



HOLY TRINITY *with* S^t MARY
BERWICK UPON TWEED

WELCOME

Welcome to Berwick Parish Church. We are here today to participate fully in the Eucharist.

In this service, we remember with thanksgiving the life, death and resurrection of Jesus Christ, and the giving of himself to us today under the forms of bread and wine, which are for us his body and blood, the most holy sacrament of the altar.

In this central act of Christian worship, as the bread and wine are brought before God, so we offer ourselves to him, bringing to him our joys and sorrows, our thanksgivings and our concerns. When we receive Holy Communion, we receive Christ himself, and, thus nourished, we go out from worship to service, to live our Christian lives for others.

Christian worship is offered in the beauty of holiness. We are given a small foretaste of the inexpressible worship of heaven as through beautiful vestments, mystery, music and the traditional ceremonies of the Church we bring before God all the very best we have to offer.

We hope this booklet will guide you through the service and help you to enter into the movement of Christ's self-offering at the heart of our Eucharist.

**THE ORDER OF SERVICE BEGINS ON PAGE 5
AND FOLLOWS THE RIGHT HAND PAGES.**

BERWICK PARISH CHURCH

THE EUCHARIST THROUGHOUT THE YEAR

Outside the great seasons of the Church, liturgical time runs first from Candlemas (2nd February) until Ash Wednesday (the beginning of Lent) and again from Trinity Sunday until the feast of Christ the King, the last Sunday of the Church's year. The liturgical colour is green.

This is the longest continuous part of the liturgical year – six months when Easter is early. Liturgically, it is known as Ordinary Time. However, it is a mistake to see this as merely a time when nothing particular is happening. Instead, it is a time full of opportunities.

Each Sunday is “a little Easter, recalling the Lord's resurrection until he comes again.” Unlike Advent, Christmas, Lent or Easter, we do not focus on any particular event in our Lord's life, but we allow ourselves to explore a wide variety of themes and subjects within the broad framework of the lectionary, that is the pattern of readings throughout the year. This provides space for us to reflect upon and internalise the teachings of the Lord, as proclaimed in the Gospels' great treasury of stories, parables and sayings of Christ. These are read alongside selected portions of the Old Testament and the letters of St Paul and other New Testament writers. We are given time to dwell upon the word of the Lord and reflect on how we are living out the great mysteries we celebrate in other seasons.

In the earliest centuries of the Church there were no feast days and festal cycles other than the weekly cycle of prayer and the weekly celebration of the Lord's resurrection on Sunday. Sunday is the original feast day, and the early church saw every day as a holy day, a day that belongs to Christ, a day of salvation. Here we are given an opportunity to focus on Sunday as the first feast of all, and to celebrate God's love and salvation.

WHY DO WE CELEBRATE THE EUCHARIST?

“Do this in remembrance of me.”

Was ever another command so obeyed? For century after century, spreading slowly to every continent and country and among every race on earth, this action has been done, in every conceivable human circumstance, for every conceivable human need from infancy and before it to extreme old age and after it, from the pinnacles of earthly greatness to the refuge of fugitives in the caves and dens of the earth. Men have found no better thing than this to do for kings at their crowning and for criminals going to the scaffold; for armies in triumph or for a bride and bridegroom in a little country church; for the proclamation of a dogma or for a good crop of wheat; for the wisdom of the Parliament of a mighty nation or for a sick old woman afraid to die; for a schoolboy sitting an examination or for Columbus setting out to discover America; for the famine of whole provinces or for the soul of a dead lover; in thankfulness because my father did not die of pneumonia; for a village headman much tempted to return to fetish because the yams had failed; for the repentance of Margaret; for the settlement of a strike; for a son for a barren woman; for Captain so-and-so, wounded and prisoner of war; while the lions roared in the nearby amphitheatre; on the beach at Dunkirk; while the hiss of the scythes in the thick June grass come faintly through the windows on the church; tremulously, by an old monk on the fiftieth anniversary of his vows; furtively, by an exiled bishop who had hewed wood all day in a prison camp near Murmansk; gorgeously, for the canonisation of Joan of Arc – one could fill many pages with the reasons why men have done this, month by month, on a hundred thousand successive Sundays, faithfully, unflinchingly, across the parishes of Christendom, the pastors have done this just to make the plebs sancta Dei – the holy common people of God.

From “The Shape of the Liturgy”, Dom Gregory Dix 1901-1952

(This remarkable reflection on the place of the Eucharist in the life of the church and world is left as originally written. Some phrases we would now express differently but its message is timeless.)

THE HOLY EUCHARIST

¶ *The Gathering*

At the entry of the ministers, we stand and a HYMN is sung.

The president may say

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

The Greeting

The president greets the people

The Lord be with you.

Or Grace, mercy and peace from God our Father and the Lord
Jesus Christ be with you.

All **and also with you.**

Words of welcome or introduction may be said.

Prayer of Preparation

The President says

**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.**

A PRIVATE PRAYER OF PENITENCE

Lord Jesus,
you came to reconcile us to one another and to the Father:
Lord, have mercy.

Lord Jesus,
you heal the wounds of sin and division:
Christ, have mercy.

Lord Jesus,
you intercede for us with your Father:
Lord, have mercy.

Jesus said to his disciples, “Peace be with you. As the Father has sent me, so I send you.” When he had said this, he breathed on them and said to them, “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: 21-23

Prayers of Penitence

The deacon invites us to confess our sins in these or other appropriate words

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.

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

Or, with suitable sentences, the Kyrie Eleison may be used.

Lord, have mercy.

All **Lord, have mercy.**

Christ, have mercy.

All **Christ, have mercy.**

Lord, have mercy.

All **Lord, have mercy.**

The president says these or other words of absolution

May almighty God have mercy upon you,
forgive you your sins, and bring you to everlasting life
through Jesus Christ our Lord.

All **Amen**

*Gloria in excelsis Deo,
et in terra pax hominibus bonae voluntatis.
Laudamus te, benedicimus te, adoramus te, glorificamus te,
gratias agimus tibi propter magnam gloriam tuam,
Domine Deus, Rex caelestis, Deus Pater omnipotens.*

*Domine Fili unigenite, Jesu Christe;
Domine Deus, Agnus Dei, Filius Patris,
qui tollis peccata mundi, miserere nobis;
qui tollis peccata mundi, suscipe deprecationem nostrum;
qui sedes ad dexteram Patris, miserere nobis.*

*Quoniam tu solus Sanctus, tu solus Dominus,
tu solus Altissimus, Jesu Christe,
cum Sancto Spiritu,
in Gloria Dei Patris. Amen.*

We all come to the Eucharist with our own particular needs and with prayers for ourselves and for others. We bring them to the Lord in the time of silence then the president sums up or “collects” the prayers of all our hearts in the words of the Collect of the day.

Gloria in Excelsis is sung

**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 president invites us to pray. We remain STANDING.

The Collect

The president introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding.

The collect of the day follows and all respond

All Amen.

A PRAYER BEFORE READING THE BIBLE

O God our disturber,
whose speech is pregnant with power
and whose word will be fulfilled;
may we know ourselves unsatisfied
with all that distorts your truth,
and make our hearts attentive to your liberating voice,
in Jesus Christ our Lord.
Amen.

Janet Morley

A PRAYER AFTER HEARING THE GOSPEL

Lord, give us a clearer vision of the work you have set before us
and a better understanding of your glorious gospel.
May we have a deeper commitment to your service
and a greater love for all your people.
Give us a fresh understanding of the task you put before us
and a new sense of urgency in our proclamation. Amen.

Anglican Province of the Indian Ocean, adapted

¶ *The Liturgy of the Word*

Readings

*Generally two readings from Scripture precede the Gospel reading.
At the end of each the reader says*

For the word of the Lord

All thanks be to God.

*The responsorial psalm follows the first reading.
Please join in the response.*

A short GRADUAL HYMN may be sung here.

Gospel Reading

*The Alleluia heralds the Gospel reading.
When the Gospel is announced the deacon says*

The Lord be with you

All and also with you.

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

The Alleluia is repeated as the procession returns to the sanctuary.

We SIT for the sermon.

Sermon

After the sermon silence is kept for reflection.

THE NICENE CREED

The Nicene Creed we say is a text from early in the Church's history. Taking its name from the Council of Nicaea, it sums up our belief and marks a consensus in our understanding of the nature of Christ as both fully divine and fully human. We use the 'We believe' form of the original Greek document, as opposed to the 'I believe' Latin form still found in the Book of Common Prayer. This acknowledges that this is the faith of the Church - our faith - a faith which we share.

The three creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

Article VIII, Articles of Religion

A creed is something to live by, not simply to learn by rote. A creed is also a summary of faith. Each clause is a highly concentrated and highly charged "nucleus" of Christian thought and belief and experience.

At one moment it means little or nothing, and at another moment it can mean everything. Each of us needs the rest of the Church to back up our individual saying of the Creed. When we are weak, others may be strong and vice versa.

Eric Symes Abbott 1906 – 1983

We STAND to proclaim our faith, the faith of the Church.

THE 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.

Lord, thou hast given me this space for prayer;
fill it with thy gifts of grace;
fill it with the shewings of thy truth,
with holy counsels and inspirations,
with the communion of peace;

Occupy it with the work of love, -
to beg thy mercies upon them I love,
upon all mine acquaintance,
upon all in need,
upon all whom thou lovest.

Overshadow me with thy Spirit,
with the light that is THOU;
Banish distraction, inattention, coldness;
Make mine eyes to see, mine ears to hear,
my tongue to speak, my soul to be still;
And then be merciful to my prayer,
and to me, a sinner;
for Christ's sake.

Eric Milner-White 1884—1963

Prayers of Intercession

The President introduces the prayers of intercession with these or similar words.

In the power of the Spirit and in union with Christ,
let us pray to the Father.

We KNEEL or SIT

The prayers usually include these concerns and may follow this sequence:

*The Church of Christ
Creation, human society, the Sovereign
and those in authority
The local community
Those who suffer
The faithful departed
The communion of saints*

These responses may be used

Lord, in your mercy
All **hear our prayer.**

Lord, hear us.
All **Lord, graciously hear us.**

And at the end the President concludes with a Collect to which all respond
Amen.

A PRAYER FOR PEACE AND UNITY

Lord Jesus Christ, you said to your apostles:
I leave you peace, my peace I give to you.
Look not on our sins but on the faith of your Church,
and grant us the peace and unity of your kingdom
where you live for ever and ever. Amen.

The peace is not first and foremost simply a show of human friendship.
It is an affirmation of our common identity as the Body of Christ, that “we are very members incorporate in the mystical body” of God’s Son. By exchanging the Peace with our neighbours we express our determination to be reconciled both with God and with one another.

¶ *The Liturgy of the Sacrament*

The Peace

The president introduces the Peace with these or other suitable sentences.

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.

Or

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

All The peace of the Lord be always with you
and also with you.

The deacon says

Let us offer one another a sign of peace.

All may exchange a sign of peace.

Preparation of the Table

The gifts of the people are gathered and presented and a HYMN is sung.

Prayers at the preparation of the table

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

Blessed be God for ever.

Blessed are you, Lord God of all creation:
through your goodness we have this wine to set before you,
fruit of the vine and work of human hands.
It will become for us the cup of salvation.

Blessed be God for ever.

Come, my Way, my Truth, my Life:
Such a Way, as gives us breath:
Such a Truth, as ends all strife:
Such a Life, as killeth death,

Come, my Light, my Feast, my Strength:
Such a Light, as shows a feast:
Such a Feast, as mends in length:
Such a Strength, as makes his guest.

Come, my Joy, my Love, my Heart:
Such a Joy, as none can move:
Such a Love, as none can part:
Such a Heart, as joys in love.

George Herbert 1593-1633

*Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.
Pleni sunt caeli et terra Gloria tua.
Hosanna in excelsis.*

*Benedictus qui venit in nomine Domini.
Hosanna in excelsis.*

The Eucharistic Prayer

We STAND and the president says or sings

The Lord be with you

All and also with you.

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.

On some feast days an alternative preface will replace the preface below.

It is truly right and just, our duty and our salvation,

always and everywhere to give you thanks,

holy Father, almighty and eternal God.

From sunrise to sunset this day is holy,

for Christ has risen from the tomb

and scattered the darkness of death

with light that will not fade.

This day the risen Lord walks with your gathered people,

unfolds for us your word,

and makes himself known in the breaking of the bread.

And though the night will overtake this day

you summon us to live in endless light,

the never-ceasing Sabbath of the Lord.

And so with choirs of angels and with all the heavenly host,

we proclaim your glory

and join their unending song of praise:

**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.

DISCERNING THE BODY

Godhead here in hiding, whom I do adore
Masked by these bare shadows, shape and nothing more,
See, Lord, at thy service low lies here a heart
Lost, all lost in wonder at the God thou art.

Seeing, touching, tasting are in thee deceived;
How says trusty hearing? That shall be believed;
What God's son has told me, take for truth I do;
Truth himself speaks truly or there's nothing true.

On the cross thy godhead made no sign to men;
Here thy very manhood steals from human ken:
Both are my confession, both are my belief,
And I pray the prayer of the dying thief.

O thou our reminder of Christ crucified,
Living Bread, the life of us for whom he died,
Lend this life to me then; feed and feast my mind,
There be thou the sweetness man was meant to find.

Jesus whom I look at shrouded here below,
I beseech thee send me what I thirst for so,
Some day to gaze on thee face to face in light
And be blest for ever with thy glory's sight.

Gerard Manley Hopkins 1844-1889

(after St. Thomas Aquinas)

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 in remembrance of me.

Jesus Christ is Lord

All **By his cross and resurrection he has set us free.**
He is the Saviour of the world.

or Great is the mystery of faith
Christ has died:
Christ is risen:
Christ will come again

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.

Tw'as God the Word that spake it;
He took the bread and brake it,
And what that Word did make it,
That I believe and take it.

Queen Elizabeth I, 1533-1603

GIVE US THIS DAY OUR DAILY BREAD

Give us this day, all-bounteous Lord, our sacramental bread,
Who thus his sacrifice record that suffered in our stead.
Reveal in every soul thy Son, and let us taste the grace
Which brings assured salvation down to all who seek thy face.
Who here commemorate his death, to us his life impart,
The loving filial spirit breathe into my waiting heart.
The pledge of everlasting bliss let my Redeemer be;
And if e'en now he present is, now let him speak in me.

Charles Wesley 1707 – 1788

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 our Lady (NN 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.

All Amen.

A moment of profound silence is kept.

The Lord's Prayer

The president introduces the Lord's Prayer with these or other appropriate words.

Let us pray with confidence to the Father in the words our Saviour gave us:

**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,
the power and the glory,
For ever and ever,
Amen**

A mother's caring is the closest, nearest and surest
for it is the truest.
This care never might nor could,
nor should be done fully except by Jesus alone.
A mother feeds her child with her milk,
but our beloved mother Jesus feeds us with himself.
In tender courtesy he gives us the Blessed Sacrament,
the most treasured food of life.

Julian of Norwich 1342 – c.1420

*Agnus Dei,
qui tollis peccata mundi:
miserere nobis.
Agnus Dei ,
qui tollis peccata mundi:
miserere nobis.
Agnus Dei,
qui tollis peccata mundi:
dona nobis pacem.*

Breaking of the Bread

The president breaks the consecrated bread.

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

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

We all sing Agnus Dei

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.

My God, and is thy table spread,
And does thy cup with love o'erflow?
Thither be all thy children led,
And let them all thy sweetness know.
Hail sacred feast which Jesus makes!
Rich banquet of his flesh and blood!
Thrice happy he who here partakes
That sacred stream, that heavenly food.
O let thy table honoured be,
And furnished well with joyful guests;
And may each soul salvation see,
That here its sacred pledges tastes.

Philip Doddridge 1702 - 1751

Therefore we, before him bending
This great sacrament revere;
Types and shadows have their ending,
For the newer rite is here;
Faith, our outward sense befriending,
Makes the inward vision clear.

St. Thomas Aquinas 1227 – 1274

Giving of Communion

The president says these or other suitable words of invitation.

God's holy gifts for God's holy people.

**All Jesus Christ is holy, Jesus Christ is Lord,
to the glory of God the Father.**

The president and people receive communion.

*Baptised communicants of all Churches are invited to receive communion.
Please follow the directions of the Stewards.*

Authorised words of distribution are used and the communicant replies

Amen.

If you do not wish to receive communion you are warmly invited to come forward for a blessing. Please hold this service book in your hands as an indication to the ministers.

*During the distribution hymns and anthems may be sung.
Any consecrated bread and wine which is not required for purposes of communion is consumed at the end of the distribution or reserved for the communion of the sick.*

PRAYERS AFTER RECEIVING HOLY COMMUNION

Strengthen for service, Lord, the hands
That holy things have taken;
Let ears that now have heard thy songs
To clamour never waken.
Lord, may the tongues which “Holy” sang
Keep free from all deceiving;
The eyes which saw they love be bright,
Thy blessed hope perceiving.
The feet that tread thy holy courts
From light do thou not banish;
The bodies by thy Body fed
With thy new life replenish.

The Liturgy of Malabar

“For me, the teachings of Christ and my personal accountability before God provide a framework in which I try to live my life.”

Her Majesty the Queen b. 1926

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 gates 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.

(Can be used as an alternative Post-Communion prayer)

Prayer after Communion

A sentence of scripture is said, and silence is kept.

The president says a Post-Communion prayer, and following this, we all pray:

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.

or

We thank you, Lord
that you have fed us in this sacrament,
united us with Christ,
and given us a foretaste of the heavenly banquet
prepared for all people.
Amen

A HYMN is sung

SOME REFLECTIONS BEFORE YOU LEAVE

You are Christians! Then your Lord is one and the same with Jesus on the throne of his glory, with Jesus in his blessed Sacrament, with Jesus received into your hearts in Communion, with Jesus who is mystically with you as you pray, and with Jesus enshrined in the hearts and bodies of his brothers and sisters up and down the world.

Now go out into the highways and hedges, and look for Jesus in the ragged and naked, in the oppressed and sweated, in those who have lost hope, and in those who are struggling to make good. Look for Jesus in them and when you find him, gird yourself with the towel of fellowship, and wash his feet in the person of his brethren.

Frank Weston 1871 – 1924, Bishop of Zanzibar

Our problem is how to live what we pray, how to make our lives a daily commentary on our prayer book, how to live in consonance with what we promise, how to keep faith with the vision we pronounce.

Abraham Joshua Heschel d.1882

¶ *The Dismissal*

The president uses this

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

All Amen.

or at festivals a threefold blessing, addressing Father, Son and Holy Spirit and concluding with this ending:

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

All Amen.

The deacon says

Go in the peace of Christ,

All Thanks be to God.

The ministers and people depart.

Lord Jesus Christ, alive and at large in the world,
help me to follow and find you there today,
in the places where I work, meet people, spend money,
and make plans.

Make me as a disciple of your kingdom,
to see through your eyes,
and hear the questions you are asking,
to welcome all people with your trust and truth,
and to change the things that contradict God's love,
by the power of the cross and the freedom of your Spirit. Amen.

John V Taylor 1914-2001

Finished and perfected, O Christ our God, so far as in us lies,
is the mystery of thy redeeming purpose.

We have made the memorial of thy death,
we have seen the symbol of thy resurrection,
we have been filled with thine unending life,
we have tasted thine inexhaustible bounty,
of which may we all be found worthy. Amen.

Liturgy of St Basil

¶ *An Alternative Eucharistic Prayer*

An alternative prayer (Eucharistic Prayer E) which may be used with an extended preface for feast days or special celebrations.

The Lord be with you
All and also with you.
(or)

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.

Here follows an Extended Preface or the following

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.**

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.

One of these four acclamations is used

Great is the mystery of faith:

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

(or)

Praise to you, Lord Jesus:

All **Dying you destroyed our death,
rising you restored our life:
Lord Jesus, come in glory.**

(or)

Christ is the bread of life:

All **When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.**

(or)

Jesus Christ is Lord:

All **Lord, by your cross and resurrection
you have set us free.
You are the Saviour of the world.**

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.

All **Amen.**

The service continues with the Lord's Prayer on page 23

**Everyone is welcome to join us for refreshments in the
parish hall after the service.**

*This service falls within the alternatives permitted in Common Worship, Holy Communion, Order One.
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