



THE DAY OF PENTECOST

SUNDAY, MAY 19, 2024, AT 10:30 A.M.

The Church of the Redeemer:

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WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to <https://theredeemer.ca/post-17524>.

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Welcome to the Church of the Redeemer bulletin margin notes, where you will find a brief commentary and explanation of the liturgy as it unfolds, and making it more meaningful for all.

Presider: Steven Mackison

Welcome

Land Acknowledgement

Opening Hymn: “There's a Sweet, Sweet Spirit in this Place”

Please rise and sing

During the procession, children and youth are invited to wave streamers and carry electric candles.

The musical score for the hymn "There's a Sweet, Sweet Spirit in this Place" is presented in three staves of music. The music is in G major and 2/4 time. The lyrics are integrated into the vocal line, appearing below the staff. The first staff begins with a piano introduction, followed by the vocal line. The second staff continues the melody. The third staff concludes the hymn. The lyrics are as follows:

There's a sweet, sweet Spir-it in this place, and I
know that it's the Spir-it of our God; there are sweet ex -
pres-sions on each face, and I know they feel the

Today we celebrate Pentecost. It falls fifty days after Easter and takes its name from the Greek word meaning "fiftieth". The Jewish festival of Shavuot, or Feast of Weeks, also falls fifty days after Passover. The early disciples would have understood the symbolic similarity.

presence of our God.

Refrain

Sweet Ho-ly Spir-it, sweet heav-en-ly Dove, stay right here

with us, fill-ing us with your love; and for these bless-ings we

lift our hearts in praise; with-out a doubt we'll know that we have

been re-vived when we shall leave this place.

Text: Doris Akers (1922-1995). Music: SWEET, SWEET SPIRIT, Doris Akers (1922-1995) © 1962 Manna Music, Inc.

This greeting is called the "Apostolic Greeting" and is a blending of phrases that Paul wrote in his letters to the various Christian communities he visited.

Pronounced "CALL-ect". The collect of the day is the prayer we say together that unites us in worship and praise. It focuses on the theme of the day and "collects" the meaning behind the readings and offers them in prayer.

Pentecost marks two beginnings. The first is the moment when the church, the community of the followers of Jesus, is formed. The second is the birthing of a new way of being, one animated by the Holy Spirit.

✠ The Greeting

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

All: And also with you.

Priest: Come, Holy Spirit

All: Kindle our hearts with the fire of new life.

Priest: Renew your people.

All: Fill your church with the breath of God.

The Gloria:

All sing

Gloria in excelsis Deo!

Gloria Alleluia!

The Collect of the Day

Priest: Spirit of truth:
guide us into all truth;
consume the lies that shroud the world in hate;
pray in us with sighs too deep for words
with hope for a new world;
through Jesus Christ,
who goes to the right hand of God.

All: Amen.

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Acts of the Apostles.

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Now there were devout Jews from every people under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, "Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power." All were amazed and perplexed, saying to one another, "What does this mean?" But others sneered and said, "They are filled with new wine."

But Peter, standing with the eleven, raised his voice and addressed them, "Fellow Jews and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel:

'In the last days it will be, God declares,
 that I will pour out my Spirit upon all flesh,
 and your sons and your daughters shall prophesy,
 and your young men shall see visions,
 and your old men shall dream dreams.
 Even upon my slaves, both men and women,
 in those days I will pour out my Spirit,
 and they shall prophesy.
 And I will show portents in the heaven above
 and signs on the earth below,
 blood, and fire, and smoky mist.
 The sun shall be turned to darkness
 and the moon to blood,
 before the coming of the Lord's great and glorious day.
 Then everyone who calls on the name of the Lord shall be saved.'

Reader: Hear what the Spirit is saying to the Church.

Acts 2:1-21

All: Thanks be to God.

A moment of silence is observed

Psalm 104:24-34, 35b

All sing



Ö GOD, how manifold are your works! *
 in wisdom you have made them all;
 the earth is full of your creatures.

Yonder is the great and wide sea
 with its living things too many to number, *
creatures both small and great.

There move the ships,
 and there is that Leviathan, *
 which you have made for the sport of it.

All of them look to you. *
 to give them their food in due season.

You give it to them; they gather it; *
 you open your hand, and they are filled with good things.

You hide your face, and they are terrified; *
 you take away their breath,
 and they die and return to their dust.

You send forth your Spirit, and they are created; *
 and so you renew the face of the earth.

Pronounced "sahm", the psalms are a collection of poetry, prose, and song, written between 950 and 350 BC. They cover every theme and emotion, from joy and praise to lament and despair.

The psalmist praises God for the creation of an ideal and harmonious world that is ecological bountiful, that provides for all, and is sustained by God whose breathe renews the face of the earth.



May your glory endure for ever; *
may you rejoice in all your works.

You look at the earth and it trembles; *
 you touch the mountains and they smoke.

I will sing to you as long as I live; *
I will praise my God while I have my being.

May these words of mine please you; *
 I will rejoice in you, O God. Hallelujah!

Praise God, O my soul. *
 -- / Hallelujah!

Creation is groaning.
 Humanity is groaning.
 God the Holy Spirit is groaning. All are groaning because the world is not as it was created to be. Yet groaning for the followers of Jesus is different than that of the world. Ours is woven with hope – the sure and certain trust that God is at work calling us into the suffering world working for the emergence of God's reality.

Second Reading:

Reader: A Reading from the Letter of Paul to the Romans.

We know that the whole creation has been groaning together as it suffers together the pains of labor, and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope, for who hopes for what one already sees? But if we hope for what we do not see, we wait for it with patience.

Likewise the Spirit helps us in our weakness, for we do not know how to pray as we ought, but that very Spirit intercedes with groanings too deep for words. And God, who searches hearts, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

Reader: Hear what the Spirit is saying to the Church.

Romans 8:22-27

All: **Thanks be to God.**

A moment of silence is observed

Sequence Hymn: Taizé “Veni sancte spiritus”

Please rise and sing

Veni sancte spiritus
 Ho - ly Spir - it, come to us.

© 1979, Les Presses de Taizé, GIA Publications, Inc., agent

We turn and face the Gospel as it is processed to the midst of the gathered community.

We do this as a sign of respect and to symbolize that its message is at the centre of our lives and its truth is always before our eyes.

The Gospel

Priest: The Lord be with you.

All: And also with you.

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

All: Glory to you, Lord Jesus Christ.

“When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. You also are to testify, because you have been with me from the beginning.

“I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me, yet none of you asks me, ‘Where are you going?’ But because I have said these things to you, sorrow has filled your hearts. Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you, but if I go, I will send him to you. And when he comes, he will prove the world wrong about sin and righteousness and judgment: about sin, because they do not believe in me; about righteousness, because I am going to the Father, and you will see me no longer; about judgment, because the ruler of this world has been condemned.

“I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me because he will take what is mine and declare it to you. All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

Priest: The Gospel of Christ.

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

All: Praise to you, Lord Jesus Christ.

Sermon: Paige Souter

A moment of silence is observed.

The Holy Spirit did not emerge for the first time at Pentecost. The Holy Spirit has been since before the creation of the universe. Whether we call the Holy Spirit, the Advocate, the Wisdom of God or the Spirit of Truth, the self-communication of the Holy Spirit at Pentecost made visible God's ongoing transformative work renewing the world.

In the prayers
of the people,
we offer to God
our cares and
concerns, our
joys and hopes,
praying for the
church, the
world, the sick,
the suffering,
and those
whom we love
but see no
more. Please
feel free to say
aloud the
names of those
people, places
and situations
who are in
need of prayer.

Prayers of the People

Please rise

Words and music: Will Petricko, 2004. Words and music © 2004 by William B. Petricko, songwriter@canada.com. Used by permission.

May we but wait upon Love's word, Knowing our prayer is heard.

We light the candle,
the light shines out,
the candle is transformed,
the spirit gives of herself,
we all receive.

Gathered community of the Church of the Redeemer,
Apart and part of the whole,
In isolation and in communion,
Near and far,
Together we pray:

May we but wait upon Love's word, Knowing our prayer is heard.

Heal us, Creator God, that we may become whole;
Inspire us, Spirit of God, and instil in us new wisdom;
Lead us, brother Jesus, to love and serve each other;
Defeating the fears which lead to discrimination;
Affirming all humankind as celebrants in the eucharist of life.

May we but wait upon Love's word, Knowing our prayer is heard.

God of justice and peace, you stand with those who are poor,
You ask us to be the voice of the voiceless.
We call upon you for those who have suffered the injustice
of war and greed, from the depths of our being we cry to you:
May we but wait upon Love's word, Knowing our prayer is heard.

Forgiving and understanding God

Help us to use our energy wisely
to appreciate what we so often take for granted
to love ourselves, imperfect as we are
to love and accept others as they are
to love you and accept and trust your love for us – always.

May we but wait upon Love's word, Knowing our prayer is heard.

God, free us from our anxiety, from our obsession with details,
from our greed for possessions, from our fear of loss.
Free us from our laziness and from our overworking,
from our attempts to fill our loneliness with busyness.
Release us from our clumsiness, our awkwardness,
our selfishness with others, so that rejoicing wholeheartedly in
their happiness, and entering sensitively into their suffering
we may become learned in the school of love.

Make us brave.

Make us truthful.

Make us people who have the faith to change the world.

May we but wait upon Love's word, Knowing our prayer is heard.

Are you there?

In the slaughter of war
the terror of disasters
the anguish of death
the torment of pain
the pain of bereavement
the horror of crimes.

We long to be assured and comforted when darkness overwhelms us.

Loving God, hear our cries and grant us peace.

May we but wait upon Love's word, Knowing our prayer is heard.

One minute of silence is kept; petitions may be added aloud

Creator God, you know what we need, without our words.

Hear our prayer and hear also our silence.

Grant us those things we cannot or dare not voice.

We make these prayers through our brother Jesus.

Amen.

The Peace

Priest: The peace of the Lord be always with you.

People: And also with you.

When Jesus appeared to his disciples after the resurrection, his first words to them were "Peace be with you." We share the peace with our neighbour as a sign that we are reconciled with one another and with God. You can share the peace through a nod, a handshake, or by raising your hand in the peace symbol.

The “Offertory Hymn” is sung when we offer our gifts to God as an expression of thanks for all that we have been given. Our financial gifts, as well as bread and wine are brought before the altar as a symbol that in offering what sustains us, we might be a blessing to others.

Please support the ministries of Church of the Redeemer



Or place your gift in the offering plate as it is passed

Your support allows us to be witnesses to God's love on our corner of Bloor and Avenue Road—now, and in the future.

Thank you for joining us today.

Offertory Hymn: #645 (Common Praise) “Come Down, O Love Divine”

All sing



1. Come down, O Love di - vine, seek thou this soul of mine, and vis - it it with
2. O let it free - ly burn, till earth - ly pas-sions turn to dust and ash - es
3. Let ho - ly char - i - ty mine out-ward vest-ure be, and low - li - ness be
4. And so the yearn-ing strong, with which the soul will long, shall far out-pass the



thine own ar - dour glow-ing; O com-fort - er, draw near, with - in my heart ap -
in its heat con - sum-ing; and let thy glo-rious light shine ev - er on my
come mine in - ner cloth-ing; true low - li - ness of heart, which takes the hum-blér
power of hu-man tell - ing; for none can guess its grace, till they be-come the



pear, and kin - dle it, thy ho - ly flame be - stow-ing.
sight, and clothe me round, the while my path il - lum - ing.
part, and o'er its own short-com-ings weeps with loath-ing.
place where - in the Ho - ly Spir - it finds a dwell-ing.

Text: Bianco da Siena (1350?-1434?); tr. Richard Frederick Littledale (1833-1890), alt. Music: Ralph Vaughan Williams (1872-1958). © Oxford University Press.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Giver of life,
receive all we offer you this day.
Let the Spirit you bestow on your Church
continue to work in the world
through the hearts of all who believe.
We ask this in the name of Jesus Christ the Lord.

All: Amen.

The Great Thanksgiving



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



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



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

Priest: Holy God, Lover of creation,
we give you thanks and praise
for in the ocean of your steadfast love you bear us
and place the song of your Spirit in our hearts.

When we turn from your love and defile the earth,
you do not abandon us.

Your Spirit speaks through Huldah and Micah,
through prophets, sages, and saints in every age,
to confront our sin
and reveal the vision of your new creation.

Joining in the song of the universe
we proclaim your glory singing:

Sanctus:



1. Ho - ly, Ho - ly, Ho - ly! Lord God of pow'r and might Lord
2. Ho - ly, Ho - ly, Ho - ly! Your glo - ry fills the hea - ven, your
3. Ho - ly, Ho - ly, Ho - ly! He comes the Bless - ed One He



God of pow'r, Lord God of might! Ho - ly, ho - ly Lord!
glo - ry fills the heav'n and earth! Ho - ly, ho - ly Lord!
comes in the name of the Lord! Ho - ly, ho - ly Lord!

The Eucharist (Greek for "thanksgiving") is a sacramental act of worship where we share bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace." Also known as "Communion" it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

The Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah's vision of the greatness of God, and from Matthew, where the people called out "Hosanna!" when Jesus entered Jerusalem.

Priest: Gracious God,
in the fullness of time you sent Jesus the Christ
to share our fragile humanity.
Through Jesus' life, death, and resurrection
you open the path from brokenness to health,
from fear to trust, from pride to conceit to reverence for you.

Rejected by a world that could not bear the Gospel of life,
Jesus knew death was near.

His head anointed for burial by an unknown woman,
Jesus gathered together those who loved him.
He took bread, gave thanks to you, broke it
and gave it to his friends,
saying, "Take and eat:
this is my body which is given for you.
Do this for the remembrance of me."

After supper, Jesus took the cup of wine, gave you thanks,
and said "Drink this all of you,
this is my blood of the new covenant
which is shed for you and for many.
Whenever you drink it,
do this for the remembrance of me."

And now we gather at this table
in response to his commandment,
to share the bread and up of Christ's undying love,
and to offer our praise:



4. Glo - ry, glo - ry, glo - ry! For ev - er-more be glo - ry! For
ev - er-more be glo - ry to you! Glo - ry be to you!

Priest: Breathe your Holy Spirit,
the wisdom of the universe,
upon these gifts that we bring to you:
this bread, this cup,
ourselves, our souls and bodies,
that we may be signs of your love for all the world
and ministers of your transforming purpose.

Priest: Through Christ, with Christ, and in Christ,
in the unity of the Holy Spirit,
all glory is yours, Creator of all,
and we bless your holy name for ever.

5. Glo - ry, glo - ry, glo - ry! For ev - er-more be glo - ry! For
ev - er-more be glo - ry to you! A - men, A - men!

Music: SANTO, SANTO, SANTO. C. Michael Hawn

The Lord's Prayer

Priest:

People:

As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,
your king - dom come, your will be done, on earth as in heav - en.
Give us to - day our dai - ly bread. For - give us our sins
as we for - give those who sin a - gainst us.
Save us from the time of trial and de - liv - er us from e - vil.
For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A - men.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

The Breaking of the Bread

Priest: God, living and true, you send forth your Spirit:
All: And so you renew the face of the earth.

Priest: You open wide our hand:
All: And satisfy the needs of every living creature.

Priest: The gifts of God for the People of God.
People: Thanks be to God.

The Lord's Prayer is the crux of Christian faith and worship because it was given to us by Jesus himself. Found in both Matthew 6 and Luke 11, it is a prayer of beauty and simplicity, addressing all that is sacred in our relationship with God and with one another. At this moment you are praying these words in communion with more than 2.5 billion Christians around the world.

The Fraction Hymn (from the Latin "fractio" meaning "to break") is a hymn sung during the Eucharist when the priest breaks the consecrated bread.

Fraction Hymn: #471 (Gather) "Come, O Holy Spirit"

All sing

Come, O Ho - ly Spir - it, come.
Ho - ly Spir - it, come.

Come, Al - might - y Spir - it, come.
Al-might - y Spir - it, come.

Come, come, come.
O Spir - it, come.

Text: Nigerian traditional. Tune: As taught by Samuel Solanke; transcription and paraphrase © 1990, I-to-Loh.

The Giving and Receiving of Communion

Priest: Dear friends, I invite you in this moment, wherever you may be, to receive Christ, in communion with the saints, and the gathering of God's people, unseen and yet present with us now.

For those of us participating at home, it is a strange experience to be invited to Communion – not through the physical bread and wine we can touch and taste – but a Spiritual Communion with the God who comes to meet us wherever we are.

There are no special words or prayers for this, all the Church has ever thought necessary is genuine true desire, lively faith, and genuine love. Come honestly before God the way you know how.

You may wish to pray quietly this prayer to help you:

One: Lord, you stand at the door of my heart and knock.
You wait for me and only I can let you in.
I believe and trust in you and ask you now to fill me with your presence.
Feed me with your body and unite me in your blood,
that I may be your blessing to a world in need. Amen.

The Communion



All in the church are invited to come forward to receive communion.

If you need a gluten-free wafer, please indicate this to the priest.

If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the clergy will be pleased to offer you a blessing.

Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.

Communion Hymn: Taizé “Peace I Leave You”

All sing in whichever language you wish

A musical score for two voices (Soprano and Bass) and piano. The music is in common time (indicated by '4'). The vocal parts are in soprano and bass clef. The piano part is in bass clef. The lyrics are in both English and German. The first section of the hymn is shown in the top half, and the second section is shown in the bottom half. The piano accompaniment consists of simple chords and sustained notes.

Text: Taizé Community. Tune: Taizé Community © 2007, Les Presses de Taizé, GIA Publications, Inc., agent

Motet: Cantate Domino “Kantu Jaunari Kantu Berria” (Josu Elberdin)

Sing to the Lord a new song.

Sing to the Lord,
sing all the earth praise his name.

(Basque) Kanta Jaunari kantu berria,
kanta Jaunari lur guztia,
egin alaitzu haren nahia.

(Latin) Benedicte nomini eius.
Annuntiate diem de die salutare eius.
Cantate, exsultate et psalite in cithara,
Psallite voce psalmi.
Quia mirabilia fecit.

*Sing to the Lord a new song,
Sing to the Lord all the earth,
joyfully fulfill his will.*

*Let us come before him with thanks.
Let us shout songs of joy to him.
Sing and praise with the harp,
Sing praises with a psalm.
For he has done wonders.*

Motet comes from the Latin “motectum” meaning movement and refers to the movement of the various voices in this form of vocal composition.

Prayer after Communion

Priest: O God,
we give you thanks that you have set before us this feast,
the body and blood of your Son.
By your Spirit strengthen us to serve all in need
and to give ourselves away as bread for the hungry,
through Jesus Christ our Lord. **Amen.**

This closing prayer is called the “Doxology”, which comes from the Greek word “doxologia” meaning “words of glory.” This expression of praise proclaims that worshipping God together has made a difference in our lives.

The Doxology

Priest: Glory to God,
All: whose power working in us
can do infinitely more than we can ask or imagine.
Glory to God from generation to generation,
in the Church and in Christ Jesus
for ever and ever. Amen.

Announcements

Departing Hymn: #658 (Common Praise) “Filled with the Spirit’s Power” *All rise and sing*

1. Filled with the Spir - it's power, with one ac - cord
2. Now with the mind of Christ set us on fire,
3. Wi - den our love, good Spir - it, to em - brace

the in - fant church con-fessed its ris - en
that un - i - ty may be our great de -
in your strong care peo - ple of ev - ery

Lord. O Ho - ly Spir - it, in the church to -
sire. Give joy and peace; give faith to hear your
race. Like wind and fire with life a - mong us

day no less your power of fel - low - ship dis - play.
call, and read - i - ness in each to work for all.
move, till we are known as Christ's, and Chris - tians prove.

Text: J. R. Peacey (1896-1971), alt. © 1978 Hope Publishing Co. Music: SHELDONIAN. Cyril Vincent Taylor (1907-1991). © 1985 Hope Publishing Co.

The Dismissal

Priest: Go forth into the world rejoicing in the power of the Spirit. Alleluia! Alleluia!
People: Thanks be to God. Alleluia! Alleluia!

FURTHER CREDITS FOR THIS BULLETIN

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