**Meon Bridge Benefice**

**Corhampton & Meonstoke, Droxford, Exton with Preshaw**



**The Eucharist**

***Corpus Christi*Thanksgiving for Holy Communion**

**Thanksgiving for the Institution of Holy Communion**

**A Short History**

***Sanctissimi* *Corpus et Sanguis Christi***

The Solemnity of the Body and Blood of Christ, is observed on the Thursday after Trinity Sunday. This feast, still known popularly as *Corpus Christi*, celebrates the mystery of the enduring presence of the Body and Blood of Christ in the sacrament of the Holy Eucharist.

The history of the feast is inseparable from the social and political context of medieval eucharistic devotion and practices. In response to debates about the Real Presence and infrequent communion, there was a great development of eucharistic devotion. The feast was established in 1246 in Liège (Luik), Belgium, by Bishop Robert of Turotte, in response to the call of Julianna of Cornillon (ca. 1193–1258) and Eve of St. Martin (ca. 1210–1265). In 1208 Julianna reported a vision through which she understood that Jesus lamented the absence of a particular feast in the Church's calendar focused on his sacramental presence on the altar. Her vision launched a campaign on the part of the Beguines for a feast centered on the presence of the Lord in the Blessed Sacrament, which met with reluctance on the part of some clergy. Inspired by the Beguine's piety and concern for orthodoxy, the other clergy soon promoted the feast.

The early office and texts for the feast composed by John of Cornillon and Julianna were replaced by Urban IV with new texts assembled by Thomas Aquinas, some of which he may have composed himself.

The procession of the Host came to be a hallmark of the feast for many local churches and contributed to the popularity of the feast through the fourteenth century. The eucharistic procession came to have great social and commercial significance as well as an expression of popular religiosity.

For Anglicans, it is the Eucharist in thanksgiving for the institution of Holy Communion.

**Preparatory Prayers**

The Angelus may be said

*And/ or*

Pour forth, we beseech Thee, O Lord,   
Thy grace into our hearts,   
that we to whom the Incarnation of Christ, Thy Son,   
was made known by the message of an angel,   
may by His Passion and Cross   
be brought to the glory of His Resurrection.   
Through the same Christ Our Lord. **Amen.**

**The Gathering**

**Hymn -** 264 We pray thee, heavenly Father

We pray Thee, heavenly Father, to hear us in Thy love,  
And pour upon Thy children the unction from above;  
That so in love abiding, from all defilement free,  
We may in pureness offer our Eucharist to Thee.

Be Thou our Guide and Helper, O Jesu Christ, we pray;  
So may we well approach Thee, if Thou wilt be the Way:  
Thou, very Truth, hast promised to help us in our strife,  
Food of the weary pilgrim, eternal Source of life.

And Thou, Creator Spirit, look on us, we are Thine;  
Renew us in Thy graces, upon our darkness shine;  
That, with Thy benediction, upon our souls outpoured,  
We may receive in gladness the body of the Lord.

O Trinity of Persons! O Unity most high!  
On Thee alone relying Thy servants would draw nigh;  
Unworthy in our weakness, on Thee our hope is stayed,  
And blest by Thy forgiveness we will not be afraid.

We pray Thee, heavenly Father, to hear us in Thy love,  
Vincent Stuckey Stratton Coles (1845 – 1929)  
DIES DOMINICA  
John Bacchus Dykes (1823 – 1876)

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

**Amen.**

**The Greeting**

|  |  |
| --- | --- |
|  | *Or* |
| The Lord be with you | Grace, mercy and peace from God our Father and the Lord Jesus Christ to be with you |
| **and also with you.** | **and also with you.** |

*Words of welcome or introduction may be said.*

**Entrance Antiphon**

He fed them with the finest wheat  
and satisfied them with honey from the rock

Let us now prepare to meet God in Word and Sacrament

**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.**

**Responsory**

**Alleluia. Lord, give us this bread always.**

I am the bread of life,  
anyone who comes to me shall not hunger,  
anyone who believes in me shall never thirst.  
**Alleluia. Lord, give us this bread always.**

The bread of God comes down from heaven,  
and gives life to the world.  
**Alleluia. Lord, give us this bread always.**

Anyone who eats my flesh and drinks my blood has eternal life  
and I will raise them up on the last day.  
**Alleluia. Lord, give us this bread always.**

It is the Spirit that gives life; the flesh is of no avail.  
The words I speak, they are spirit and they are life.  
**Alleluia. Lord, give us this bread always.**

**Prayers of Penitence**

**Invitation to confession**

Whoever eats the bread or drinks the cup of the Lord  
in an unworthy manner  
eats and drinks judgement upon themselves.  
Examine yourselves, therefore, and call to mind your sins.

*cf 1 Corinthians 11.27-29*

**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.**

**Kyrie Eleison**

Like as the hart longs for flowing streams,  
so longs my soul for you, O God:  
Lord, have mercy.  
**Lord, have mercy.**

O send out your light and your truth,  
that they may lead me:  
Christ, have mercy.  
**Christ, have mercy.**

May we come to your altar, O God,  
the God of our salvation:  
Lord, have mercy.  
**Lord, have mercy.**



*The Celebrant gives absolution using these or other seasonal words*

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****may be said or sung*

***(*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.  
Amen.**

***(*Glory to God, Glory to God,   
Glory to God in the highest)**

**The Collect**

*The Principal Celebrant introduces a period of silent prayer with the words   
‘Let us pray’ or a more specific bidding.*  
*The Collect is said.*

Lord Jesus Christ,  
we thank you that in this wonderful sacrament  
you have given us the memorial of your passion:  
grant us so to reverence the sacred mysteries  
 of your body and blood  
that we may know within ourselves  
and show forth in our lives  
the fruits of your redemption;  
for you are alive and reign with the Father  
in the unity of the Holy Spirit,   
one God, now and for ever.

**Amen**

**The Liturgy of the Word**

*Please sit for the reading(s)*

**First Reading**

A Reading from the Book of Genesis

18And King Melchizedek of Salem brought out bread and wine;   
he was priest of God Most High.

19He blessed him and said,  
 ‘Blessed be Abram by God Most High,  
 maker of heaven and earth;  
 20and blessed be God Most High,  
 who has delivered your enemies into your hand!’  
And Abram gave him one-tenth of everything.

21Then the king of Sodom said to Abram,   
 ‘Give me the people, but take the goods for yourself.’

22But Abram said to the king of Sodom,

‘I have sworn to the LORD, God Most High,   
 maker of heaven and earth,   
 23that I would not take a thread or a sandal-thong   
 or anything that is yours, so that you might not say,   
 “I have made Abram rich.”

24I will take nothing but what the young men have eaten,   
 and the share of the men who went with me –   
 Aner, Eshcol, and Mamre.   
 Let them take their share.’

Genesis 14.18-20

*At the end the reader may say*

This is the word of the Lord.

**Thanks be to God.**

***Psalm 116.10-17***

10 How shall I repay the Lord   
for all the benefits he has given to me?

11 I will lift up the cup of salvation   
and call upon the name of the Lord.

12 I will fulfil my vows to the Lord   
in the presence of all his people.

13 Precious in the sight of the Lord   
is the death of his faithful servants.

14 O Lord, I am your servant,   
your servant, the child of your handmaid;  
 you have freed me from my bonds.

15 I will offer to you a sacrifice of thanksgiving   
and call upon the name of the Lord.

16 I will fulfil my vows to the Lord   
in the presence of all his people,

17 In the courts of the house of the Lord,   
in the midst of you, O Jerusalem.  
 Alleluia.

**Second Reading**

A Reading from Paul’s First Letter to the Corinthians

Beloved: 23I received from the Lord what I also handed on to you,   
that the Lord Jesus on the night when he was betrayed   
took a loaf of bread,   
24and when he had given thanks, he broke it and said,   
 ‘This is my body that is for you.   
 Do this in remembrance of me.’

25In the same way he took the cup also, after supper, saying,   
 ‘This cup is the new covenant in my blood.   
 Do this, as often as you drink it, in remembrance of me.’

26For as often as you eat this bread and drink the cup,   
you proclaim the Lord's death until he comes.

1 Corinthians 11.23-26

*At the end the reader may say*

This is the word of the Lord.

**Thanks be to God.**

**Gradual Hymn:** 258 Author of life divine.

Author of life divine,  
who hast a table spread,  
furnished with mystic wine  
and everlasting bread,  
preserve the life Thyself hast giv’n,  
and feed and train us up for heav’n.

Our needy souls sustain  
with fresh supplies of love,  
till all Thy life we gain  
and all Thy fullness prove,  
and strengthened by Thy perfect grace,  
behold without a veil Thy face.

Author of life divine,  
Charles Wesley (1707 – 1788)  
GWEEDORE  
Samuel Sebastian Wesley (1810 – 1876)

**Gospel Reading**

Alleluia, alleluia.  
I am the living bread that came down from heaven, says the Lord.  
Whoever eats of this bread will live for ever. *John 6.51*

**Alleluia.**

The Lord be with you

**and also with you.**

Hear the Gospel of our Lord Jesus Christ according to *John*.

**Glory to you, O Lord.**

Jesus said to the Jews:   
51‘I am the living bread that came down from heaven.

Whoever eats of this bread will live for ever;   
and the bread that I will give for the life of the world is my flesh.’

52The Jews then disputed among themselves, saying,   
‘How can this man give us his flesh to eat?’

53So Jesus said to them,   
‘Very truly,   
I tell you, unless you eat the flesh of the Son of Man   
and drink his blood,   
you have no life in you.

54Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day;   
55for my flesh is true food and my blood is true drink.

56Those who eat my flesh and drink my blood abide in me,   
and I in them.

57Just as the living Father sent me,   
and I live because of the Father,   
so whoever eats me will live because of me.

58This is the bread that came down from heaven,   
not like that which your ancestors ate, and they died.

But the one who eats this bread will live for ever.’

John 6.51-58

This is the Gospel of the Lord.  
**Praise to you, O Christ.**

**After the Gospel**

May the words of the gospel   
wipe away our sins.

**Sermon**

Tonight, we give thanks for the institution of Holy Communion; for the mandating of the Eucharist by Jesus himself; his instruction to share in the food and drink reserved for those, who in Baptism were delivered from slavery and have become children of God the Body of Christ on earth since the glorious Ascension.

*Corpus Christi* as the festival is more familiarly known takes place in the ‘octave’ of Trinity, deliberately placed in the week when we focus on the persons of the Triune God. Jesus said ‘‘This is my body given for you”, hence the name. Jesus is the person of the Trinity who took on real flesh and we remember that broken body given for us at the Eucharist.

Our post-communion hymn includes the words:  
So, Lord, at length when sacraments shall cease,  
…  
More blessèd still, in peace and love to be  
One with the Trinity in Unity.

Our celebration is about being present with Jesus, ‘who was incarnate of the Virgin Mary and was made man’. And that, in itself, places us at one in the love of the Trinity. It is also about being at one with the Body of Christ his whole Church, present and departed, united with them through the sacrament of Holy Communion which also joins us with Christ himself.

Jesus said in tonight’s Gospel that: ‘unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. My Flesh is true food and my Blood is true drink’. (Jn. 6:53).

This food is the food that sustained and sustains the people on the long journey of the Exodus through the deserts of human existence that we experience in this broken world.

Like the manna for the Israelites, for every Christian generation, the Eucharist is the indispensable nourishment that sustains us as we cross the desert of this world; parched by commercial, ideological, political and economic systems, and by the exploitation of the weak and vulnerable by the greedy or morally corrupt individuals that do not promote life in its fullness, but rather humiliate and degrade it.

We live in a world, where the doctrine of power and possession prevails over the doctrine of service and love. We live in a world where a culture of domination and the self-centredness where spiritual, and at times physical, death is triumphant.

Yet Jesus came to meet us, no comes to meet us nd imbues us with certainty. He himself is ‘the Bread of Life’.

He repeated to this us in the words we used as our Gospel acclamation: I am the living bread that came down from heaven, says the Lord. Whoever eats of this bread will live for ever. John 6.51

God is truly present and effective in the Eucharist. surely none of us would talk about any sort of absence of Christ, and many of believe that there is indeed ‘Real Presence’ of Christ at the Eucharist. I might put it this way.

Holy Communion is far more than a cultural recollection of the Last Supper, it is a spiritual bringing to mind; and in it we supernaturally, nourish our souls, and we are mysteriously present with Christ and he with us in this blessed sacrament, which was instituted by him.

Without being deterred by the C17 language for a moment, let’s see what the BCP has to say: The 25th of the 39 Articles of Religion of the Church of England, states:

XXV. Of the Sacraments

Sacraments ordained of Christ be not only badges or tokens of Christian men’s profession, but rather they be certain sure witnesses, and *effectual* signs of grace, and God’s good will towards us, by the which he *doth work* invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

This not some quaint historic ritual – this is at the heart of our faith as Anglicans, whatever our ‘tradition’.

In the Catechism (BCP): the doctrine is rehearsed:

*Question* What meanest thou by this word Sacrament?

*Answer.* I mean an outward and visible sign of an inward and spiritual grace given unto us, …

*Question* Why was the Sacrament of the Lord’s Supper ordained?

*Answer.* For the continual remembrance of the sacrifice of the death of Christ, and of the *benefits* which we receive thereby.

*Question* What is the outward part or sign of the Lord’s Supper?

*Answer.* Bread and Wine, which the Lord hath commanded to be received.

*Question* What is the inward part, or thing signified?

*Answer.* The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord’s Supper.

*Question* What are the benefits whereof we are partakers thereby?

*Answer.* The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

*Question* What is required of them who come to the Lord’s Supper?

*Answer.* To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God’s mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

So, Holy Communion is Christ-given; it is transformative, it is restorative, it lifts the soul and gives us hope - why? Because, however this sacred mystery works, we become one with God, Father, Son, and Holy Spirit, and are nourished as his children. Amen.

**The Creed**

Let us declare our faith in God, Father, Son and Holy Spirit.

**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**

*Please sit or kneel.*

*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 communion of saints*

**Prayers of Intercession**

In faith we pray:   
**we pray to you our God.**

Lord, listen to the prayers of your people,  
gathered at your table.  
In faith we pray:  
**we pray to you our God.**

Here, where we celebrate how Christ gave us his body  
to be our spiritual food,  
listen as we pray for his body the Church,  
spread throughout the world …   
In faith we pray:   
**we pray to you our God.**

Here, where we recognize the presence of Christ,  
who takes away the sin of the world,  
listen as we pray for that world  
and for its peoples for whom his blood was shed …   
In faith we pray:   
**we pray to you our God.**

Here, where we come together as Christ gathered with his friends  
to give us this meal of holy fellowship,  
listen as we pray for all whom you have given us,  
our friends and all whose lives are joined with ours …   
In faith we pray:   
**we pray to you our God.**

Here, where we remember the night of Christ’s agony and trial,  
listen as we pray for all who share his sufferings  
through fear or pain or distress of many kinds …   
In faith we pray:   
**we pray to you our God.**

Here, where we join our praises with the whole company of heaven,  
listen as we pray for all who have trusted Christ’s promise  
to raise up on the last day those who eat his flesh and  
drink his blood …   
In faith we pray:   
**we pray to you our God.**

Lord, satisfy our hunger with the food that lasts,  
the bread of God which comes down from heaven  
and gives life to the world,  
Jesus Christ your Son our Lord.  
**Amen.**

**The Liturgy of the Sacrament**

**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.

The peace of the Lord be always with you

**and also with you.**

**Offertory Hymn** 266 We hail thy presence glorious.

We hail thy Presence glorious,  
O Christ our great high Priest,  
O’er sin and death victorious,  
At thy thanksgiving feast:  
As thou art interceding  
For us in heaven above,  
Thy Church on earth is pleading  
Thy perfect work of love.

Through thee in every nation  
Thine own their hearts upraise,  
Offering one pure Oblation,  
One Sacrifice of praise:  
With thee in blest communion  
The living and the dead  
Are joined in closest union,  
One Body with one Head.

O living Bread from heaven,  
Jesu, our Saviour good,  
Who thine own self hast given  
To be our souls’ true food;  
For us thy body broken  
Hung on the Cross of shame:  
This Bread its hallowed token  
We break in thy dear name.

O stream of love unending,  
Poured from the one true Vine,  
With our weak nature blending  
The strength of life divine;  
Our thankful faith confessing  
In thy life-blood outpoured,  
We drink this Cup of blessing  
And praise thy name, O Lord.

May we thy word believing  
Thee through thy gifts receive,  
That, thou within us living,  
We all to God may live;  
Draw us from earth to heaven  
Till sin and sorrow cease,  
Forgiving and forgiven,  
In love and joy and peace.

We hail thy Presence glorious,  
*Richard Godrey Parsons (1882 – 1948)*CRÜGER  
Johann Crüger (1598 – 1662) from his Gesagbuch   
adapted by: William Henry Monk (1819 – 1900)  
Music and Lyrics Copyright Public Domain.

**The Sequence**

*The Sequence may be said or sung*

Behold the bread of angels, sent  
For pilgrims in their banishment,  
The bread for God’s true children meant,  
That may not unto dogs be given:

Oft in the olden types foreshowed;  
In Isaac on the altar bowed,  
And in the ancient paschal food,  
And in the manna sent from heaven.

Come then, good shepherd, bread divine,  
Still show to us thy mercy sign;  
Oh, feed us still, still keep us thine;  
So may we see thy glories shine  
In fields of immortality;

O thou, the wisest, mightiest, best,  
Our present food, our future rest,  
Come, make us each thy chosen guest,  
Co-heirs of thine, and comrades blest  
With saints whose dwelling is with thee.

Amen. Alleluia.

**Preparation of the Table**

**Taking of the Bread and Wine**

*The gifts of the people may be gathered and presented.*

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

*The Principal Celebrant takes the bread and wine.*

**Prayer over the offerings**

*The Principal Celebrant says quietly*

Grant your Church, O Lord, we pray  
the gifts of unity and peace,  
whose signs are to be seen in mystery  
in the offerings we hear present,  
through Christ our Lord Amen.

**Taking of the Bread and Wine**

As we offer you, O Lord, the sacrifice  
 by which the human race is reconciled to you,  
we humbly pray that your Son may bestow on all nations  
the gifts of unity and peace.

Through Christ our Lord

**Amen**

**The Eucharistic Prayer**

*The Principal Celebrant says*

The Lord be with you

**and also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give thanks and praise.**

It is indeed right and good,  
our duty and our salvation  
always and everywhere to give you thanks and praise  
holy Father, almighty and eternal God,  
through Jesus Christ our great high priest.

He offered himself to you as the Lamb without blemish,  
the acceptable gift that gives you perfect praise.

At the Last Supper, seated with his apostles,  
he left this memorial of his passion  
to bring us its saving power until the end of time.

In this great sacrament you feed your people  
and strengthen them in holiness,  
so that throughout the world the human family  
may be enlightened by one faith  
and drawn together in one communion of love.

We come to this foretaste of your heavenly banquet  
to be transformed by your grace  
and restored in the image and likeness of the risen Christ.

Therefore earth unites with heaven  
to sing a new song of praise;  
we too join with angels and archangels  
as they proclaim your glory without end:

**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.

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

**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.

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 BVM; Andrew; Peter & Paul  
St Barnabas  *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.**

**The Lord’s Prayer**

Rejoicing in God’s new creation,  
as our Saviour taught us, so we pray

**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.**

**Breaking of the Bread**

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.**

*****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.**

**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.**

Draw near with faith.  
In the Spirit, 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.

***Antiphon***

Whoever eats my flesh and drinks my blood  
remains in me and I in him,  
says the Lord.

*The Celebrant receives communion on behalf of all.*

*Words of commitment and oblation for Spiritual Communion may be said.*

**Post Communion Hymn:** 265 O Thou who at the Eucharist didst pray.

O Thou, who at Thy Eucharist didst pray  
That all thy Church might be for ever one,  
Grant us at every Eucharist to say  
With longing heart and soul, “Thy will be done.”  
O may we all one Bread, one Body be,  
Through this blest Sacrament of unity.

For all Thy Church, O Lord, we intercede;  
Make Thou our sad divisions soon to cease;  
Draw us the nearer each to each, we plead,  
By drawing all to Thee, O Prince of Peace;  
Thus may we all one Bread, one Body be,  
Through this blest Sacrament of unity.

We pray Thee too for wand’rers from Thy fold;  
O bring them back, Good Shepherd of the sheep,  
Back to the faith which saints believed of old,  
Back to the Church which still that faith doth keep;  
Soon may we all one Bread, one Body be,  
Through this blest Sacrament of unity.

So, Lord, at length when sacraments shall cease,  
May we be one with all Thy Church above,  
One with Thy saints in one unbroken peace,  
One with Thy saints in one unbounded love;  
More blessèd still, in peace and love to be  
One with the Trinity in Unity.

O Thou, who at Thy Eucharist didst pray  
William Harry Turton (1856 – 1938)  
SONG 1  
Orlando Gibbons (1583 – 1625)  
Music and Lyrics Copyright Public Domain.

**Prayer after Communion**

*Silence is kept.*

All praise to you, our God and Father,  
for you have fed us with the bread of heaven  
and quenched our thirst from the true vine:  
hear our prayer that, being grafted into Christ,  
we may grow together in unity  
and feast with him in his kingdom;  
through Jesus Christ our Lord.

**Amen**

**Almighty God,  
we thank you for feeding us spiritually  
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.**

**The Dismissal**

**Closing Prayer**

***Anima Christi***

Soul of Christ, be my sanctification;  
Body of Christ, be my salvation;

Blood of Christ, fill all my veins;  
Water of Christ's side, wash out my stains;

Passion of Christ, my comfort be;  
O good Jesus, listen to me;

In Thy wounds I fain would hide;  
Ne'er to be parted from Thy side;

Guard me, should the foe assail me;  
Call me when my life shall fail me;

Bid me come to Thee above,  
With Thy saints to sing Thy love,  
World without end.  
**Amen**.

Attrib St Ignatius of Loyola  
Tr. Cardinal John Henry Newman

**Blessing**

The Lord be with you

**and also with you.**

May the Father,  
who fed his children with manna in the wilderness,  
strengthen you in your pilgrimage to the Promised Land.  
**Amen.**

May the Son,  
who gave his flesh for food and his blood for drink,  
keep you in eternal life and raise you up on the last day.  
**Amen.**

May the Holy Spirit,  
who leads us into all truth,  
help you discern the Lord’s body  
and empower you to proclaim his death until he comes.  
**Amen.**

And the blessing …

**Amen**

Go in peace to love and serve the Lord.  
**In the name of Christ. Amen.**

**Recessional Hymn**   
252 Now, My Tongue, The Mystery Telling (GRAFTON)

Now, my tongue, the mystery telling  
Of the glorious body sing,  
And the blood, all price excelling,  
Which the Gentiles’ Lord and King,  
In a Virgin’s womb once dwelling,  
Shed for this world’s ransoming.

Given for us, and condescending  
To be born for us below,  
He, with us in converse blending,  
Dwelt the seed of truth to sow,  
‘Til he closed with wondrous ending  
His most patient life of woe.

That last night, at supper lying,  
‘Mid the Twelve, his chosen band,  
Jesus, with the law complying,  
Keeps the feast its rites demand;  
Then, more precious food supplying,  
Gives himself with his own hand.

Word-made-flesh, true bread he maketh  
By his word his flesh to be,  
Wine his blood; which whoso taketh  
Must from carnal thoughts be free:  
Faith alone, though sight forsaketh,  
Shows true hearts the mystery.

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 our inward vision clear.

Glory let us give and blessing  
To the Father and the Son,  
Honour, might, and praise addressing,  
While eternal ages run;  
Ever too his love confessing,  
Who, from both, with both is One.

Now, my tongue, the mystery telling  
St. Thomas Aquinas (1227 – 1274),   
tr: Edward Caswall (1814 – 1878) et al., Public Domain  
GRAFTON (*TANTUM ERGO*)  
Traditional French Melody

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, or 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;

because the Turk was at the gates of Vienna;   
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 scythes in the thick June grass came faintly through the windows of the church;

tremulously, by an old monk on the fiftieth anniversary of his vows;   
furtively, by an exiled bishop who had hewn timber all day in a prison camp near Murmansk; gorgeously, for the canonisation of St. Joan of Arc — one could fill many pages with the reasons why men have done this, and not tell a hundredth part of them.

And the best of all, week by week and month by month, on a hundred thousand successive Sundays, faithfully, unfailingly, across all the parishes of Christendom, the pastors have done this just to *make* the *plebs sancta Dei —*theholy common people of God.

Dix, G. (1945) *The Shape of the Liturgy,* London: pp.744-745

**Vestry Prayer**

The Lord be with you

**and also with you.**

Let us bless the Lord

**Thanks be to God.**

Go before us, O Lord, in all we do with your most gracious favour, and guide us with your continual help; that in all our works, begun, continued and ended in you, we may glorify your holy Name, and finally by thy mercy, receive everlasting life;   
through Jesus Christ our Lord. **Amen**.

**May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all evermore. Amen.**