

ASCENSION TO PENTECOST

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There is nothing particularly sacred, or indeed universal, about “forty days”. By and large, it is difficult to sustain the real Christmas feel beyond 12 days, although Epiphany, the Baptism and Candlemas are plainly part of the sequence. The most that can be realistically expected is for the festival colour to be retained until February 2nd together with an epiphany crib, which does not consist of straw and stable!

Similarly, Lent, has at various times been longer or shorter than the traditional forty days and even then one has to be quite tortuous with the use of individual days in order to make it add up to forty. To all intents and purposes, in the later Middle Ages the penitential season began on Septuagesima, which it never did in the east, and as we all know, it originally began as a discipline for catechumens preparing for baptism and confirmation during the Easter Vigil.

The very name of Pentecost indicates the full fifty day length of Easter time, and to reduce it to Ascension Day, in particular the extinguishing and removal of the paschal candle that day, emphasises the erroneous idea that Jesus has gone away and that the Holy Spirit is some sort of substitute to compensate for his absence rather than “the Lord is here” “His Spirit is with us”. (“A higher gift than grace.... God’s presence and His very self”).

Certainly Ascension Day marks a change of gear and it would be appropriate for Easter gardens to be demolished after that day and similarly it might be appropriate for prayers, readings and music to reflect, in the week or ten days before Ascension day, the glory of the risen Christ as King of the universe and with His people in every place and at all times. This would leave the succeeding days from Ascension Day to Pentecost to turn more and more towards the Spirit both in readings and prayers and music. The truth is however, that once we have celebrated the feast of Pentecost then that is IT. The Paschal candle is removed and we cease to use the additional alleluias. The reason of course for this being, as the Lectionary plainly states with the return to the ferial colour on “Whit Monday”, that we live in the age of the Spirit and have done ever since the first Pentecost. So, unless we are going to retain the red of the Holy Spirit throughout the year until Advent Sunday, which is plainly absurd, then ordinary time needs to begin immediately, because that is where we are.

The paragraphs in ‘Lent, Holy Week and Easter’ concerning the Easter season are relevant here, in particular pages 275-6 about the candle, the garden, Rogation days and from Ascension Day to Pentecost.

There still remains a place, however, for those individual festivals which emphasise the different aspects of the Lent, Holy Week and Easter cycle, but have been lifted out and placed at different times in the year. Thus the feast of Corpus Christi stands on its own and although it may be celebrated in some respects in a manner similar to Maundy Thursday, that is with a procession, it is liberated from the essentially passionist theme that it must have on Maundy Thursday night. Its parallel would be, I suppose, Pentecost and Bible Sunday indicating the specific ways in which our God is present with us now in Spirit, Word and Sacrament. Similarly, Holy Cross Day gives us an independent opportunity to meditate on the significance of the cross at almost the opposite time of the year; I’m not suggesting that this should be built up into a major occasion, but it is not without significance that on the Continent it is very much the equivalent of Remembrance Sunday. The feast of Christ the King is slightly more problematic in the sense that it does reflect the themes of Ascension Day, but set in a more eschatological context naturally leading into Advent. I don’t think it can be used in quite the same way as Corpus Christi and Holy Cross Day but there is inevitably some idea of its standing alone, and redolent with Ascension images. There may be lessons there. On the other hand I do not believe that the feast of the Baptism of our Lord can be regarded as a parallel to Pentecost. It clearly belongs to the Christmas cycle and the incarnation. It is a feast to do with the beginning of our Lord’s ministry, his self-awareness, his divine choice as Messiah by the gift of the Spirit, whereas Pentecost, equally plainly, is the sharing of that Spirit with all God’s people.

The Rogation Days

Into the middle of all this, Rogation fits somewhat uneasily, although the origin of the four days is partly more agricultural than seasonal and partly rather similar to the somewhat superstitious custom of including intercessions within the Eucharistic prayer. That is to say, that while the Lord is there with us, then we can put in an extra powerful prayer for him to do what we want! The medieval church, frequently regarding Ascension Day as exactly “Jesus going away”, wanted the most powerful prayer to be made before those two feet went up into the clouds, as is so famously and frequently portrayed! Nothing is more important to human beings than physical survival, for which food, particularly in an age or a region of scarcity and vulnerability, is absolutely essential, so we’d better make absolutely sure that we are going to get our share this year. When I was first in ordained ministry it was customary to refer to Rogation Sunday as Industrial Sunday and concentrate on the world of work, and, of course, the traditional prayers for agriculture, industry, fisheries and commerce have a tendency to reinforce that idea. However these days, particularly for rural areas (and maybe it ought to be the same in urban areas which also need to be fed!), the concentration is on famine, the rural economy in general, BSE, Foot and Mouth disease and the farming community in particular, as well as tending to come near to Christian Aid week. It thus becomes a natural focus for these concerns and at Ripon Cathedral, for instance, we have used it as an opportunity, not just to concentrate on farming issues, but also ecological concerns generally and we have dedicated a conservation area within the Cathedral churchyard, invited the National Farmers Union to church as well as the Yorkshire Wild Life Fund, The Royal Agricultural Benevolent Institution and similar organisations. It does not seem to me to be wholly inappropriate to have a Rogation procession and use the traditional prayers with the focus not so much on human work, as on God’s gifts. Issues of ecology, of justice and of poverty can easily be included in this significant celebration. (see Appendix I).

The penitential origin of the Rogation Days is perhaps inappropriate for contemporary observance; nevertheless, prayers for the world of Agriculture, Industry, Fisheries and Commerce, are as important today as they ever were, particularly in a world where starvation and disease, malnutrition, and unjust distribution of resources, are still so rife. Usually, Christian Aid Week appears round about that time anyway, and in the context of Easter-time, we can pray our springtime petitions with confidence in the life-giving renewal of our lives, in the power of the Resurrection. An appropriate link would be through music and prayers with the imagery of Christ, the first fruits.

A procession is the traditional way of observing this season and should, if possible, go outside the church, going right round the building. Local circumstances may make it possible to “beat the bounds” of the entire parish. In which case this would have to be an act of worship in its own right. A shorter version round the church grounds, or outside on a forecourt, could easily be part of the main service of the day. The procession could appropriately be used instead of the normal intercessions before the Peace.

Other Creation Liturgies can be found in Appendix 2.

Ascension Season

This season is full of opportunities for Children’s worship, such as crowning the paschal candle on Ascension Day, demonstrating the change between Jesus walking around, albeit in his Resurrection body, and the fact that he is now Lord of all things, available at all times and in all places. One idea would be to extinguish the candle at the Acts reading and re-light it for the Gospel. I have always found that a particularly useful way of expressing this is to pass a copy of the Bible to a child and asking them to hand it one person at one end of the Church, and then to another person at the other end of the church, and then asking them to hand it to the same people at the same time, which of course they cannot do. This demonstrates the advantage of being not contained by space and time. Similarly, the idea at Pentecost of Wind and Fire symbolising the Spirit, in the first instance as invisible power, like electricity, radiation, radio and television waves, all of which can be expressed visually, to say nothing of the wind itself, which is invisible but can be seen, like the other sources of energy, by its effects. I find myself that a hairdryer helps to illustrate this to the children, the Holy Spirit therefore gives us power and strength to do God’s will. Secondly, the wind is life giving, blowing seeds and pollen and so on and replenishing the earth. In the same way the Holy Spirit gives us eternal life; and finally, God is everywhere, like radio waves and the

wind, you can't escape him. The Holy Spirit is also like fire, which gives us heat to feel the warmth of God's love, light to show us God's way and strength (like a blowtorch) to weld us to God and to each other in his family. I am sure that many other people have got different and better ideas, but those are some of the ones I have used and continue to use during the Pentecost season. Celebrating the sevenfold gifts of the Spirit can also be expressed visually, both with a seven-branched candlestick or with other visual aids more suitable for younger audiences. Having said that, I often find that adults have frequently never grasped the central truths of this season, because it has never been explained to them in suitably imaginative and contemporary ways.

Ascension Day

Liturgical texts are provided in 'Lent, Holy Week and Easter', Common Worship, and Enriching the Church's Year. In the case of the latter volume, the Acclamation can be used immediately after the Introductory Greeting, the Intercessions in the usual place, and the other seasonal sentences inserted as appropriate. For children, the Crowning of the Paschal Candle might be significant, maybe with an Acclamation and the Gloria from Britten's *Missa Brevis* as well as the removal of the Easter Garden on Ascension Eve. The children could also make crowns for themselves, as sharing in the Kingship of Christ. For Choral occasions the Leighton Easter Sequence for Trebles, Trumpet and Organ, is most effective. The first movement as an Introit, the second as a Gradual, the third at the Offertory, movement 4b before Communion, movement 4a after Communion, and movement 5 at the end.

There is a fundamental problem about the Ascension as a concept, rather than as an event. It is one thing to refer to the Ascension as Jesus' Coronation Day, when he becomes Lord of the Universe, but it is quite another to say that he went up to heaven. Most people, except perhaps for very young children, understand that heaven is not up at all. At the same time it is important to indicate that Jesus has not gone away but that "The Lord is here. His Spirit is with us". Jesus is still our friend, but he is also much more than that, he is both personal and cosmic. I have often suggested to children that up means change, up means different, it does not mean going away, it does not mean a space-age act of propulsion. When Jesus was on earth he could only be in one place at one time, now he can be everywhere all the time. I have used such illustrations as being fed-up, shut up, look up, up my team, mix-up, stir up, fill up, make up, to indicate change. (See Appendix 3 for Ascension Liturgies)

Between Ascension and Pentecost

There are 9 days, which seems almost too good to be true in terms of the 9 fold gifts of the Spirit. One simple way to commemorate them is to use appropriate antiphons before and after the Benedictus and the Magnificat at the Daily Office (rather like the Great 'O's in Advent, or the Gospel Alleluias):

1. Love God is love. whoever lives in love lives in God and God in them (I John 4.16)
2. Joy Rejoice in the Lord always, and again I say, rejoice! (Philip 4.4)
3. Peace The peace of God which passes all understanding will guard your hearts and your minds in Christ Jesus (Philip 4.7)
4. Patience Your sufferings bring patience, and patience brings perseverance and perseverance brings hope (Romans 5.4)
5. Kindness "Be friends with one another and kind, forgiving each other as readily as God forgave you in Christ (Eph 4.32)
6. Goodness The effects of the light are seen in complete goodness, and right living, and truth (Eph. 5.9)
7. Faithfulness "Keep faithful and I will give you the Crown of Life for your prize" (Revelation 2.10)
8. Gentleness Let your gentleness be evident to all. The Lord is at hand (Philip 4.5)
9. Self control "Be a friend of all that is good: sensible, normal, devout, and self controlled Titus 1.8)

"Come Holy Spirit" could be used at the end of Evensong on Ascension I and other Holy Spirit material during the nine days.

Pentecost Eve

Liturgical provision could include the Renewal of Vows (with candles), the Blessing of the Font, and Baptism and Confirmation. A suggested Vigil, based on the Sevenfold Gifts of the Spirit, with seven candles and anointing is attached. (Appendix 4). It could include movement, the use of the Font and be combined with Choral Evensong.

Pentecost

The question arises as to whether there are particular ways of observing the feast of Pentecost in special liturgical events. Of course in former times, Pentecost Eve was regarded in a similar way to Easter Eve, with the consecration of the font and then Baptism and Confirmation, reproducing much of the Easter Vigil. This is not particularly helpful, although it is perhaps better than simply organising Confirmation on its own on Whit Sunday, which reinforces the separation of Baptism from Confirmation as two distinct sacramental acts. This might be considered to be undesirable. Anointing with the oil of chrism of the entire congregation, young and old alike, might perhaps be a more appropriate sign of the presence of the Spirit, although how it is possible to express the Wind and Fire, apart from bringing out hand candles for everyone (yet again) is difficult to imagine!

Liturgical provision is as before, namely, 'Lent, Holy Week and Easter!', Common Worship, and Enriching the Church's Year. Some effort should be made to highlight the Paschal Candle before it is finally removed to the Baptistry. Children's Dramas are plentiful, especially in 'Together with Children'. Visual aids could carry on from Ascension Day, emphasising once again that Jesus has not gone away, but he is with us forever, through his Spirit in all places at all times. Invisible power can be illustrated by electricity, radio and television waves, nuclear radiation, and illustrations of wind and fire. The wind being powerful (strength to do God's will), life-giving, and spreading seeds (God fills us with his life) and goes everywhere, but we can behave like draught-excluders and keep God out and he will not force us, (only we can let him in). Fire gives heat (the warmth of God's love), Light (to see God's way), and welds things together (us to God and to each other).

Appendices

- 1 Rogation Prayers
- 2 Rogation Service at Exeter
- 3 Ascension Liturgies
- 4 Pentecost Vigil
- 5 Suggested Choir Music for the Whole Season

APPENDIX 1

ROGATION PRAYERS

Could be used as “Stations” during a Rogation procession facing the four points of the compass.

The response is “Blessed Be God For Ever”

To the West (Symbolising Agriculture)

Blessed are you, creator God,
You provide the fruits of the earth in their season,
In Jesus you show us your love for all you have made;
Bless the land and those who work upon it;
That the resources of nature may be used wisely,
Their waste and misuse be ended,
The beauty of your creation be restored
And your purpose for your world fulfilled.
Blessed are you creator God.
Blessed be God for ever.

To the North (Symbolising Industry)

Blessed are you, gracious God,
You sustain us in our daily life and labour:
In Jesus you worked with your hands,
Bless those whose livelihood comes from industry;
That there may be training and employment for many,
Safety in the workplace,
A just reward for skill and service
And prosperity for all to share.
Blessed are you, gracious God.
Blessed be God for ever.

To the East (Symbolising Fisheries)

Blessed are you, almighty God,
You made the sea and all that is in it,
In Jesus you said to the storm “Be still”:
Bless those who go down to the sea in ships;
That there may be a rich harvest of fish, wisely caught,
The waters be kept pure and clean
Sailors and fishermen preserved from danger
And your wonders be revealed in the deep.
Blessed are you, almighty God.
Blessed be God for ever.

To the South (Symbolising Commerce)

Blessed are you, God of justice,
You order our life that we depend on one another,
In Jesus you came with good news to the poor;
Bless those involved in our common life;
That commerce may flourish in every land,
Trade among nations be just and fair,
Economic systems bring relief from poverty,
The naked clothed and the hungry fed.
Blessed are you, God of justice.
Blessed be God for ever.

APPENDIX 2

Seeds of Hope

*A service on Rogation Day
for the Farming Community
in Devon*

Sunday 20 May 2001
in
The Cathedral Church of St Peter in Exeter

This Rogation Day is a day when we not only pray for God's Blessing on the land but remember the devastation caused by the Foot and Mouth Crisis.

It is not just the land that is scarred by the funeral pyres of animals...

people's lives are scarred;
people's livelihoods are threatened or even destroyed;
farms and families are isolated.

If Rogation Day is about anything this year, it is about Hope.

Preparation

The choir and ministers enter in silence. Please stand.

A reader says

Let the light fall warm and red on the rock,
and let the birds sing their evening song
And let God's people say Amen.

All **Amen.**

Let the tools be stored away,
Let the work be over and done
And let God's people say Amen.

All **Amen.**

Let the flowers close and the stars appear,
Let hearts be glad and minds be calm
And let God's people say Amen.

All **Amen.**

(Iona Community)

The choir sings View me, Lord, a work of thine, *Richard Lloyd*

Introduction

The minister says

The grace of our Lord Jesus Christ, and the love of God
and the Fellowship of the Holy Spirit be with you all.

All **And also with you.**

A reader says

This is the sign of the Covenant

All **That I make between myself and you.**

I set my bow in the clouds

All **The sign of the Covenant between us.**

The Covenant between God and creation

All **And all that lives on the earth.**

The Dean says

We welcome you to this Cathedral
- the Mother Church of the Diocese of Exeter.
Generation after generation
have brought their thanks and praise,
their hopes and their fears,
their celebrations and rituals to this place.
People have gathered in times of sickness and war,
plague and disaster.
We come today to share our concerns,
to shoulder one another's burdens,
and to pray to a God of hope.
In whatever way the crisis in our agricultural community
has affected you, be assured of our prayers and our welcome.

Please sit

Reflection

Old Testament Reading

A Reading from the Book of Job (1:13-22, 2:7-13)

at the end the Reader says

This is the Word of the Lord.

All **Thanks be to God.**

silence is kept

The choir sings Agnus Dei from the Missa Brevis by Antony Caesar

Prayers of Penitence

We confess our sin, and the sins of our society, in the misuse of God's creation.

Please kneel

God our Father, we are sorry
for the times when we have used your gifts carelessly,
and acted ungratefully.

Hear our prayer, and in your mercy:

All **forgive us and help us.**

We enjoy the fruits of the harvest,
but sometimes forget that you have given them to us.

Father, in your mercy:

All **forgive us and help us.**

We belong to a people who are full and satisfied,
but ignore the cry of the hungry.

Father, in your mercy:

All **forgive us and help us.**

We are thoughtless,
and do not care enough for the world you have made.

Father, in your mercy:

All **forgive us and help us.**

We store up goods for ourselves alone,
as if there were no God and no heaven.

Father, in your mercy:

All **forgive us and help us.**

The minister says

May God in his goodness forgive us our sins,
grant us strength in our weakness,
and bring us to eternal life,
through Jesus Christ our Lord.

All **Amen.**

We stand to sing the hymn The Silent Fields – a Hymn for foot and mouth disease, written by James Harpur, Poet in Residence at the Cathedral

Lord our fields are growing empty
smoke from pyres hangs in the trees
cows and sheep who roamed in freedom
cram together in disease.

Farms fall silent, shops grow quiet,
villages now hold their breath
waiting, waiting for new outbreaks
sending livelihoods to death

Help those suffering in this darkness
make them feel that you are near,
take away their spores of anger
help them grieve; but not despair

Lift the burden from their shoulders
give them strength to carry on;
guide our words and deeds to help them
let them see they're not alone.

Lead us through these days of dying
make us see they will not last;
cleanse our vision of creation
teach us lessons from this waste;

Lead us creatures in your Spirit,
show us that each sacrifice -
brings us closer to each other
closer to your paradise.

Collect

The minister says, Let us pray . We remain standing

Silence is kept

Compassionate God,
you bring beauty and order out of chaos
and hope out of despair.
Look upon the farming community of our land
and uphold them in your love.
May this present crisis come to an end
and may your land once more become fruitful.
Through Jesus Christ our Lord.

All **Amen.**

Mother Earth - God's Earth

Please sit

Poem

God's Grandeur, *Gerard Manley Hopkins*

The world is charged with the grandeur of God.
It will flame out, like shining from shook foil;
It gathers to a greatness, like the ooze of oil
Crushed. Why do men then now not reck his rod?
Generations have trod, have trod, have trod;
And all is seared with trade; bleared, smeared with toil;
And wears man's smudge and shares man's smell:
the soil
Is bare now, nor can foot feel, being shod.

And for all this, nature is never spent;
There lives the dearest freshness deep down things;
And though the last lights off the black West went
Oh, morning, at the brown brink eastward, springs —
Because the Holy Ghost over the bent
World broods with warm breast and with ah!
bright wings.

silence is kept

Presentation of symbols of the work of the farming community

While the symbols are presented, we stand to sing

O God of earth and altar.

G.K.Chesterton 1874-1936

The minister says

God of earth and sky and sea,
accept these tokens of a community
threatened with despair.
Help us to treasure the earth
and be thankful for all who farm the land and sea.
Since you have made us stewards of this earth
help us not to take your world for granted,
but care for it and for all living things.
Through Jesus Christ our Lord.

All **Amen.**

Address

Dr John Wibberly, *Chairman, Farm Crisis Network*

Seeds of Hope

Proclamation of the Gospel

Please stand. The choir sings the Alleluia, and all repeat. The choir sings a verse and all repeat Alleluia.

mf All  *tions, Peter Jones]*
The Lord I
All **And also**
Al - le - lu - ia, al - le - lu - ia! Al - le - lu - ia, al - le - lu - ia! Al -

f 
Hear the C
All **Glory to y**
le - lu - ia, al - le - lu - ia! Al - le - lu - ia, al - le - lu - ia!

John 12: 23-32

This is the Gospel of the Lord.

All **Praise to you, O Christ.**

All repeat the Alleluia.

The Drama of Creation

Leader In the beginning, God made the world:
Women Made it and mothered it,
Men Shaped it and fathered it;
Women Filled it with seed and signs of fertility,
Men Filled it with life and with song and variety.
Leader All that is green, blue, deep and growing,
All **God's is the hand that created you.**
Leader All that is tender, firm, fragrant and curious,
All **God's is the hand that created you.**
Leader All that crawls, flies, swims, walks, or is motionless,
All **God's is the hand that created you.**
Leader All that speaks, sings, cries, laughs or keeps silence,
All **God's is the hand that created you.**
Leader All that suffers, lacks, limps or longs for an end,
All **God's is the hand that created you.**
Leader The world belongs to God,
All **God's is the hand that created you.**

(The Iona Community)

Please sit

The choir sings Jubilate Deo, Benjamin Britten

Collect for Rogation Day

The minister says Let us pray.

Please kneel

God our Father,
you never cease the work you have begun
and prosper with your blessing all human labour:
make us wise and faithful stewards of your gifts
that we may serve the common good,
maintain the fabric of our world
and seek that justice where all may share
the good things you pour upon us;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever..

All **Amen**

Dismissal

We stand to sing

Praise, my soul, the King of heaven.

H.F.Lyte (1793-1847)

Lord's Prayer

The minister says

Let us pray with confidence as our Saviour has taught us.

All **Our Father, who art in heaven**

Blessing

The Bishop says

The Lord be with you.

All **And also with you.**

The Lord bless you and keep you:

All **Amen.**

The Lord make his face to shine upon you,
and be gracious to you:

All **Amen.**

The Lord lift up his countenance upon you
and give you peace:

All **Amen.**

The Lord God almighty, Father, Son and Holy Spirit,
the holy and undivided Trinity,
guard you, save you,
and bring you to that heavenly city,
where he lives and reigns for ever and ever.

All **Amen.**

Go in the Peace of Christ.

All **Thanks be to God.**

Organ Voluntary

Toccata in G, *Dubois*

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APPENDIX 3(a)

LICHFIELD CATHEDRAL

MORNING WORSHIP
and
processions

on
Ascension Day

with
Lichfield Cathedral School

Thursday 24th May 2001
9.30am

ORDER OF SERVICE

We gather to worship God

Stand as the Procession moves to the entrance to the Choir.

Standing at the gates to the Choir, the Chancellor says

Alleluia! Christ the Lord ascends into heaven.

All: O come, let us worship. Alleluia!

The Procession moves through the Choir to the Sanctuary as all sing:

THE HYMN

At the name of Jesus

*Evelyns 338 NEH
W H Monk (1823-89)*

Caroline M Noel (1817-77)

We confess our sins

From the Sanctuary the Precentor says:

Seeing we have a great high priest who has passed into the heavens, Jesus the Son of God, let us draw near with a true heart, in full assurance of faith, and confess our sins.

A short silence is kept.

Lord Jesus, you have shown us the way to the Father;
but we have not always followed your way.

Lord, have mercy.

All: Lord, have mercy.

Lord Jesus, your word is a light to our path;
but we have walked in the darkness.

Christ, have mercy.

All: Christ, have mercy.

Lord Jesus, you are the Good Shepherd, leading us into everlasting life;
but we have refused to listen to your voice.

Lord, have mercy.

Lord, have mercy.

Chancellor proclaims God's forgiveness in the words of

THE ABSOLUTION

Chancellor reads

THE PRAYER OF THE DAY

We listen to God's Word

READING

read by a pupil from the Lectern
Acts 1: 6-11

This is the word of the Lord.
Thanks be to God.

Reader snuffs the Easter Candle and says:

Christ has gone up on high.
Alleluia!

Reader seated as the Choristers sing

THE ANTHEM

(Music: Kenneth Leighton, from An Easter Sequence)

God is ascended in jubilee,
and the Lord in the sound of the trumpet.
Alleluia!
Rejoice to God our helper:
sing aloud to the God of Jacob.

Reader standing and face the Lectern as the Precentor introduces

THE GOSPEL

God raised Christ from the dead
And enthroned him at his right hand. Alleluia!

Hear the Gospel of our Lord Jesus Christ according to Matthew.
Glory to you, O Lord!

St. Matthew 28: 16–end

This is the Gospel of the Lord.
Praise to you, O Christ.

Precentor re-lights the Easter Candle and says:

Alleluia! Christ is risen.
He is risen indeed. Alleluia!

He lives for ever to make intercession for us.
He is with us always, even to the end of time.

We pray

recensor introduces the prayers:

Let us therefore join our prayers with those of Jesus,
seeking God's blessing and the gifts of the Holy Spirit.

Jesus Christ, great high priest,
living for ever to intercede for us:
pray with us for your Church throughout the world;
for Keith, our Bishop and the Diocese of Lichfield;
for this Cathedral Church and all who work, worship or visit here.

Jesus Christ, pray to the Father,

Jesus Christ, send us the Spirit.

Jesus Christ, king of righteousness,
enthroned over all creation:
pray with us for the world; for peace in this and every land.

Jesus Christ, pray to the Father,

Jesus Christ, send us the Spirit.

Jesus Christ, Son of Man,
taking our humanity into the life of God:
pray with us for all those who are in need, distress or sorrow.

Jesus Christ, pray to the Father,

Jesus Christ, send us the Spirit.

Jesus Christ, our risen Saviour,
bringing us through death
to share the glory of your resurrection:
pray with us as we remember those who have died,
that we may come with them to the joy of heaven.

Jesus Christ, pray to the Father,

Jesus Christ, send us the Spirit.

Jesus Christ, Lord of all things,
present with us even to the end of time:
pray with us for ourselves; for our Cathedral School;
for our homes and families, friends and neighbours;
that we may use your gifts to serve you in one another.

Jesus Christ, pray to the Father,

Jesus Christ, send us the Spirit.

Jesus Christ, you sent your apostles
to proclaim your kingdom in all the world:
help us to share in this mission,
and to live and work to your praise and glory.

Amen.

to sing

THE HYMN

I danced in the morning when the world was begun.

Lord of the Dance 375 NEH Sydney Carter

American Shaker tune adapted by

Sydney Carter (b 1915)

The Procession

cellor: Let us proceed in peace.

In the name of the Lord. Amen.

Order of Procession

Crossbearer
The Choristers
The Headmaster
The Residentiary Canons
The Congregation

The First Station

at Eastgate

(If wet: Lady Chapel)

READING

by

The Head Chorister

St Luke 24: 50–53

PRAYER

Almighty Father, who raised your Son Jesus Christ
to your own right hand in glory:

Grant that we, doing his will upon earth,
may be brought to behold his face in heaven;
where with you, Father, and the Holy Spirit,
he lives and reigns, now and for ever. **Amen.**

THE HYMN

O worship the King ...

Hanover 433 NEH
melody and bass by William Croft (1678–1727)

Robert Grant (1779–1838)

The Second Station

at the North East Corner by the Palace
(If wet: South Choir Aisle Gate)

READING

by
The Director of Studies
2 Kings 2: 9–13

PRAYER

Grant, Almighty God, that as your Son Jesus Christ
is exalted to the throne of heaven,
we may not be weighed down by the things of earth,
but may set our affection on the things above,
where he is seated at your right hand,
and lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

THE HYMN

Thy bountiful care...

The Third Station

*at the North Door opposite the Deanery
(If wet: West End of South Aisle)*

READING

*by
The Deputy Headteacher
Daniel 7: 13–14*

PRAYER

Lord Jesus Christ, we acknowledge your kingship;
we worship and adore you.
Accept our homage, come and reign over us,
and extend your rule over all the world,
that every tongue may confess you as Lord,
to the glory of God the Father. **Amen.**

THE HYMN

Hail the day that sees him rise Alleluia!

*Llanfair 130 NEH
melody by Robert Williams (1781–1821)*

*Charles Wesley (1707–88)
and Thomas Cotterill (1779–1823)*

The Fourth Station

*at the North West Corner by the conduit
(If wet: Centre Nave)*

READING

*by
The Cathedral Administrator
Ephesians 4: 8–13*

PRAYER

Lord God, heavenly Father, grant to your Church today
the faith of her apostles, the hope of her martyrs,
and the love of her Lord,
even Jesus Christ, in whose name we pray. **Amen.**

THE HYMN

See! The heaven its Lord receives, Alleluia!

The Fifth Station

Newton's College
(If wet: South Transept)

READING

by
The Headmaster
Hebrews 4: 14–16

PRAYER

Merciful God, you have prepared for those who love you
such good things as pass our understanding.

Pour into our hearts such love towards you that we,
loving you above all things, may obtain your promises,
which exceed all that we can desire;
through Jesus Christ our Lord. **Amen.**

THE HYMN

Lord, though parted from our sight, Alleluia!

The Sixth Station

*at the West Front
(If wet: Central Crossing)*

READING

*by
The Precentor
Revelation 11: 15b–19a*

PRAYER

God our Father,
you make your Church on earth a sign of the heavenly city.
Bless us, your people, on our pilgrimage in this life that,
following in the way of your Son,
we may be living temples to your glory
and come to your eternal home,
where he lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

THE HYMN

All people that on earth do dwell

*Old 100th 100 AMNS
melody in Genevan Psalter (1551)*

*Psalm 100
paraphrased W Kethe (d 1594)
in Anglo-Genevan Psalter (1560)*

The Seventh Station

at the Font

READING

*by
The Chancellor
Revelation 21: 5–7*

THE FAITH OF THE CHURCH

Let us reaffirm the faith of the Church into which we were baptised and in which we live and grow.

Do you believe and trust in God the Father, who created all things?

All: We believe and trust in him.

Do you believe and trust in his Son Jesus Christ,
our risen and ascended Lord, who redeemed the world?

All: We believe and trust in him.

Do you believe and trust in his Holy Spirit,
who gives life to the people of God?

All: We believe and trust in him.

This is the faith of the Church.

**All: This is our faith.
We believe and trust in one God,
Father, Son and Holy Spirit.**

The Chancellor sprinkles the people with water from the font, saying three times:

Remember your Baptism into Christ Jesus.

Each time, all shout in reply:

Thanks be to God.

PRAYER

God of our pilgrimage, you have led us to the living water.
Refresh and sustain us as we go forward on our journey,
in the name of Jesus Christ our Lord. **Amen.**

THE LORD'S PRAYER

We sum up all our prayers and praises
in the words that Jesus taught us to pray:

All: Our Father in heaven,

THE BLESSING

Christ our King make you faithful and strong to do his will,
that you may reign with him in glory;
and the blessing of God Almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always. **Amen.**

The Precentor dismisses the people:

Go in peace to love and serve the Lord. Alleluia! Alleluia!

All: In the name of Christ. Alleluia! Alleluia!

The Ministers and people depart.

HOLY COMMUNION
(The Liturgy of the Sacrament)

*will be celebrated at the High Altar
in a few minutes' time.*

*Those who wish to remain for Communion
are invited to sit in the Presbytery.*

*The celebration will commence with
the Greeting of Peace
(Eastertide booklet, p.7)*

APPENDIX 3(b)

LICHFIELD CATHEDRAL

A LITURGY
FOR
THE FEAST OF THE ASCENSION
OF
OUR LORD

Thursday 24th May 2001
7.30 pm

ORDER OF SERVICE

The Gathering

Stand as the choir proceeds to the nave stalls.

All sing

THE HYMN

during which the Ministers proceed to the Nave platform

Hail the day that sees him rise Alleluia!

*Llanfair 130 NEH
melody by Robert Williams (1781–1821)*

*Charles Wesley (1707–88)
and Thomas Cotterill (1779–1823)*

The president greets the people:

Alleluia! Christ is risen.

All: He is risen indeed. Allalulia!

The deacon introduces

THE PRAYERS OF PENITENCE

Jesus is our high priest, who was tempted as we are, yet without sin.

He lives for ever in heaven to intercede for us.
Through him we approach the throne of grace with confidence,
and confess our sins.

A short silence is kept.

Lord Jesus, you have shown us the way to the Father:

but we have turned aside from your way.

Lord, have mercy.

All: Lord, have mercy.

Lord Jesus, your word is a light to our path:

but we have walked in the darkness of our sins.
Christ, have mercy.

All: Lord, have mercy.

Lord Jesus, you are the Good Shepherd,
leading us into everlasting life:
but we have not listened to your voice.
Lord, have mercy.

All: Lord, have mercy.

The president proclaims

THE ABSOLUTION

Almightily God, who forgives all who truly repent,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ our Lord. **Amen.**

The choir sings

GLORIA IN EXCELISIS DEO

The president intones

THE COLLECT

Let us pray.

Grant, we pray, almighty God,
that as we believe your only-begotten Son our Lord Jesus Christ
to have ascended into the heavens,
so we in heart and mind may also ascend
and with him continually dwell;
who is alive and reigns with you
in the unity of the Holy Spirit,
one God, now and for ever. **Amen**

The Liturgy of the Word

THE FIRST READING *read from the Nave Lectern* Daniel 7: 13–14

All: This is the word of the Lord.
Thanks be to God.

All sing

THE HYMN

*during which the choir proceeds to the stalls in the Choir.
The Ministers and people proceed to the Crossing
and gather around the Paschal Candle*

Lord, though parted from our sight, Alleluia!

THE SECOND READING
read from the Paschal Candle
Acts 1: 6–11

All: This is the word of the Lord.
Thanks be to God.

The Reader snuffs the Easter Candle and says:

All: Christ has gone up on high.
Alleluia!

Sit as the choir sings

THE ANTHEM
Viri Galilaei
(Music: Patrick Gowers)

Stand for

THE GOSPEL ACCLAMATION

Choir: Alleluia, alleluia, alleluia!

All: **Alleluia, alleluia, alleluia!**

Choir: Go and make disciples of all nations, says the Lord.

Remember, I am with you always, to the end of the age.

All: **Alleluia, alleluia, alleluia!**

The deacon introduces

THE GOSPEL READING

Hear the Gospel of our Lord Jesus Christ according to Matthew.

Choir: Glory to you, O Lord.

St Matthew 28: 16–end

This is the Gospel of the Lord.

Choir: Praise to you, O Christ.

The deacon re-lights the Easter Candle and says:

Alleluia! Christ is risen.

All: He is risen indeed. Alleluia!

He lives for ever to make intercession for us.

All: He is with us always, even to the end of time.

THE PRAYERS OF INTERCESSION

Let us therefore join our prayers with those of our Saviour,

saying, Jesus Christ, pray to the Father.

All: Jesus Christ, send us the Spirit.

Kneel or sit

Jesus Christ, Lord of the Church:
pray with us for your people throughout the world;
for this Diocese of Lichfield and Keith our Bishop;
for this Cathedral Church
and all who work, worship or visit in this place.

Jesus Christ, pray to the Father.

All: Jesus Christ, send us the Spirit.

Jesus Christ, King of righteousness,
enthroned at the right hand of the majesty on high:
pray with us for the world,
and make it subject to your just and gentle rule.

Jesus Christ, pray to the Father.

All: Jesus Christ, send us the Spirit.

Jesus Christ, Son of Man,
drawing humanity into the life of God:
pray with us for our brothers and sisters
in need, distress or sorrow.
Jesus Christ, pray to the Father.

All: Jesus Christ, send us the Spirit.

Jesus Christ, pioneer of our salvation,
bringing us to your glory through death and resurrection:
pray with us as we remember those who have died,
that we may come with them to your eternal kingdom.
Jesus Christ, pray to the Father.

All: Jesus Christ, send us the Spirit.

Jesus Christ, Lord of all things,
ascending far above the heavens and filling the universe:
pray for us who receive your gifts,
that we may use them in your service.
Jesus Christ, pray to the Father.

All: Jesus Christ, send us the Spirit.

Jesus Christ, keep the Church in the unity of the Spirit
and in the bond of your peace,
and bring the whole created order to worship at your feet;
for you are alive and reign with the Father and the Holy Spirit,
one God, now and for ever. **Amen.**

The Liturgy of the Sacrament

Stand

The president introduces

THE PEACE

Jesus said, "Peace is my parting gift to you,
my peace, such as the world cannot give.
Trust in God always; trust also in me."

The peace of the Lord be always with you.

All: And also with you.

The people follow the ministers to the Choir and Presbytery as all sing

THE OFFERTORY HYMN

*during which the gifts of bread and wine are prepared on the altar,
the collection is taken and offered, and the altar and people are censed.*

Alleluia, sing to Jesus!

THE TAKING OF THE BREAD AND CUP

The president takes the bread and cup into his hands and replaces them on the altar, saying

Be present, be present,
Lord Jesus Christ, our risen high priest;
and make yourself known in the breaking of the bread.

All: **Amen.**

Remain standing throughout

THE EUCHARISTIC PRAYER

The Lord is here.

All: **His Spirit is with us.**

Lift up your hearts.

All: **We lift them to the Lord.**

Let us give thanks to the Lord our God.

All: **It is right to give thanks and praise.**

Father, we give you thanks and praise

...

And now we give you thanks
because, after his most glorious resurrection,
he appeared to his disciples,
and in their sight ascended into heaven to prepare a place for us;
that where he is, thither we might also ascend,
and reign with him in glory.
Therefore with angles and archangels,
and with all the company of heaven,
we proclaim the your great and glorious name,
for ever praising you and saying:

Choir: Holy, holy, holy Lord God of Hosts,
Heaven and earth are full of thy glory.
Glory be to thee, O Lord most high. Amen.
Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.

The president continues the Eucharistic Prayer:

Lord you are holy indeed, ...
in remembrance of me.

**All: Dying you destroyed our death,
rising you restored our life:
Lord Jesus, come in glory.**

And so, Father, calling to mind his death on the cross,
his perfect sacrifice made once for the sins of the whole world;

...
all your honour and glory be yours, almighty Father,
for ever and ever.

All: Amen.

Kneel A short silence is kept before the president introduces

THE LORD'S PRAYER

Let us pray with confidence as our Saviour has taught us:

All: Our Father, who are in heaven,

THE BREAKING OF THE BREAD

The president breaks the consecrated bread, saying:

Alleluia! Christ our Passover is sacrificed for us.

All: Therefore let us keep the feast. Alleluia!

THE GIVING OF COMMUNION

The president invites the people to Communion, saying:

I heard the voice of a great multitude crying,
Alleluia! The Lord God has entered into his kingdom.

**All: Blessed are those who are called
to the supper of the Lamb. Alleluia!**

The president and people receive Communion.

Those who do not wish to take the Sacrament at this service are welcome to come to the altar rail for a blessing, bringing this service sheet as a sign to the ministers.

During Communion the choir sings

AGNUS DEI
O Lamb of God

MOTET
Coelos ascendit hodie
Today Christ the King of Glory ascends to heaven. Alleluia.
(Music: Charles Stanford)

Prayer after Communion

The president calls the people to prayer:

Let us pray.

Kneel

A short silence is kept

O God our Father,
you have raised our humanity in Christ
and have fed us with the bread of heaven:
mercifully grant that, nourished with such spiritual blessings,
we may set our hearts in the heavenly places;
through Jesus Christ our Lord. **Amen.**

All: Almighty God, we thank you for feeding us

...

Stand to sing

THE HYMN

The eternal gates lift up their heads

*Crucis Victoria 133 NEH
Myles B Foster 1851–1922*

Mrs C F Alexander (1818–95)

Remain standing for

THE BLESSING AND DISMISSAL

God the Father, who has given to his Son the name above every name, strengthen you to
proclaim Christ Jesus as Lord.

All: Amen.

God the Son, who is our great high priest passed into the heavens,
plead for you at the right hand of the Father.

All: Amen.

God the Holy Spirit,
who pours his abundant gifts upon the Church,
make you faithful servants of Christ our King.

All: Amen.

And the blessing of God Almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

All: Amen.

Go in the peace of Christ. Alleluia! Alleluia!

Choir: Thanks be to God. Alleluia! Alleluia!

APPENDIX 4

“COME, HOLY SPIRIT” - PENTECOST EVE SERVICE

THE INTRODUCTION - *Seven candlesticks, or a seven-branched candlestick, are placed on or near the Altar in a prominent place.*

STAND *All sing a Hymn as the Procession moves through the Church (eg NEH 139) - Come Thou Holy Spirit Come.*

Priest In the Name of the Father, and of the Son, and of the Holy Spirit.
All **Amen**

The Priest welcomes the people and explains the service as appropriate.

Priest God’s love has been shed abroad in our hearts.
All **Through the Holy Spirit He has given us.**

Priest Heavenly Father, by the power of your Holy Spirit you give to your faithful people new life in the water of Baptism. Guide and strengthen us by that same Spirit, that we who are born again may serve you in faith and love and grow into the full stature of your Son Jesus Christ, who is alive and reigns with you and the Holy Spirit, one God, now and for ever.
All **Amen**

THE MINISTRY OF THE WORD

SIT *One candle is lit at the start of each Reading*

1. WISDOM - True wisdom is a quality of God alone, and yet, through His Spirit, He shares His very being with us.

Wisdom 7: 21 – 30

At the end:

Reader: This is the Word of the Lord
All **Thanks be to God**

SILENCE (*possibly introduced by a short explanation*)

NEH 423 vv 1 - 3 “O Lord of Hosts, All Heaven Possessing”

2. UNDERSTANDING - The mystery of the universe, God’s secret purpose, has been revealed to us. God has become human, his Spirit is among us now, and fulfils our understanding.

Colossians 1: 25 - 2: 9

At the end:

Reader This is the word of the Lord
All **Thanks be to God**

SILENCE (*& explanation as before*)

NEH 37 vv 4 - 5 “The Wonderful Counsellor Boundless in Might” + v 6 from EH 29

3. COUNSEL - Since the Spirit is our life St Paul says let us be directed by the Spirit. God is in us now, and this has enormous implications for the Christian life.

Galatians 5:16 – 25

At the end:

Reader This is the word of the Lord

All Thanks be to God

SILENCE (& explanation as before)

NEH 421 “O King Enthroned on High”

4. INWARD STRENGTH - God’s Spirit fills us with His power and strength to overcome all the dimensions of evil in the world. We know that in Jesus, God has already won the battle, and that His purpose for us all is being worked out.

Isaiah 61:1 – 4

At the end:

Reader: This is the Word of the Lord

All: Thanks be to God

SILENCE (& explanation as before)

Psalm 146 “Praise the Lord, Praise the Lord O my Soul” (Anglican Chant or Responsorial)

5. KNOWLEDGE - But we also know that God, having given us Himself in Jesus, and continually giving us Himself in his Holy Spirit, has not finished his plan yet, but will completely fulfil his love for us in eternity.

1 Corinthians 13: 8 – 12

At the end:

Reader: This is the Word of the Lord

All: Thanks be to God

SILENCE (& explanation as before)

NEH 419 “O Holy Spirit Lord of Grace”

6. TRUE GODLINESS - So what is our response to be? To dethrone ourselves and allow God’s Spirit to rule our whole lives. Nothing less than total commitment to Him will result in our true destiny, which is perfect unity with Him who is on the throne, and with each other.

Micah 6: 6 – 8

At the end:

Reader: This is the Word of the Lord

All: Thanks be to God

SILENCE (& explanation as before)

ALL SING

What does the Lord require

*100 Hymns for Today 99
(suggested tune: Old 120th NEH 157)*

7. FEAR OF THE LORD - Faced with the overwhelming truth of God's love, his initial and continuing and final giving of Himself, past, present and future, what can we do but accept with reverence and awe, all that he has to offer to us - Himself. We must allow His Spirit to show each of us what He wants of us.

Isaiah 6:1-8

At the end:

Reader: This is the Word of the Lord

All: **Thanks be to God**

SILENCE (*& explanation as before*)

SERMON (*if there have been no explanations hitherto*)

STAND All sing NEH 138 "Come Holy Ghost our Souls Inspire"

The Pentecost Gospel Reading

Priest: The Lord be With You

All: And Also With You

Priest: Hear the Gospel of our Lord Jesus Christ according to John (20: 19-23)

All: Glory to you O Lord

Priest: This is the Gospel of the Lord

All: Praise to you O Christ

THE ANOINTING WITH CHRISM -

Priest Praise to you Lord, through your Spirit, you give us a share of your wisdom

All Blessed Be God For Ever

Priest Praise to you Lord, your Spirit is among us now and fulfils our understanding

All Blessed Be God For Ever

Priest Praise to you Lord, your Spirit counsels and directs our lives

All Blessed Be God For Ever

Priest Praise to you Lord, you fill us with your Spirit's power and inward strength

All Blessed Be God For Ever

Priest Praise to you Lord, from whom your Spirit reveals the knowledge of your purpose for us all

All Blessed Be God For Ever

Priest Praise to you Lord, by your Spirit you unite us to yourself in true godliness

All Blessed Be God For Ever

Priest Praise to you Lord, in holy fear we offer ourselves to you, as a spiritual sacrifice

All Blessed Be God For Ever

Priest You will receive power when the Holy Spirit comes upon you
All And Then You Shall Be My Witnesses

All Almighty God, who on the day of Pentecost sent your Holy Spirit to the disciples with the Wind from Heaven, and in Tongues of Flame, filling them with joy and boldness to preach the gospel: send us out in the Power of the same Spirit to witness to your truth and to draw all people to the Fire of your Love; through Jesus Christ our Lord. Amen

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

All AMEN

Priest The Lord is here
All HIS SPIRIT IS WITH US

APPENDIX 5

ROGATIONTIDE

A Litany of Creation (Sung)

Alleluia! Alleluia! Hearts to Heaven (NEH 103)

Now the Green Blade Riseth (NEH 115)

Boyle, Grier - Thou, O God, art praised in Sion

Corge - Thou O God art Praised in Sion (Upper Voices)

Gibbons - The eyes of all wait upon thee

Greene - Thou visitest the earth

Healey, Willan - Rise up, my love, my fair one

Howells - Lord, by whose breath

Parnell - Occli Omnium (MV)

Paynter, John - God's Grandeur (words by George Herbert and Gerard Manley Hopkins)

Rutter - For the Beauty of the Earth

Schutz - Die mit tranen saen

The Litany (a variety of settings of different periods and of various versions of the text)

Tomkins, Purcell, Hadley, Sanders - My beloved spake

Wood - Oculi omnium

ASCENSION

Anonymous. c. 1560 - If ye be risen again (MV)

Anonymous German Carol, 16th Cent - God is ascended up on high

Byrd William - Attollite portas

Byrd William - Alleluia! Ascendit Deus

Byrd William - Viri Galilaei (MV)

Croft William - God is gone up with a merry noise

Finzi Gerald - God is gone up with a triumphant shout

Gardner John - O clap your hands

Gabrieli Giovanni - Omnes gentes plaudite manibus

Gibbons Orlando - O clap you hands together, all ye people

Gibbons Orlando - O God, the King of Glory

Gowers Patrick - Viri Galilaei

Handel George Frideric - Lift up your hands (Messiah)

Haydn Joseph - Achieved is the glorious work (The Creation)

Leighton Kenneth - God is ascended (An Easter Sequence) (High Voices)

Ley - Ye men of Galilee

Marenzio Luca - O Rex gloriae

Mendelssohn Felix - Above all praise and all majesty

Menteverdi Claudio - Surgens Jesus (High Voices)

Philips Peter - Ascendit Deus

Rutter - O clap your hands

Stanford - Glorious and powerful God

Stanford Charles Villiers - Coelos ascendit hodie

Sweelinck - Viri Galilaei

Tomkins - Above the stars

Wadely - Peace I leave with you

Weelkes - O Lord, arise into thy resting place

Weir - Ascending into heaven

Williams Ralph Vaughan - O clap your hands, all ye people

BETWEEN ASCENSION AND PENTECOST

Attwood Thomas - Come, Holy Ghost, our souls inspire
Berlioz Hector - Veni, Creator Spiritus (High Voices)
Byrd William - Jesu nostra redemptio (MV)
Byrd William - Non vos relinquam orphanos
Byrd William - Veni, Sancte Spiritus
Dunstable John - Veni, Sancte Spiritus
Harris William - Come down, O Love divine
Harvey Jonathan - Come, Holy Ghost, our souls inspire
Lucas Adrian - Veni, Sancte Spiritus
Tallis Thomas - If ye love me
Tallis Thomas - O Lord, give thy Holy Spirit into our hearts
Tye Christopher - O Holy Spirit, Lord of grace
Williams Ralph Vaughan - Come, Holy Spirit, most blessed Lord

PENTECOST

Bach Johann Sebastian Bach - Der Geist hilft unser Schwachheit auf
Bennett W S - God is a Spirit
Blow - I was in the Spirit
Britten - A New Year Carol
Burrell - Come, Holy Ghost
Byrd William - Spiritus Domini
Cardoso - Aquam quam ego dabo
Charpentier - Veni Creator Spiritus (Upper Voices)
Engar Edward - The Spirit of the Lord is upon me (The Apostles)
Forbes Sebastian - Gracious Spirit, Holy Ghost
Giovanni Pierluigi da Palestrina - Dum complerentur dies Pentecostes (+ Dum ergo essent)
Goss John - The wilderness
Harvey Jonathan - The dove descending
Hurford - Litany to the Holy Spirit - Versions for SATB and Upper Voices only
Ives - Listen, sweet dove
Jeffreys George - A music strange
Kelly - Veni Sancte Spiritus
Ley, Ives - The Spirit of the Lord
Ley - When He, the Spirit of Truth
Ley - As many as are led by the Spirit
Stewart H C - Veni Sancte Spiritus
Stravinsky Igor - The dove descending
Tallis Thomas - Loquebantur variis linguis
Wesley Samuel Sebastian - The wilderness