



# Pentecost Sunday

Sunday, May 24, 2026 ❖ 8:00 am

*Celebrant and Preacher: The Rev. Jason Shelby*  
*Deacon: The Rev. Celeste Stump*

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*We warmly welcome you if you are here with us for the first time today. We joyfully welcome all people into our community without exception. Whoever you are, and whatever the status of your relationship with God, you will find fellow travelers here. Please join us for coffee and fellowship after the service.*

*St. Francis Episcopal Church welcomes all people to receive Holy Communion. If you have not been baptized but would like to be, please talk to Father Jason after the service.*

*Flowers on the altar are given to the glory of God by Dick Briggs & Sara Schulz in loving memory of Sara's parents Fr. Smith and Mary.*

*Please take a moment to silence your cellphone. Thank you.*

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## This Week at St. Francis

### **Sunday, May 24 – Pentecost Sunday**

- 8:00 am Holy Eucharist (Rite I, Chapel)
- 10:00 am Holy Eucharist (Rite II)

### **Monday, May 25 – Memorial Day**

- 7:00 pm Choir Rehearsal

### **Tuesday, May 26**

- 4:30 pm Teen Tuesday Youth Group
- 7:00 pm Taizé (Chapel)

### **Wednesday, May 27**

- 10:00 am Mid-week Holy Eucharist (Chapel)
- 11:00 am Good Grief Group Meeting
- 6:00 pm to 9:00 pm Annual Antiques Show Opening Night

### **Thursday, May 28**

- 11:00 am to 6:00 pm Annual Antiques Show
- 1:00 pm Quilting and Knitting Group

### **Friday, May 29**

- 11:00 am to 6:00 pm Annual Antiques Show

### **Saturday, May 30**

- 11:00 am to 4:00 pm Annual Antiques Show Setup
- 11:00 am Meditation Class (St. Francis Library)

### **Sunday, May 31**

- 8:00 am Holy Eucharist (Rite I, Chapel)
- 10:00 am Holy Eucharist (Rite II)

## About Today's Instructed Eucharist

Our Holy Eucharist today is designed to help us deepen our understanding of the significance of each part of the service and what the Eucharist means. At intervals during the service, explanations will be offered to interpret the actions and prayers. We encourage you to keep this bulletin and take it home with you. It includes notes that addresses frequently asked questions about our method of worship. The primary sources for our liturgy are the 1979 Book of Common Prayer (BCP) and additional materials authorized by The Episcopal Church.

We hope you find today's Instructed Eucharist enlightening. If you have any questions or concerns, we invite you to contact us at the phone numbers or email addresses on the back page of this bulletin.

Again, whether you are a long-time parishioner or this is your first time with us, you are welcome here!

### ***Commentary***

*Comments on various sections of the liturgy are provided to give you background details and explanations about why we do what we do in worship. Watch for these notes, formatted as blocks like this, as you follow along and participate in today's liturgy.*

**General Information**

Our word rubric comes from the Latin word *rubrica* (red) -- these notes used to be written in red, and still are in the altar book. Rubrics give instructions and direction to the officiant and people. In this bulletin, rubrics are generally shown on their own line, slightly smaller (11pt vs. 12 pt for the prayers and readings), and in italic text.

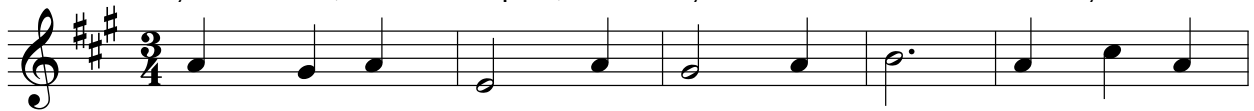
The Prelude

*Andante in F*

L. van Beethoven

Please stand as able and join in singing.

The Processional Hymn: Come, Gracious Spirit, Heavenly Dove ..... Hymnal #512



Come, gra-cious Spi - rit, heav-en-ly Dove, with light and  
The light of truth to us dis - play, and make us  
Lead us to Christ, the liv - ing Way, nor let us  
Lead us to heaven, that we may share full - ness of



com - fort from a - bove; be thou our guard-ian, thou our guide  
know and choose thy way; plant ho - ly fear in ev - ery heart,  
from his pre - cepts stray; lead us to ho - li - ness, the road  
joy for ev - er there; lead us to God, our fin - al rest,



o'er ev - ery thought and step pre - side.  
that we from thee may ne'er de - part.  
that we must take to dwell with God.  
to be with him for ev - er blest.

Text: Simon Browne (1680-1732), alt. Music: "Mendon," melody from "Methodist Harmonist," 1821; adapt. and harm. Lowell Mason (1792-1872).

**The Opening Acclamation**

Many people cross themselves at the beginning of the Opening Acclamation where you see the + character. The sign of the cross dates back to at least the year 200 AD, when Christians marked themselves with the cross on the forehead. By the next century, the gesture had become the one we know today; in the Orthodox Church they cross themselves right to left, vs. left to right.

**The Opening Acclamation**

Celebrant Alleluia. Christ is risen.  
People **The Lord is risen indeed. Alleluia.**

## The Collect for Purity and Great Commandments

*Celebrant* Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

Hear what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

### ***The Gloria***

*It is customary to use the Gloria at all Sunday and Holy Day liturgies, except in the penitential season of Lent. Many people bow at the name of Jesus, echoing the words of St. Paul in his letter to the Philippians (2:10-11) Some people cross themselves at the mention of the trinity at the end of the Gloria.*

## The Gloria

*All* **Glory be to God on high,  
and on earth peace, good will towards men.  
We praise thee, we bless thee,  
we worship thee,  
we glorify thee,  
we give thanks to thee for thy great glory,  
O Lord God, heavenly King, God the Father Almighty.  
O Lord, the only-begotten Son, Jesus Christ;  
O Lord God, Lamb of God, Son of the Father,  
that takest away the sins of the world,  
have mercy upon us.  
Thou that takest away the sins of the world,  
receive our prayer.  
Thou that sittest at the right hand of God the Father,  
have mercy upon us.  
For thou only art holy;  
thou only art the Lord;  
thou only, O Christ,  
with the Holy Ghost,  
art most high in the glory of God the Father. Amen.**

**The Collect of the Day**

*Originally the Collect followed a period of time when people offered their prayers out loud, and the person presiding would collect all the prayers into a summary prayer. Today the Collect collects all of the readings and summarizes the theme of the day (this was before the lectionary was revised...sometimes the Collect doesn't reflect anything in the readings).*

**The Collect of the Day**

*Celebrant*      The Lord be with you.

*People*          **And with thy spirit.**

*Celebrant*      Let us pray.

Almighty God, who on this day didst open the way of eternal life to every race and nation by the promised gift of thy 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 liveth and reigneth with thee, in the unity of the same Spirit, one God, for ever and ever. *Amen.*

*Please be seated.*

**The Lessons**

*The Episcopal Church uses the three-year Revised Common Lectionary, shared by many of the major Christian denominations (Roman Catholics, Lutherans, Presbyterian Church USA, and Methodists, to name a few). The lectionary cycles the readings that are used. On Sundays and major feast days, generally three readings and a psalm are used: a reading from the Old Testament, a Psalm or Canticle; a reading from the Epistles, and a reading from one of the four gospels--a gospel text MUST be read at every Eucharist--it is the only reading that cannot be omitted.*

The First Lesson..... Acts 2:1-21

*Reader*          A Reading from the Acts of the Apostles.

<sup>1</sup>When the day of Pentecost had come, they were all together in one place. <sup>2</sup>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. <sup>3</sup>Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. <sup>4</sup>All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

<sup>5</sup>Now there were devout Jews from every nation under heaven living in Jerusalem. <sup>6</sup>And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. <sup>7</sup>Amazed and astonished, they asked, "Are not all these who are speaking Galileans? <sup>8</sup>And how is it that we hear, each of us, in our own native language?

<sup>9</sup>Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup>Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, <sup>11</sup>Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power." <sup>12</sup>All were amazed and perplexed, saying to one another, "What does this mean?" <sup>13</sup>But others sneered and said, "They are filled with new wine."

<sup>14</sup>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. <sup>15</sup>Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. <sup>16</sup>No, this is what was spoken through the prophet Joel:

<sup>17</sup>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.  
<sup>18</sup>Even upon my slaves, both men and women,  
 in those days I will pour out my Spirit;  
 and they shall prophesy.  
<sup>19</sup>And I will show portents in the heaven above  
 and signs on the earth below,  
 blood, and fire, and smoky mist.  
<sup>20</sup>The sun shall be turned to darkness  
 and the moon to blood,  
 before the coming of the Lord's great and glorious day.  
<sup>21</sup>Then everyone who calls on the name of the Lord shall be saved.' "

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

The Response ..... Psalm 104:25-35, 37 (Book of Common Prayer p. 736)

<sup>25</sup>O LORD, how manifold are your works! \*  
**In wisdom you have made them all;  
 the earth is full of your creatures.**  
<sup>26</sup>Yonder is the great and wide sea  
 with its living things too many to number, \*  
**creatures both small and great.**  
<sup>27</sup>There move the ships,  
 and there is that Leviathan, \*  
**which you have made for the sport of it.**  
<sup>28</sup>All of them look to you \*  
**to give them their food in due season.**  
<sup>29</sup>You give it to them; they gather it; \*  
**you open your hand, and they are filled with good things.**  
<sup>30</sup>You hide your face, and they are terrified; \*  
**you take away their breath,  
 and they die and return to their dust.**  
<sup>31</sup>You send forth your Spirit, and they are created; \*  
**and so you renew the face of the earth.**  
<sup>32</sup>May the glory of the LORD endure forever; \*  
**may the LORD rejoice in all his works.**  
<sup>33</sup>He looks at the earth and it trembles; \*  
**he touches the mountains and they smoke.**  
<sup>34</sup>I will sing to the LORD as long as I live; \*  
**I will praise my God while I have my being.**  
<sup>35</sup>May these words of mine please him; \*  
**I will rejoice in the LORD.**  
<sup>37</sup>Bless the LORD, O my soul. \*  
**Hallelujah!**

The Epistle..... 1 Corinthians 12:3b-13

Reader A Reading from Paul's First letter to the Church in Corinth.

<sup>3b</sup>No one can say “Jesus is Lord” except by the Holy Spirit.

<sup>4</sup>Now there are varieties of gifts, but the same Spirit; <sup>5</sup>and there are varieties of services, but the same Lord; <sup>6</sup>and there are varieties of activities, but it is the same God who activates all of them in everyone. <sup>7</sup>To each is given the manifestation of the Spirit for the common good. <sup>8</sup>To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, <sup>9</sup>to another faith by the same Spirit, to another gifts of healing by the one Spirit, <sup>10</sup>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. <sup>11</sup>All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

<sup>12</sup>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. <sup>13</sup>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 The Word of the Lord.

People **Thanks be to God.**

***The Holy Gospel***

*Because of its centrality to our faith, we stand for the gospel reading (as a sign of respect and praise), and it is customarily read by a deacon or priest. The book itself is often decorated or adorned in some way and carried in procession before it is read from the center of the aisle in church. The gospel is brought amongst the people because it belongs to the people. In many traditions the gospel processes without the cross, because nothing is greater than the gospel, nor should anything compete for its attention.*

*At the announcement of the Gospel, some people trace with their thumb a little cross on their foreheads, lips, and heart, symbolizing the unspoken prayer, “May the Gospel be in my mind, on my lips, and in my heart.”*

*Some people bow out of respect when saying the responses to the Gospel introduction and conclusion.*

*Please stand as able.*

The Holy Gospel .....John 20:19-23

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

People **Glory be to thee, O Lord.**

<sup>19</sup>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.” <sup>20</sup>After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. <sup>21</sup>Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.” <sup>22</sup>When he had said this, he breathed on them and said to them, “Receive the Holy Spirit. <sup>23</sup>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 be to thee, O Christ.**

*Please be seated.*

The Sermon.....The Rev. Jason Shelby

*There will be a moment of silence for reflection following the sermon.*

Please stand as able and join in saying the Nicene Creed.

**Nicene Creed**

*The Nicene Creed is read on Sundays and other Major Feasts. It is one of the early summaries of the Christian faith and puts forth what was most important in the Christian faith. If anyone asks what an Episcopalian believes, he or she can say, "It's all in the Nicene Creed." People began crossing themselves at the mention of death during the terrors of the bubonic plague; they did it as a way to ward off death, as they feared the mention of it would bring it upon them.*

The Nicene Creed .....Book of Common Prayer p. 327

All

**I believe in one God,  
the Father Almighty,  
maker of heaven and earth,  
and of all things visible and invisible;  
And in one Lord Jesus Christ,  
the only-begotten Son of God,  
begotten of his Father before all worlds,  
God of God, Light of Light,  
very God of very God,  
begotten, not made,  
being of one substance with the Father;  
by whom all things were made;  
who for us men and for our salvation  
came down from heaven,  
and was incarnate by the Holy Ghost of the Virgin Mary,  
and was made man;  
and was crucified also for us under Pontius Pilate;  
he suffered and was buried;  
and the third day he rose again according to the Scriptures,  
and ascended into heaven,  
and sitteth on the right hand of the Father;  
and he shall come again, with glory,  
to judge both the quick and the dead;  
whose kingdom shall have no end.  
And I believe in the Holy Ghost the Lord, and Giver of Life,  
who proceedeth from the Father and the Son;  
who with the Father and the Son together is worshiped  
and glorified;  
who spake by the Prophets.  
And I believe one holy catholic and apostolic Church;  
I acknowledge one Baptism for the remission of sins;  
and I look for the resurrection of the dead,  
and the life of the world to come. Amen.**

Pease remain standing as able.

**Prayers of the People**

Prayer is offered with intercession for:

- The Universal Church, its members, and its mission;
- The Nation and all in authority;
- The welfare of the world;
- The concerns of the local community;
- Those who suffer and those in any trouble;
- The departed (with commemoration of a saint when appropriate).

The Prayers of the People .....Book of Common Prayer p. 328

Deacon

Let us pray for the whole state of Christ’s Church and the world.

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to all bishops and other ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor [\_\_\_\_\_ and] all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear [especially \_\_\_\_\_], beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of St. Francis, and of all thy saints, that with them we may be partakers of thy heavenly kingdom.

Grant these our prayers, O Father, for Jesus Christ’s sake, our only Mediator and Advocate. *Amen.*

Please kneel or sit as able.

**The Confession**  
*We prepare for Holy Communion by examining our lives, repenting our sins, and being in love and charity with others. We kneel or bow in penance for the confession. We are absolved by God, and this absolution is declared by a priest or deacon, fulfilling the commission of Jesus, "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," (John 20:22-23).*

The Confession.....Book of Common Prayer p. 331

*Deacon* Let us humbly confess our sins unto Almighty God.

*All* **Most merciful God,  
we confess that we have sinned against thee  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved thee with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of thy Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in thy will,  
and walk in thy ways,  
to the glory of thy Name. Amen.**

*Celebrant* Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, + have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Please stand as able.

**The Peace**  
*The Exchange of the peace was a part of early Christian worship, though over the centuries its place in the liturgy changed and later its importance diminished. We observe the peace before the Offertory, remembering Jesus' words, "When offering your gift at the altar, if you remember that your brother or sister as something gains you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift," (Matthew 5:23-24).*

The Peace .....Book of Common Prayer p. 332

*Celebrant* The peace of the Lord be always with you.

*People* **And with thy spirit.**

*Ministers and People exchange signs of peace in the name of the Lord.*

*Please be seated.*

### The Welcome and Announcements

*Anyone who has a birthday or anniversary in the next week is invited to come forward for a blessing:*

Watch over your child(ren), O Lord, as their days increase; bless and guide them wherever they may be. Strengthen them when they stand; comfort them when discouraged or sorrowful; raise them up if they fall; and in their hearts may the peace which passes all understanding abide all the days of their life; through Jesus Christ our Lord. Amen.

## The Holy Communion

The Offertory Sentence.....Book of Common Prayer p. 343

*Celebrant* Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. *Ephesians 5:2*

***The Offertory***  
*Representatives of the congregation bring the people’s offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.*

*In the early Church, worship was far less formal and often took place in homes as a shared meal. Worshipers brought bread and wine, and during the meal the bread would be broken and Christ’s words repeated: “This is my body, which is given unto you...” The householder spoke these words—regardless of gender—so women who hosted did not need to defer to a male relative.*

*The mixing of water into the wine has been done since the first centuries; during the time of Christ, it was done because the wine was concentrated and had to be diluted to be palatable. Some see the action of pouring water into the wine as symbolic of the water and blood that flowed out of Jesus’ side when he was pierced with the spear. In the Eastern Church it is seen as a way to symbolize the infusion of the Holy Spirit into the people of God.*

*It is customary for the Celebrant to ceremonially wash his/her hands, an act called the Lavabo (from Latin, which literally means to wash hands; it also means bowl). While washing their hands, the priest says, “Cleanse me of my sins O Lord, wash me through and through that I may be pure indeed.”*

*Please stand as able.*

***“Lift up your hearts...”***  
*This is the “Sursum Corda,” from the Latin for, “Lift up your hearts.” It is an ancient part of the liturgy, and these words have been used in the Eucharistic liturgy since the very early centuries of the church. It is a remnant of an early Jewish call to worship.*

The Great Thanksgiving.....Book of Common Prayer p. 333

*Celebrant* The Lord be with you.

*People* **And with thy spirit.**

*Celebrant* Lift up your hearts.

*People* **We lift them up unto the Lord.**

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

*People* **It is meet and right so to do.**

*Celebrant* It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Through Jesus Christ our Lord; according to whose true promise the Holy Ghost came down 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 thy Church the power to serve thee as a royal priesthood, and to preach the Gospel to all nations.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

***The Sanctus***

*The Sanctus (Latin for Holy) also has ancient liturgical roots. The first part comes from Isaiah's vision of heaven (Isaiah 6:3). The second part comes from the gospels' description of Jesus entrance to Jerusalem on Palm Sunday (Matthew 21:9) Some people bow during the first part of the Sanctus out of respect for the greatness of God; many people cross themselves during the second part of the sanctus, as this prayer used to immediately precede the breaking of the bread.*

*All*            **Holy, holy, holy, Lord God of Hosts:  
Heaven and earth are full of thy glory.  
Glory be to thee, O Lord Most High.  
Blessed is he that cometh in the name of the Lord.  
Hosanna in the highest.**

*Please kneel or stand as able as the Celebrant continues.*

*Celebrant*    All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

***The Institutional Narrative***

*The description of the last supper. During the institutional narrative: At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

***The Anamnesis***

*The recalling of Jesus' death, resurrection, and eventual return.*

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

***The Epiiclesis***

*The invocation of the Holy Spirit. When you see the priest put his/her hands in the air above the chalice and patten (cup and plate) and push down, he/she is following the example of the Scottish Bishops who gave America the Episcopal Church. After the American Revolution England didn't care to support the Anglican Church in America, and would not send two bishops to our shores in order that we might consecrate more bishops (we had one, and three are needed to consecrate one). Scotland was glad to help, and sent two bishops; this is why we are the Episcopal Church (the Bishops' Church - Episcopate = Bishop). The Scottish clergy symbolically pushed the Holy Spirit into the bread and wine, and this action is copied today by priests throughout the Anglican Communion. I do it in honor of our beginnings as a church.*

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

**The Great Amen** appears at the end of the Eucharist Prayer, before the Lord's Prayer. It is the people's ratification of the Eucharist Prayer.

By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *AMEN.*

The Lord's Prayer .....Book of Common Prayer p. 336

*Celebrant* And now, as Savior Christ has taught us, we are bold to say,

*All* **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, forever and ever. Amen.**

**The Fraction**  
*The breaking of the Bread; the breaking of Christ's body on the cross (that is, the fracturing of His Body).*

The Breaking of the Bread .....Book of Common Prayer p. 337

*The Celebrant breaks the consecrated Bread. A period of silence is kept.*

*Celebrant* Alleluia. Christ our Passover is sacrificed for us;

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

The Prayer of Humble Access.....Book of Common Prayer p. 337

*All* **We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.**

**The Invitation**  
*The invitation used today is a modern rendition of the ancient Church's invitation to Communion ("Holy things for the Holy") which has been used in the Eastern Church as far back as the Fourth Century. I say, "Holy gifts for Holy people."*

The Invitation .....Book of Common Prayer p. 338

*Celebrant* The Gifts of God for the people of God,  
Holy gifts for Holy People.

**In Both Kinds**  
*In the Anglican tradition, the people are always offered both the Bread and the Wine. At the same time, the church has always believed in concomitance, that is, that Christ is fully and equally present in both elements and to receive one or the other is sufficient. It is common for people to cross themselves before receiving the elements and again before leaving the altar.*

***The Communion of the People***

*All are invited to receive Holy Communion. Please follow the directions of the ushers. If you do not wish to receive, we encourage you to come forward to receive a blessing. Simply fold your hands across your chest when you come forward. The clergy will carry Communion to anyone in the congregation who is unable to come forward. Please notify an usher if you wish Communion to be brought to you. Gluten-free Communion wafers are available. If you require one of these, simply ask.*

*Please kneel or stand as able.*

***The Prayer after Communion***

*The post-communion prayer summarizes our thanks to God for renewal with Christ and reminds us that we are to take what we have received in this place out into the world.*

The Post-Communion Prayer.....Book of Common Prayer p. 339

*Celebrant* Let us pray.

*All* **Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.**

***The Blessing***

*The presider gives a final blessing to the congregation, offering encouragement and affirmation of God's presence.*

The Blessing and Sending Forth.....Book of Common Prayer p. 339

*Celebrant* The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, + the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.

*All* **Amen.**

Please stand as able.

**The Dismissal**  
The deacon sends us forth into the world as witnesses of God's love. As our worship service concludes, our service in the world continues.

### The Sending Forth

Deacon Let us go forth in the name of Christ. Alleluia, alleluia.

All **Thanks be to God. Alleluia, alleluia.**

The Recessional Hymn: O Spirit of Life, O Spirit of God ..... Hymnal #505



O Spi - rit of Life, O Spi-rit of God, in ev - ery need thou  
O Spi - rit of Life, O Spi-rit of God, in - crease our faith in  
O Spi - rit of Life, O Spi-rit of God, make us to love thy  
O Spi - rit of Life, O Spi-rit of God, en - light - en us by



bring - est aid; thou com - est forth from God's great throne, from  
our — dear Lord; un - less thy grace the power should give, none  
sa - cred word; the ho - ly flame of love im - part, that  
that — same word teach us to know the Fa - ther's love, and



God, the Fa - ther and the Son; O Spi-rit of Life, O Spi - rit of  
can be - lieve in Christ and live; O Spi-rit of Life, O Spi - rit of  
char - i - ty may warm each heart; O Spi-rit of Life, O Spi - rit of  
his dear Son, who reigns a - bove; O Spi-rit of Life, O Spi - rit of



God.  
God.  
God.  
God.

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

The Postlude

Fugue in F

Flor Peeters

# Announcements

## Youth Summer Art Camp

We're excited to announce Summer Art Camp at St. Francis, happening July 6-10 from 9:00 am to Noon! Open to children ages 5-12. This is a fun and faith-filled week your youth won't want to miss. Cost: \$150 per camper. Register before June 1 to receive \$30 off the regular fee. Space is limited to 20 campers—register early to secure your spot! For more information or to register, visit the church office or call 310-375-4617.

## Antique Show Gala Silent Auction – We're Collecting Treasures!

**Calling all St. Francis bakers!** Gloria Jones would love your baked goods...cookies, cakes, pies, brownies, breads for the Harvest Cupboard! Items can be dropped off starting on Monday the 25th! Any questions contact Gloria at golakid43@yahoo.com.

**Volunteers Needed:** Volunteers are needed for the Antiques Show, especially in the kitchen for food prep and in the tent for serving lunches on Thursday and Friday (May 28th and 29th), and for the brunch on Saturday, May 30th. Please email Joyce Alley at jballey7359@gmail.com or call 317-506-3582. Thanks for your help!

Do you have a special something that could steal the spotlight at our Gala Silent Auction? We're on the hunt for silent auction donations to help make our event on Wednesday, May 27, a sparkling success!

Think crowd-pleasers like:

- Handmade jewelry or craft items
- Themed dinners, wine tastings, gardens tours or other fun social experiences - always our TOP SELLERS!!!
- Sports or theater tickets
- Beautiful home décor or luxury items
- Specialty services - handyman, sports or music lessons
- Gift cards for restaurants, entertainment or retail
- ...or any unique treasure guests would love to bid on!

If you'd like to contribute, please contact Mary Deley at mary\_deley@yahoo.com. Items may be dropped off at the church office, or we're happy to arrange a pickup that works for you. Tax-deductible donation statements are available upon request.

Thank you for your continued generosity and support of the Antique Show — we truly couldn't do it without you!

## Need a Ride to St. Francis? We Can Help!

We know that getting to church events isn't always easy—but we'd love to help make it possible. If you need a ride to worship or another St. Francis activity, call the church office ahead of time, and we'll do our best to connect you with someone nearby who can help.

And if you're able to offer a ride to others, we'd love to hear from you! Please leave your name with Gina in the church office.

Together, we can help everyone stay connected and involved in the life of our parish.

**THE 55TH ANNUAL  
PALOS VERDES ANTIQUES SHOW & SALE  
FEATURING FINE ANTIQUES & VINTAGE & DECORATIVE ARTS**



**THURSDAY & FRIDAY  
MAY 28 & MAY 29, 2026  
11 A.M. TO 6 P.M.**

**SATURDAY  
MAY 30, 2026  
11 A.M. TO 4 P.M.**

**ANTIQUES BOOTHS  
HARVEST CUPBOARD  
GARDEN GAZEBO  
PATIO LUNCHEON  
ENGLISH AFTERNOON TEA**

**ST. FRANCIS EPISCOPAL CHURCH  
2200 VIA ROSA, PALOS VERDES ESTATES  
TELEPHONE 310-375-4617  
WEBSITE [WWW.STFRANCISPALOSVERDES.ORG](http://WWW.STFRANCISPALOSVERDES.ORG)  
**DONATION \$10** (CASH, CHECK OR ZELLE ONLY)**

**PRESENT THIS FLYER FOR \$2 OFF SHOW ADMISSION (1 COPY FOR 2 PEOPLE)**

**OPENING NIGHT - FIESTA DE ANTIGÜEIDADES  
WEDNESDAY, MAY 27 - 6 TO 9 P.M.  
PRESALE \$50 DONATION    AT-THE-DOOR \$75 DONATION**

**ANTIQUES SHOW & SALE PROCEEDS SUPPORT THE MISSION & OUTREACH OF ST. FRANCIS CHURCH.**

# SUMMER ART CAMP

at St. Francis!

July 6-10

9:00 AM-12:00 PM

Open to children ages 5-12

\$150 per camper

\$120 Early Registration, before June 1

Space is limited to 20 campers

For more information or to register,  
visit the church office or call 310-375-4617.

2200 Via Rosa • Palos Verdes Estates, 90274



## Prayers this Week

We pray for all those who serve in the armed and foreign services, and for their families, especially Alyssa Capellino Baxter, Barry Witt, Drew Deley, Jonathan Zimmerman, Joseph Leahy, Mark Kappelmann, Michael Strong, Michael Valiquette, Scott Ruston, Steve, Thomas Dawson, TJ Malzahn, and Will Piepenbring.

Those who are ill, recovering from surgery, or in any other kind of need or trouble: Amy Clute, Andrea, Anne Sharp, Barbara Shelby, Billy Whelan, Bob Cook, Bruce Schaefer, Carlos, Celeste Stump, Chris and Erica, Colette Furbush, Connie, Dana Genzel-Diaz, Frances Rosenthal, Irena Dybeic, Jerry Pinkston, John Jenkins, Joseph and Danielle Diestel, Kathy Falk, Kerry Myers, Kristen, Krystal, Loren, Marilyn and Dale Ghere, Mary Sharp, Miguel Diaz, Patt Parker, Phyllis Niski, Rex Claytor, Rob Ramsay, Roxanne Wall, Roz Hadley, Sally Hill, Sofia, Susan Crouse, Tess Jones, Tommy, the people of the Middle East, and for victims of violence everywhere.

We pray for all who have died, that they may have a place in your eternal kingdom.

## Our Staff

### **Gina McQueen**

**Office Administrator & Receptionist**

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### **Kristina Pelá**

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## Our Clergy

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### **The Rev. Celeste Stump, Deacon**

Chaplain at The Canterbury

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