



HOLY COMMUNION

IN TIMES OF PREPARATION AND REFLECTION



Patterns for Worship, and *Common Worship: Services and Prayers for the Church of England*, material from which is included in this service, are copyright ©The Archbishops' Council 1995, 2000.

Companion to Common Worship, Paul Bradshaw (ed), ©Paul Bradshaw 2001.

Typeset in the Open Source typefaces Mekanus ADF Std, and Gillius ADF No2 by the Arkandis Digital Foundry, arkandis.tuxfamily.org

This booklet was produced using the Open Source Office Suite, *LibreOffice*, available free from www.libreoffice.org

This layout ©Lymington PCC, 2013.

Cover photograph: *Stormy sky and the Isle of Wight ferry*, Colin Cousins.

Please do not take this booklet away from the church. If you wish to print your own copy, you may download the document free from our web site.

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

In the name of the Father, and of the Son and of the Holy Spirit.

All **Amen.**

The Lord be with you.

All **And also with you.**

PRAYERS OF PENITENCE

When the Lord comes, he will bring to light the things now hidden in darkness, and will disclose the purposes of the heart.

Therefore in the light of Christ let us confess our sins.

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

The gospel calls us to turn away from sin and be faithful to Christ.

As we offer ourselves to him in penitence and faith, we renew our confidence and trust in his mercy.

**Almighty and most merciful Father,
we have wandered and
strayed from your ways
like lost sheep.
We have followed too much
the devices and desires
of our own hearts.
We have offended against
your holy laws.
We have left undone
those things that we ought
to have done;
and we have done
those things that we ought
not to have done;**

or The sacrifice of God is a broken spirit; a broken and contrite heart God will not despise. Let us come to the Lord, who is full of compassion, and acknowledge our transgressions in penitence and faith.

**Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and
deed,
through negligence, through
weakness,
through our own deliberate
fault.
We are truly sorry and
repent of all our sins.
For the sake of your Son
Jesus Christ,
who died for us,**

and there is no health in us.
 But you, O Lord, have mercy
 upon us sinners.
 Spare those who confess
 their faults.
 Restore those who are
 penitent,
 according to your promises
 declared to mankind
 in Christ Jesus our Lord.
 And grant, O most merciful
 Father, for his sake,
 that we may live a
 disciplined, righteous and
 godly life,
 to the glory of your holy
 name. Amen.

forgive us all that is past
 and grant that we may
 serve you in newness of life
 to the glory of your name.
 Amen.

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

Lord have mercy.

All **Lord have mercy.**

Christ have mercy.

All **Christ have mercy.**

Lord have mercy.

All **Lord have mercy.**

May God, who loved the world so much that he sent his Son to be our Saviour, forgive us our sins, and make us holy to serve him in the world, through Jesus Christ our Lord. **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.**

Kyrie eleison

The name comes from the Greek, meaning 'Lord have mercy'. Its use as a congregational response to a litany can be traced to the fourth century in the East. Such litanies spread to the West in the fifth century, retaining the Greek response. By the time of Pope Gregory the Great, Christe eleison (Christ have mercy) had been added as a response to alternate petitions. By about 700 the Kyries had become an independent element at the start of the Mass, and increasingly elaborate musical settings were provided. The number of repetitions was controlled by a signal from the Pope. In 1549 Cranmer retained the Kyries in ninefold form. In 1552 a single, expanded Kyrie was used as a response to each of the Ten Commandments, 'Lord have mercy upon us and incline our hearts to keep this law'.

Companion to Common Worship, p112-3.

The Nicene Creed

In origin a baptismal statement used in Jerusalem, the Nicene Creed was adopted by the Council of Nicea (325) in the fight against Arianism (emphasizing that the Son is of the same essential Being as the the Father), and further amplified at the Council of Constantinople (381) to combat Apollinarianism. By the late fifth century it was in use in the Eucharist at Antioch, and spread through the East. At the Council of Toledo (589) the Visigoths, converted from Arianism to orthodoxy, incorporated the Nicene Creed into the Eucharist. This usage spread to Gaul, to the Anglo-Saxons, and then to Charlemagne's court at Aachen. Not until the eleventh century did its use reach Rome, where it was restricted to Sundays and Festivals.

Companion to Common Worship, p116.

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 NICENE CREED

All **We believe in one God, the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.**

For us and for our salvation
he came down from heaven,
was incarnate from the Holy Spirit and the Virgin Mary
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son
is worshipped and glorified,
who has spoken through the prophets.

We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come.

Amen.

PRAYERS OF 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*

Merciful Father,

All **accept these prayers for the sake of your Son, our Saviour Jesus Christ. Amen.**

THE PEACE

Our Saviour Christ is the Prince of Peace. Of the increase of his government and of peace there shall be no end.

or God will speak peace to his people, to those who turn to him in their hearts.

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.*

Yours, Lord, is the greatness, the power, the glory, the splendour, and the majesty; for everything in heaven and on earth is yours.

All **All things come from you, and of your own do we give you. Amen.**

Eucharistic Prayer B

This is a revision of the third prayer from the ASB (Alternative Services Book). Its vivid imagery and conscious link with the text of the eucharistic prayer in the ancient 'Apostolic Tradition' have given it a recognized place in the Church's worship. It closely follows the second eucharistic prayer of the revised Roman rite, itself based on the 'Apostolic Tradition'.

As with Prayer A, the section between the opening dialogue and the Sanctus may be replaced with a longer preface from the seasonal provision.

Companion to Common Worship, p140.

Thankfulness

If therefore you live in murmurings and complaints, accusing all the accidents of life, it is not because you are a weak, infirm creature, but it is because you want the first principle of religion, a right belief in God. For as thankfulness is an express acknowledgment of the goodness of God toward you, so repinings and complaints are as plain accusations of God's want of goodness toward you.

On the other hand, would you know who is the greatest saint in the world? It is not he who prays most or fasts most; it is not he who gives most alms or is most eminent for temperance, chastity, or justice; but it is he who is always thankful to God, who wills everything that God willeth, who receives everything as an instance of God's goodness and has a heart always ready to praise God for it.

*Extract from A Serious Call to a Devout and Holy Life, chapter 15,
William Law, 1686-1761.*

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 B*

It is indeed right and good to give you thanks and praise, almighty God and everlasting Father, through Jesus Christ your Son.

Preface

or

Preface for Lent

For when he humbled himself to come among us in human flesh, he fulfilled the plan you formed before the foundation of the world to open for us the way of salvation.

Confident that your promise will be fulfilled, we now watch for the day when Christ our Lord will come again in glory.

And so we join our voices with angels and archangels and with all the company of heaven to proclaim your glory, for ever praising you and saying:

For in these forty days you lead us into the desert of repentance that through a pilgrimage of prayer and discipline we may grow in grace and learn to be your people once again.

Through fasting, prayer and acts of service you bring us back to your generous heart.

Through study of your holy word you open our eyes to your presence in the world and free our hands to welcome others into the radiant splendour of your love.

As we prepare to celebrate the Easter feast with joyful hearts and minds we bless you for your mercy and join with saints and angels for ever praising you and saying:



Sharing life
Peter Salisbury

12 www.lymingtonchurch.org

All **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.**

Lord, you are holy indeed, the source of all holiness; grant that by the power of your Holy Spirit, and according to your holy will, these gifts of bread and wine may be to us the body and blood of our Lord Jesus Christ; 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.*

And so, Father, calling to mind his death on the cross, his perfect sacrifice made once for the sins of the whole world; rejoicing in his mighty resurrection and glorious ascension, and looking for his coming in glory, we celebrate this memorial of our redemption.

As we offer you this our sacrifice of praise and thanksgiving, we bring before you this bread and this cup and we thank you for counting us worthy to stand in your presence and serve you.

Send the Holy Spirit on your people and gather into one in your kingdom all who share this one bread and one cup, so that we, in the company of *[N and]* all the saints, may praise and glorify you for ever, through Jesus Christ our Lord; by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honour and glory be yours, almighty Father, for ever and ever.

Amen.

Giving of Communion

This is the last of the four dominical acts (taking, blessing, breaking, giving). There has been a vast variety of different practices for the distribution and reception of communion. The ancient posture, still retained in the East, is standing – a sign that the communicants are God’s children, rather than his submissive slaves, and also a reminder of the Passover tradition of eating in haste and ready to depart. Communicants received in both kinds, receiving the bread in their hands, as Cyril of Jerusalem instructed: “Make your left hand a throne for the right, since it is to receive a king.” The president communicated first, followed by the other ministers, and then the laity.

Companion to Common Worship, p131.

Jesus’ teaching on prayer

Jesus said, “And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.

“When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him.

“Pray then in this way:

Our Father in heaven....

The Bible, Matthew 6:5-9.

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.
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.**

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 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.**

THE LITURGY OF THE SACRAMENT

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.

≡ *The Prayer of Humble Access may be prayed*

All **We do not presume to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under your table.
But you are the same Lord
whose nature is always to have mercy.
Grant us therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ
and to drink his blood,
that our sinful bodies may be made clean by his body
and our souls washed through his most precious blood,
and that we may evermore dwell in him,
and he in us. Amen.**

≡ *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*

**Almighty God,
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out in the power of your Spirit
to live and work to your praise and glory. Amen.**

BLESSING

Christ the Sun of
Righteousness shine upon you,
scatter the darkness from
before your path, and make
you ready to meet him when
he comes in glory;

or Christ give you grace to grow
in holiness, to deny yourselves,
take up your cross, and follow
him;

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.*

Love

*Love bade me welcome; yet my soul drew back,
Guilty of dust and sin.
But quick-eyed Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning
If I lack'd anything.
'A guest,' I answer'd, 'worthy to be here:'
Love said, 'You shall be he.'
'I, the unkind, ungrateful? Ah, my dear,
I cannot look on Thee.'
Love took my hand and smiling did reply,
'Who made the eyes but I?'
'Truth, Lord; but I have marr'd them: let my shame
Go where it doth deserve.'
'And know you not,' says Love, 'Who bore the blame?'
'My dear, then I will serve.'
'You must sit down,' says Love, 'and taste my meat.'
So I did sit and eat.*

George Herbert, 1593–1632.

There is a pleasure in the pathless woods

*There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society, where none intrudes,
By the deep sea, and music in its roar:
I love not man the less, but Nature more,
From these our interviews, in which I steal
From all I may be, or have been before,
To mingle with the Universe, and feel
What I can ne'er express, yet cannot all conceal.*

*from Childe Harold, canto IV, stanza 178
by George Gordon, Lord Byron 1788-1824.*

Please do not take this booklet away from the church. If you wish to print your own copy, you may download the document free from our web site.

