



HOLY COMMUNION

IN TIMES OF CELEBRATION



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Introduction and Welcome

If you are visiting Lymington we welcome you to our beautiful town, and we are delighted that you have chosen to worship with us.

This is a service of Holy Communion, in which we attend to the Spirit of God through praise, bible reading, prayer, hymns, sermon, sacrament and silence, glorifying God, praying together for the world, discerning God's will for our lives, and receiving the spiritual food of the bread and the wine. This has been the central form of worship in the Christian Church since the spring of the year 33, when Jesus told his disciples at the Last Supper to 'do this in remembrance of me'.

Together we fashion an offering of thanks and praise to our Lord, who takes delight in our communal gift. We contribute best when we prepare beforehand and then enter fully into the liturgy. So let us take time, as we gather, to call to mind the blessings of the past week and to pray for our fellow worshippers.

Our prayer is that the Spirit will use these carefully crafted words, evolved through the centuries, and given life in this service by faithful minds and voices, to draw us closer to the living Lord Jesus.

Following the service there is usually the opportunity to share refreshments, and to pray with members of our prayer ministry team for people or situations on our hearts.

There is a wide variety of groups in the parish which can help to encourage us in our Christian learning and living; please ask for details if you are interested.

THE GREETING

This is the day that the Lord has made.

All **Let us rejoice and be glad in it.**

PRAYER OF PREPARATION

Let us pray.

All **Come, Holy Spirit,
fill the hearts of your faithful people,
and kindle in us the fire of your love;
through Jesus Christ our Lord.
Amen.**

PRAYERS OF PENITENCE

Christ the light of the world has come to dispel the darkness of our hearts. In his light let us examine ourselves and confess our sins.

≡ *This is followed by a period of silent reflection and preparation.*

Come, let us return to the Lord and say:

All **Lord our God,
in our sin we have avoided your call.
Our love for you is like a morning cloud,
like the dew that goes away early.
Have mercy on us;
deliver us from judgement;
bind up our wounds and revive us;
in Jesus Christ our Lord.
Amen.**

May the God of love bring us back to himself, forgive us our sins, and assure us of his eternal love in Jesus Christ our Lord. **Amen.**

GLORIA IN EXCELSIS

≡ *The Gloria in excelsis may be said or sung,
the words may vary slightly according to the musical setting*

All **Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you,
we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ,
only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.**

THE COLLECT

≡ *The Collect, a prayer for the occasion which is used throughout the
Church of England, is prayed, and all respond*

All **Amen.**

Earth's crammed with heaven

*And truly, I reiterate, nothing's small!
No lily-muffled hum of a summer-bee,
But finds some coupling with the spinning stars;
No pebble at your foot, but proves a sphere;
No chaffinch, but implies the cherubim;
And (glancing on my own thin, veined wrist),
In such a little tremor of the blood
The whole strong clamour of a vehement soul
Doth utter itself distinct. Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees, takes off his shoes,
The rest sit round it and pluck blackberries,
And daub their natural faces unaware
More and more from the first similitude.*

Extract from Aurora Leigh, Elizabeth Barrett Browning, 1857.

Rejoice in the Lord

*Rejoice in the Lord always; again I will say, Rejoice.
Let your gentleness be known to everyone. The Lord is near.
Do not worry about anything, but in everything by prayer
and supplication with thanksgiving let your requests be
made known to God.
And the peace of God, which surpasses all understanding,
will guard your hearts and your minds in Christ Jesus.*

The Bible, Philippians 4.4-7 (NRSV).

READINGS

≡ *Either one or two readings precede the Gospel reading. At the end of each the reader may say*

This is the word of the Lord.

All **Thanks be to God.**

GOSPEL READING

≡ *When the Gospel is announced the reader says*

Hear the Gospel of our Lord Jesus Christ according to N

All **Glory to you, O Lord.**

≡ *At the end*

This is the Gospel of the Lord.

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

SERMON

≡ *In a Healing Service there is an invitation to come for the laying on of hands for healing, after which the service may continue with the prayers of intercession.*

THE CREED

Do you believe and trust in God the Father, source of all being and life, the one for whom we exist?

We believe and trust in him.

Do you believe and trust in God the Son, who took our human nature, died for us and rose again?

We believe and trust in him.

or Let us declare our faith in God.

**We believe in God the Father,
from whom every family
in heaven and on earth is
named.**

**We believe in God the Son,
who lives in our hearts
through faith,
and fills us with his love.**

Do you believe and trust in God the Holy Spirit, who gives life to the people of God and makes Christ known in the world?

We believe and trust in him.

This is the faith of the Church.

This is our faith.

**We believe and trust
in one God,
Father, Son and Holy Spirit.**

Amen.

**We believe in God the Holy Spirit,
who strengthens us
with power from on high.**

**We believe in one God;
Father, Son and Holy Spirit.**

Amen.

PRAYERS OF INTERCESSION

≡ *Banns of Marriage may be called*

Let us pray for the Church and for the world, and let us thank God for his goodness.

≡ *These responses may be used*

Lord, in your mercy,

hear our prayer.

or Lord, hear us.

Lord, graciously hear us.

≡ *And at the end*

Lord of the Church,

All **hear our prayer,
and make us one in heart and mind
to serve you with joy for ever. Amen.**

THE PEACE

Glory to God in the highest, and peace to his people on earth.
The peace of the Lord be always with you

All **and also with you.**

Let us offer one another a sign of peace.

≡ *People shake hands, saying*

All **Peace be with you.**

THE OFFERTORY

≡ *The table is prepared and bread and wine are placed upon it.*

TAKING OF THE BREAD AND WINE

≡ *The president takes (lifts up) bread and wine.*

Blessed are you, Lord God of all creation: through your goodness we have this bread and this wine to set before you, which earth has given and human hands have made. It will become for us the bread of life and the cup of salvation.

All **Blessed be God for ever.**

✎ Eucharistic Prayer H

Prayer H was developed late in the synodical revision process in response to requests for more 'interactive' material. Thus, the congregational texts are not solely acclamation or refrain but integral to the 'forward movement' of the prayer. Other distinctive features include:

- ≡ *phrases & allusions familiar from other prayers; e.g. the first dialogue alludes to the parable of the Prodigal Son;*
- ≡ *no provision for Proper Prefaces; this prayer has a single, fixed form;*
- ≡ *the 'standard' acclamations are not used;*
- ≡ *a very brief anamnesis: 'we proclaim his death and celebrate his rising in glory';*
- ≡ *a single epiclesis after the institution narrative;*
- ≡ *the conclusion of the prayer with the Sanctus and the omission of the Benedictus qui venit [Blessed is he who comes]. Although there is no congregational 'Amen', the Sanctus is itself the assembly's affirmation of the thanksgiving expressed in the prayer as a whole .. it forms a fitting crescendo of praise and a reminder of the bliss in the courts of heaven already present in the grace of Christ.*

Companion to Common Worship, p143.

✎ What of Christ's presence in the Sacrament, ma'am?

*'Twas God the word that spake it,
He took the bread and brake it;
And what the word did make it;
That I believe, and take it.*

Queen Elizabeth I, 1533-1603.

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.**

Eucharistic Prayer A

It is indeed right, it is our duty and our joy, at all times and in all places to give you thanks and praise, holy Father, heavenly King, almighty and eternal God, through Jesus Christ your Son our Lord.

≡ *This or another preface is used*

And now we give you thanks because you are the source of light and life; you made us in your image and called us to new life in him.

≡

Therefore with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name, for ever praising you and saying:

**Holy, holy, holy Lord,
God of power and might,**

or

Eucharistic Prayer H

It is right to praise you, Father, Lord of all creation; in your love you made us for yourself. When we turned away you did not reject us, but came to meet us in your Son.

**You embraced us as your children
and welcomed us to sit and eat with you.**

In Christ you shared our life that we might live in him and he in us.

**He opened his arms of love upon the cross
and made for all the perfect sacrifice for sin.**

On the night he was betrayed, at supper with his friends he took bread, and gave you thanks; he broke it and gave it to them, saying:

Eucharistic Prayer A

**heaven and earth
are full of your glory.
Hosanna in the highest.
Blessed is he who comes
in the name of the Lord.
Hosanna in the highest.**

Accept our praises, heavenly Father, through your Son our Saviour Jesus Christ, and as we follow his example and obey his command, grant that by the power of your Holy Spirit these gifts of bread and wine may be to us his body and his blood; who, in the same night that he was betrayed, took bread and gave you thanks; he broke 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.

In the same way, after supper he took the cup and gave you thanks; he gave it to them, saying:

Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.

Therefore, heavenly Father, we remember his offering of himself made once for all upon the cross; we proclaim his

or

Eucharistic Prayer H

Take, eat; this is my body which is given for you; do this in remembrance of me.

**Father, we do this in
remembrance of him:
his body is the bread of life.**

At the end of supper, taking the cup of wine, he gave you thanks, and said:

Drink this, all of you; this is my blood of the new covenant, which is shed for you for the forgiveness of sins; do this in remembrance of me.

**Father, we do this in
remembrance of him:
his blood is shed for all.**

As we proclaim his death and celebrate his rising in glory, send your Holy Spirit that this bread and this wine may be to us the body and blood of your dear Son.

**As we eat and drink these
holy gifts
make us one in Christ,
our risen Lord.**

Eucharistic Prayer A

mighty resurrection and glorious ascension; we look for the coming of your kingdom, and with this bread and this cup we make the memorial of Christ your Son our Lord.

Accept through him, our great high priest, this our sacrifice of thanks and praise, and as we eat and drink these holy gifts in the presence of your divine majesty, renew us by your Spirit, inspire us with your love and unite us in the body of your Son, Jesus Christ our Lord. Through him, and with him, and in him, in the unity of the Holy Spirit, with all who stand before you in earth and heaven, we worship you, Father almighty, in songs of everlasting praise:

Blessing and honour and glory and power be yours for ever and ever. Amen.

or

Eucharistic Prayer H

With your whole Church throughout the world we offer you this sacrifice of praise and lift our voice to join the eternal song of heaven:

**Holy, holy, holy Lord,
God of power and might,
heaven and earth
are full of your glory.
Hosanna in the highest.
Blessed is he who comes
in the name of the Lord.
Hosanna in the highest.**

THE LORD'S PRAYER

As our Saviour taught us, so we pray

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.**

or

Let us pray with confidence as our Saviour has taught us

**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 today our daily
bread.
Forgive us our sins
as we forgive those who sin
against us.
Lead us not into temptation
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and for ever.
Amen.

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,
the power and the glory,
for ever and ever.
Amen.

BREAKING OF THE BREAD

≡ *The president breaks the consecrated bread, saying*

We break this bread to share
in the body of Christ.

**Though we are many,
we are one body,
because we all share in one
bread.**

or Every time we eat this bread
and drink this cup,

**we proclaim the Lord's
death until he comes.**

≡ *The Agnus Dei may be said or sung,
the words may vary slightly according to the musical setting*

Jesus,
Lamb of God,
have mercy on us.

Jesus,
bearer of our sins,
have mercy on us.

Jesus,
redeemer of the world,
grant us peace.

or Lamb of God, you take away
the sin of the world,
have mercy on us.

Lamb of God, you take away
the sin of the world,
have mercy on us.

Lamb of God, you take away
the sin of the world,
grant us peace.

GIVING OF COMMUNION

Draw near with faith. Receive the body of our Lord Jesus Christ which he gave for you, and his blood which he shed for you. Eat and drink in remembrance that he died for you, and feed on him in your hearts by faith with thanksgiving.

≡ *Please come forward to receive the bread and wine. If, for any reason, you do not wish to receive Communion, do come up for a blessing, holding a service book as a signal to the ministers. These words are used*

when receiving Communion or *when receiving a blessing*

The body of Christ. **Amen.**

The blessing of Christ. **Amen.**

The blood of Christ. **Amen.**

PRAYER AFTER COMMUNION

≡ *A Post Communion prayer may be prayed, then*

**Father of all,
we give you thanks and praise,
that when we were still far off
you met us in your Son
and brought us home.
Dying and living,
he declared your love,
gave us grace,
and opened the gate of glory.
May we who share Christ's body
live his risen life;
we who drink his cup
bring life to others;
we whom the Spirit lights
give light to the world.
Keep us firm in the hope you have set before us,
so we and all your children
shall be free,
and the whole earth
live to praise your name;
through Christ our Lord. Amen.**



Bird's foot trefoil
Colin Cousins

BLESSING

The God of hope fill you with all joy and peace in believing;

or

The Lord bless you and watch over you, the Lord make his face shine upon you and be gracious to you, the Lord look kindly on you and give you peace;

and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. **Amen.**

DISMISSAL

Go in peace to love and serve the Lord.

or

Go in the peace of Christ.

**In the name of Christ.
Amen.**

Thanks be to God.

≡ *Notices may be given.*

≡ *Following the service there is usually the opportunity to share refreshments, and to pray with members of our prayer ministry team for people or situations on our hearts.*

As Kingfishers Catch Fire

*As kingfishers catch fire, dragonflies draw flame;
As tumbled over rim in roundy wells
Stones ring; like each tucked string tells, each hung bell's
Bow swung finds tongue to fling out broad its name;
Each mortal thing does one thing and the same:
Deals out that being indoors each one dwells;
Selves – goes itself; **myself** it speaks and spells,
Crying **What I do is me: for that I came.***

*I say móre: the just man justices;
Keeps grace: that keeps all his goings graces;
Acts in God's eye what in God's eye he is –
Christ – for Christ plays in ten thousand places,
Lovely in limbs, and lovely in eyes not his
To the Father through the features of men's faces.*

Gerard Manley Hopkins, 1844-1889

Re-creating humanity

The Christian community is the embryo of this new human/divine society, which one day will encompass and transfigure all things. It is in this community that, through love, through building one another up in the service of God and others, we discover our true self. This self is with others, not apart from them. It is also nothing less than the life of God within us, reflecting the mutual giving and receiving of the blessed Trinity.

God outside the box, p143, Richard Harries, 2002.

Back cover photograph: *From the east*, Peter Salisbury.

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