



HOLY COMMUNION



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

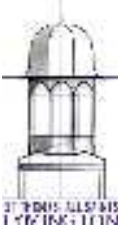
This booklet was produced using the Open Source Office Suite, *LibreOffice*, available free from www.libreoffice.org

This layout ©Lymington PCC, 2012.

Cover photograph: *Autumn in the Churchyard*, 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

The Lord be with you.

All **And also with you.**

PRAYER OF PREPARATION

All **Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord. Amen.**

PRAYERS OF PENITENCE

Our Lord Jesus Christ said: The first commandment is this: 'Hear, O Israel, the Lord our God is the only Lord. You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' The second is this: 'Love your neighbour as yourself.' There is no other commandment greater than these. On these two commandments hang all the law and the prophets.

All **Amen. Lord, have mercy.**

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

We come to God as one from whom no secrets are hidden, to ask for his forgiveness and peace.

**God of mercy,
we acknowledge
that we are all sinners.**

**We turn from the wrong
that we have thought and
said and done,
and are mindful of all that
we have failed to do.**

**For the sake of Jesus,
who died for us,
forgive us for all that is
past,
and help us to live each day
in the light of Christ our
Lord. Amen.**

or Let us confess our sins in penitence and faith, firmly resolved to keep God's commandments and to live in love and peace with all.

**Almighty God, our heavenly
Father,
we have sinned against you,
through our own fault,
in thought, and word, and
deed,
and in what we have left
undone.**

**We are heartily sorry,
and repent of all our sins.**

**For your Son our Lord Jesus
Christ's sake,
forgive us all that is past;
and grant that we may
serve you in newness of life
to the glory of your name.
Amen.**

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

Gloria in Excelsis

This office hymn of unknown authorship was first used as a canticle at the daily morning office in the East. It was introduced at the beginning of the Roman Mass on festive occasions by Pope Symmachus (498-514). By the time of Gregory the Great it had become customary on all Sundays except in Advent, Pre-Lent and Lent.

Companion to Common Worship, p113.

The house of God, and the gate of heaven

They shall awake as Jacob did, and say as Jacob said, Surely the Lord is in this place, and this is no other but the house of God, and the gate of heaven,

And into that gate they shall enter, and in that house they shall dwell, where there shall be no Cloud nor Sun, no darknesse nor dazling, but one equall light, no noyse nor silence, but one equall musick, no fears nor hopes, but one equall possession, no foes nor friends, but an equall communion and Identity, no ends nor beginnings; but one equall eternity.

Keepe us Lord so awake in the duties of our Callings, that we may thus sleepe in thy Peace, and wake in thy glory, and change that infallibility which thou affordest us here, to an Actuall and undeterminable possession of that Kingdome which thy Sonne our Saviour Christ Jesus hath purchased for us, with the inestimable price of his incorruptible Blood. Amen.

Extract from Sermon XV at Whitehall, John Donne, 1619.

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.**

What were good to do

Portia: If to do were as easy as to know what were good to do, chapels had been churches and poor men's cottages princes' palaces. It is a good divine that follows his own instructions. I can easier teach twenty what were good to be done than be one of the twenty to follow mine own teaching.

The Merchant of Venice, William Shakespeare, 1564-1616.

The Ethiopian eunuch

Now the passage of the scripture that he was reading was this: 'Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.' The eunuch asked Philip, 'About whom, may I ask you, does the prophet say this, about himself or about someone else?' Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus.

The Bible, Acts 8.32-35 (NRSV).

Truth

He who begins by loving Christianity better than truth, will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all.

*Aids to reflection: Moral and Religious Aphorisms,
Samuel Taylor Coleridge 1772-1834.*

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

The Apostles' Creed

or

The Nicene Creed

I believe in God, the
Father almighty,
creator of heaven and
earth.

I believe in Jesus Christ,
his only Son, our Lord,
who was conceived by the
Holy Spirit,
born of the Virgin Mary,
suffered under Pontius
Pilate,
was crucified, died, and
was buried;
he descended to the
dead.

On the third day he rose
again;
he ascended into heaven;
he is seated at the right
hand of the Father,
and he will come again
to judge the living and the
dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the
body,
and the life everlasting.

Amen.

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,

or Lord, hear us.

hear our prayer.

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.**



So Long on a calm day
Colin Cousins

12 www.lymingtonchurch.org

THE PEACE

We are the body of Christ. In the one Spirit we were all baptized into one body. Let us then pursue all that makes for peace and builds up our common life.

or

Christ is our peace. He has reconciled us to God in one body by the cross. We meet in his name and share his peace.

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

Wise and gracious God, you spread a table before us; nourish your people with the word of life and the bread of heaven. **Amen.**

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

Elements of a Eucharistic Prayer

Greeting: the greeting was omitted in the C of E from 1552 onwards but was restored in the 20th century revisions.

Preface: ancient Eastern eucharistic prayers have an unchanging preface, which includes a more extended reference to God's work of creation. In the West a very much shorter common preface eventually became the norm, with a number of Proper Prefaces for various occasions.

Sanctus: derived from Isaiah 6.3, this was in use by the 4th century.

Institution narrative: this is both a warrant for what is being done and also in itself part of the memorial and thanksgiving. The wording has varied greatly throughout Christian history, in no case conforming exactly to any one scriptural text.

Anamnesis: links the act of remembrance to what the Church understands itself to be doing in the Eucharist.

Epiclesis: a request for God to send the Spirit on his people or on the elements or both.

Doxology: most classic eucharistic prayers concluded with a Trinitarian Doxology, to which the people replied 'Amen'.

Companion to Common Worship, p122ff.

Eucharistic Prayers A and E

Prayer A is a conflation and mild revision of the eucharistic prayers from the ASB, whereas prayer E is a new composition. Note the credal character of the standard prefaces; the epiclesis over the bread and wine before the institution narrative; and the variety of verbs in the anamnesis: we remember ... we proclaim ... we plead etc.

Companion to Common Worship, p139ff.

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.

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:

or

Eucharistic Prayer E

Father, you made the world and love your creation. You gave your Son Jesus Christ to be our Saviour. His dying and rising have set us free from sin and death. And so we gladly thank you, with saints and angels praising you, and saying:

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.**

Eucharistic Prayer A

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 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.

or

Eucharistic Prayer E

We praise and bless you, loving Father, through Jesus Christ, our Lord; and as we obey his command, send your Holy Spirit, that broken bread and wine outpoured may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends and, taking bread, he praised you.

He broke the bread, gave it to them and said:

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

When supper was ended he took the cup of wine. Again he praised you, gave it to them and said:

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.

So, Father, we remember all that Jesus did, in him we plead with confidence his sacrifice made once for all upon the cross.

Bringing before you the bread of life and cup of salvation, we proclaim his death and resurrection until he comes in glory.

Great is the mystery of faith.

All **Christ has died: Christ is risen: Christ will come again.**

Eucharistic Prayer A

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 E

Lord of all life, help us to work together for that day when your kingdom comes and justice and mercy will be seen in all the earth.

Look with favour on your people, gather us in your loving arms and bring us with *[N and]* all the saints to feast at your table in heaven.

Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, all honour and glory are yours, O loving Father, for ever and ever.

Amen.

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.**

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.**

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.

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

Jesus is the Lamb of God who takes away the sin of the world. Blessed are those who are called to his supper.

**Lord, I am not worthy to receive you,
but only say the word,
and I shall be healed.**

or 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

The body of Christ. **Amen.**

The blood of Christ. **Amen.**

or when receiving a blessing

The blessing of Christ. **Amen.**

PRAYER AFTER COMMUNION

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

All **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.**



*Blackthorn at Woodside
Colin Cousins*

BLESSING

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord;

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.*

The Blessing

In the 1548 Order, the communicants are dismissed from the altar with the Peace from Philippians 4.7. In 1549 this became the first half of a blessing at the end of the service, which has remained the standard form in Anglican use.

Companion to Common Worship, p137.

No coward soul

*No coward soul is mine,
No trembler in the world's storm-troubled sphere:
I see Heaven's glories shine,
And faith shines equal, arming me from fear.
O God within my breast,
Almighty, ever-present Deity!
Life – that in me has rest,
As I – undying Life – have power in thee!*

Extract from Last Lines, Emily Brontë, 1818-1848.

Just as you did it to the least of these

Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?' And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'

The Bible, Matthew 25.37-40 (NRSV).

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.

