merk, Jeanette Peterson, David Rapuano, Sharon Velzy,  
*multilingual readers*  
The Rev. Leslie G. Mazzacano, *Deacon*  
The Rev. Emily A. Mellott, *Celebrant and Preacher*  
Vernon Williams, *Organist, Choirmaster, and Cinematographer*

We pray the usual **Post-Communion Prayer** thanking God for the blessings received in the spiritual food of this sacrament, even though we have not physically received the bread or wine, and asking that we be prepared by those spiritual riches to go into the world to share in God's ongoing work.

The Pentecost blessing invokes the work of the Holy Spirit lighting the church and the world to strengthen and bless God's gathered people.

The dismissal sends us to take the gift of the Spirit our from our worship into the fullness of our daily lives, and we affirm that commitment with our thanks to God.