



BERWICK
PARISH CHURCH



Order of service for the Parish Eucharist during
Trinity Season

WELCOME to this Eucharist. This service is also known as Holy Communion, the Mass, or the Lord's Supper. However you know it, you are very welcome here at Berwick Parish Church of Holy Trinity and St Mary. If you've never been to a service like this before we're all very friendly so do ask one of our welcomers if you get a bit lost. There is some further explanation at the back of this booklet.

We celebrate this Eucharist in "ordinary time", that is outside the special seasons of Advent, Christmas, Lent and Easter. But that doesn't mean the service is "ordinary" – we celebrate the wonder of Christ's passion throughout the year! The colour of the season is green.

We are a church that welcomes everyone and wants everyone to feel comfortable. There are times when we are invited to stand or kneel, but we recognise that can be uncomfortable for some so please don't feel you have to. The words printed in bold are an invitation for you to join in if you wish.

If you receive communion anywhere else, you are more than welcome to receive it here. If you need a gluten-free wafer, please let us know at the altar. If you don't receive communion or aren't sure, bring this order of service with you and we'll pray God's blessing on you. If you need communion brought to you, please let one of the welcomers know.

Hymns are found in the hymn book you've been given, and the numbers are on the hymn boards and on the pew sheet you've been given. We normally omit any starred verses.

We don't take a collection during the service but on your way out there is a basket on your left and a card donation machine on your right. If you pay tax, the yellow envelopes enable us to claim Gift Aid, and we don't use your details for anything else.

But above all, enjoy this space, enjoy the music, enjoy the words. What we do today is allow ourselves to encounter the living God, to share the love and grace we have in Jesus Christ. So, **welcome!**

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The Holy Eucharist

The Gathering

*A bell is rung, we stand and we all sing the first **hymn** as the choir and ministers process.*

The president may say

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

All **Amen**

The Greeting

The president greets the people, who remain standing

The Lord be with you.

All **and also with you.**

Words of welcome or introduction may be said.

Prayer of Preparation

**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

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.

We KNEEL or SIT for the confession

**Most merciful God,
Father of our Lord Jesus Christ,
we confess that we have sinned
in thought, word and deed.
We have not loved you with our whole heart.
We have not loved our neighbours as ourselves.
In your mercy
forgive what we have been,
help us to amend what we are,
and direct what we shall be;
that we may do justly,
love mercy,
and walk humbly with you, our God.
Amen.**

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

(Kyrie Eleison is Greek for "Lord, have mercy," and is an ancient form of asking for God's mercy.)

Lord, have mercy.

All **Lord, have mercy.**

Christ, have mercy.

All **Christ, have mercy.**

Lord, have mercy.

All **Lord, have mercy.**

The president says words of absolution

All **Amen**

We sing or say the Gloria in Excelsis (Glory in the Highest). In using this hymn, we join with Christians around the world and throughout time in response to the grace of God's forgiveness. As a hymn of praise, it includes much of what we believe about God as Trinity, one God in three persons, the Father, the Son and the Holy Spirit.

The Gloria may be said or sung – if said, omit the refrain in italics

Refrain: **Glory to God,**
 Glory to God,
 Glory to God in the Highest.

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.
 Glory to God,
 Glory to God,
 Glory to God in the Highest.

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.

**Glory to God,
Glory to God,
Glory to God in the Highest.**

**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.**

**Glory to God,
Glory to God,
Glory to God in the Highest.**

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 (a prayer to gather all our individual prayers) follows and all respond

All **Amen.**

The Liturgy of the Word

Readings

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

All For the word of the Lord
thanks be to God.

Gospel Acclamation

We stand as the Gospel Book is brought from the altar to be proclaimed among the people: we sing our praise to God for the good news as we turn to face the Gospel Book.

Choir Alleluia, alleluia, alleluia

*All **Alleluia, alleluia, alleluia***

The choir sing a sentence from Scripture and we respond together

*All **Alleluia, alleluia, alleluia***

Gospel Reading

When the Gospel is announced, all say

Glory to you, O Lord.

At the end

This is the Gospel of the Lord

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

*All **Alleluia, alleluia, alleluia***

We are invited to sit for the sermon

Sermon

After the sermon, silence is kept for reflection

The president invites us to stand to proclaim our faith, the faith of the Church

The Creed

The Creed (from Credo, Latin for “I believe”) offers us the opportunity to respond to the proclamation of the word with a shared affirmation of faith in the words of the Nicene Creed, which dates from 325 AD and the First Council of the Church which met at Nicaea, in modern day Turkey. It was introduced to safeguard the central beliefs and teachings of the Church, particularly in what the Church believed about Jesus Christ.

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

We kneel or sit for the intercessions which are led by a member of the congregation.

In these prayers we bring before God our concerns for the Church, the world and its people. We always remember the sick, the departed and the bereaved. In moments of silence we have an opportunity to name our own concerns as we pray as one body.

The intercessor may say

All Lord, in your mercy
hear our prayer.

or Lord, hear us.

All **Lord, graciously hear us.**

and may conclude

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

The Liturgy of the Sacrament

We stand for the Peace, a chance to put things right with anyone who has offended us, but also a chance to briefly greet those around us, which is introduced with a suitable sentence and concludes

The peace of the risen Lord be always with you.

All **And also with you.**

The deacon says

Let us offer one another a sign of peace.

*All may exchange a sign of peace, after which a **hymn** is sung*

We remain standing, if it is comfortable and you are able, until the Lord's Prayer

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.

All **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.

All **Blessed be God for ever.**

We remain standing

The Eucharistic Prayer

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.**

The president prays the Eucharistic Prayer for the season, praising God for God's mighty acts and indicating whether all will sing, or the choir lead, the following (Sanctus and Benedictus) in this or another form

**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.**

Remain standing as the president prays the remainder of the Eucharistic Prayer recalling the Last Supper

The deacon may say

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

The president concludes the Eucharistic prayer with a doxology (a liturgical expression of praise to God) to which all respond

All **Amen.**

or

All **Blessing and honour and glory and power, be yours
for ever and ever. Amen**

A time of silence is kept

The Lord's Prayer

We sit or kneel as the president introduces the Lord's Prayer and then join in the Lord's Prayer in whichever language or style we prefer

All **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.**

Breaking of the Bread

The president breaks the consecrated bread and says

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 one bread.**

We say or sing the Agnus Dei (Lamb of God). This again is an ancient hymn which starts "Lamb of God". In John's Gospel, John the Baptist proclaims about Jesus, "behold the Lamb of God who takes away the sin of the world."

During this the president and altar party receive communion.

**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

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.**

If you receive communion anywhere else, you are more than welcome to receive it here. If you need a gluten-free wafer, please let us know at the altar. If you don't receive communion or aren't sure, bring this order of service with you and we'll pray God's blessing on you. If you need communion brought to you, please let one of the welcomers know.

*During the distribution anthems and a **hymn** may be sung*

Prayer after Communion

The president says a seasonal 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.**

*We stand to sing our final **hymn** and remain standing*

The Dismissal

The president prays God's blessing on us as we prepare to go out and live our faith to which we all respond

*All **Amen.***

The deacon says

Go in the peace of Christ.

*All **Thanks be to God.***

We remain standing as the choir and ministers process out.

After the service there are refreshments in the parish centre to which all are warmly invited. If you are visiting or new, please do come and say hello.

Some explanation ...

Eating together is an important part of both Christian and Jewish tradition. The service we celebrate today stands in that long tradition and is the central focus of our life together as a parish, alongside the rhythm of corporate daily prayer. We recall the Last Supper, which itself was a celebration of the Jewish Passover meal, the night when God liberated the enslaved Jewish people from Egypt. In Jesus' death and resurrection, we believe that God has set us free from the slavery of sin and death, and so we give thanks and remind ourselves of what God has done for us in Jesus Christ and what that means for us today in 21st century Berwick.

Sacrament

We believe that what we do today is not only in obedience to what Jesus commanded us to do but also has a real impact on our lives. A sacrament is an outward act which signifies an inward act of God. So, in eating the bread and drinking the wine we believe that not only do we remember what God has done for us, but that God pours mercy into our lives again as we take part.

Space

The space that we celebrate the Eucharist in is important. You will notice that the focus of the service is the altar, the large table with the candles on at the east end of the church. Christians have for centuries faced east to recognise the resurrection of Jesus Christ.

The altar symbolises two things. Firstly, its position in what is called the Sanctuary reminds us that this is sacred space. The candles are lit to indicate that we are about to do something in the presence of God. Occasionally we will use incense to 'cense' the altar; incense in the Bible is symbolic of God's presence and the prayer of God's people. So, the altar reminds us of God's presence as our focus. But it is also the table that we are all welcome to gather around to share a common meal. When we receive communion, we are generally invited up to that space to share together in sacred space.

Part of marking out this space as different is what the ministers are wearing. These are called vestments, and much like you might dress up to go to a party or celebration, they are worn to emphasise that this is no ordinary meal.

Shape

The whole service has a shape: we gather, we prepare ourselves, we hear God's word, we give thanks to God and receive communion and then we are sent out to live out what we have received. The Eucharist itself has a shape that remembers what Jesus did at the Last Supper, not as an historical re-enactment but as a way to structure what we are about to do.

Take

Jesus took the bread and the wine on the night before he died and so the president will do the same. The priest will take the paten (plate) with the bread on and slightly raise it and do the same with the chalice (cup) with the wine in. This is to signify that we take normal bread and wine to offer to God.

Bless

During the prayer, usually after we have sung the Sanctus (Holy, Holy, Holy), the priest will extend their hands asking God's blessing on the bread and wine so that they will be for us the body and blood of Jesus. This will be followed by a reminder of the words Jesus used at the Last Supper.

Break

After we have the Agnus Dei (Lamb of God, one of the titles of Jesus, associated with his sacrifice) the priest will break the bread. Again, this follows what Jesus did at the Last Supper and reminds us that Jesus' body was broken on the cross.

Give

Jesus' final action was to give his disciples the bread and the wine, and so we are invited to come and receive the bread and wine ourselves. Although we come up as individuals, we do so together with those around us as one body.