

The Order for the Administration of The Lord's Supper or Holy Communion



The Church of St Peter and St Paul, Exton

St Peter and St Paul, Exton is a 13th Century, Grade II Listed church situated on the site of an earlier church dating back to 940 AD, but much restored during the 19th Century. The wonderful stained-glass window and Tree of Life at the east end of the church dating from 1900 has been described as the “most exuberant example” of the work of Charles Spooner, an architect of the Arts and Crafts Movement. A set of kneelers in front of the communion rail depicting the four churches of the Meon Bridge Benefice has been embroidered by skilled members of the congregation. The church has a weeping chancel which unusually veers to the right.

Spiritual Communion

The Prayer Book instructs us that if we offer ourselves in penitence and faith, giving thanks for the redemption won by Christ crucified, we may truly ‘eat and drink the Body and Blood of our Saviour Christ’, although we may be unable receive the sacrament physically in ourselves at this time. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) From the Third Exhortation in the Book of Common Prayer. Making a Spiritual Communion is especially fitting when we cannot receive the sacrament at the great feasts of the Church, and it fulfils the duty of receiving Holy Communion ‘regularly, and especially at the festivals of Christmas, Easter and Whit Sunday.’ (Canon B 15 of the Church of England).

HYMN Songs of Thankfulness and Praise

- 1 Songs of thankfulness and praise,
Jesu, Lord, to thee we raise,
manifested by the star
to the sages from afar;
branch of royal David's stem
in thy birth at Bethlehem:
anthems be to thee address,
God in man made manifest.
- 2 Manifest at Jordan's stream,
Prophet, Priest, and King supreme;

and at Cana wedding-guest
in thy Godhead manifest;
manifest in power divine,
changing water into wine:
anthems be to thee address,
God in man made manifest.

3 Manifest in making whole
palsied limbs and fainting soul;
manifest in valiant fight,
quelling all the devil's might;
manifest in gracious will,
ever bringing good from ill:
anthems be to thee address,
God in man made manifest.

4 Sun and moon shall darkened be,
stars shall fall, the heavens shall flee;
Christ will then like lightning shine,
all will see his glorious sign;
all will then the trumpet hear,
all will see the Judge appear:
thou by all wilt be confest,
God in man made manifest.

5 Grant us grace to see thee, Lord,
mirrored in thy holy word;
may we imitate thee now,
and be pure, as pure art thou;
that we like to thee may be
at thy great Epiphany;
and may praise thee, ever blest,
God in man made manifest.

Meter: 77 77 D

Key: G Major

Songs of thankfulness and praise
Christopher Wordsworth (1807-1885)
ST EDMUND
Charles Steggall (1826-1905)
Performance (p) © 2007 Kevin Mayhew
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THE COMMANDMENTS

Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS: and the people still kneeling shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

God spake these words and said:
I am the Lord thy God; thou shalt have none other gods but me.

**Lord, have mercy upon us,
and incline our hearts to keep this law.**

Thou shalt not make to thyself any graven image,
nor the likeness of any thing that is in heaven above,
or in the earth beneath, or in the water under the earth.

Thou shalt not bow down to them, nor worship them:
for I the Lord thy God am a jealous God,
and visit the sins of the fathers upon the children
unto the third and fourth generation of them that hate me,
and shew mercy unto thousands in them that love me
and keep my commandments.

**Lord, have mercy upon us,
and incline our hearts to keep this law.**

Thou shalt not take the name of the Lord thy God in vain:
for the Lord will not hold him guiltless that taketh his name in vain.

**Lord, have mercy upon us,
and incline our hearts to keep this law.**

Remember that thou keep holy the Sabbath day.
Six days shalt thou labour, and do all that thou hast to do;
but the seventh day is the Sabbath of the Lord thy God.
In it thou shalt do no manner of work,
thou, and thy son, and thy daughter,
thy manservant, and thy maidservant,
thy cattle, and the stranger that is within thy gates.
For in six days the Lord made heaven and earth,
the sea, and all that in them is,
and rested the seventh day:
wherefore the Lord blessed the seventh day, and hallowed it.

**Lord, have mercy upon us,
and incline our hearts to keep this law.**

Honour thy father and thy mother;
that thy days may be long in the land
which the Lord thy God giveth thee.

**Lord, have mercy upon us,
and incline our hearts to keep this law.**

Thou shalt do no murder.

**Lord, have mercy upon us,
and incline our hearts to keep this law.**

Thou shalt not commit adultery.

**Lord, have mercy upon us,
and incline our hearts to keep this law.**

Thou shalt not steal.

**Lord, have mercy upon us,
and incline our hearts to keep this law.**

Thou shalt not bear false witness against thy neighbour.

**Lord, have mercy upon us,
and incline our hearts to keep this law.**

Thou shalt not covet thy neighbour's house,
thou shalt not covet thy neighbour's wife, nor his servant,
nor his maid, nor his ox, nor his ass, nor anything that is his.

**Lord, have mercy upon us,
and write all these thy laws in our hearts, we beseech thee.**

THE COLLECT

O Lord, who for our sake
didst fast forty days and forty nights:

Give us grace to use such abstinence,
that, our flesh being subdued to the Spirit,
we may ever obey thy godly motions
in righteousness and true holiness,
to thy honour and glory,
who livest and reignest
with the Father and the Holy Ghost,
one God, world without end. **Amen.**

LENTEN COLLECT

ALMIGHTY and everlasting God,
who hatest nothing that thou hast made,
and dost forgive the sins of all them that are penitent:

Create and make in us new and contrite hearts,
that we worthily lamenting our sins,
and acknowledging our wretchedness,
may obtain of thee,
the God of all mercy,
perfect remission and forgiveness;
through Jesus Christ our Lord. **Amen.**

EPISTLE

The Epistle is written in the third chapter of the First Epistle General of St Peter
beginning at the 18th verse.

KJV

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God,
being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto
the spirits in prison;
Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah,
while the ark was a preparing, wherein few, that is, eight souls were saved by water.
The like figure whereunto even baptism doth also now save us (not the putting away of the filth of
the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:
Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being
made subject unto him.

NRSV

For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you
to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made
a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently
in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved
through water.

And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as
an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into
heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

I Peter 3.18-22

At the end

Here endeth the Epistle.

HYMN Lead Us Heavenly Father, Lead Us

Lead us, heavenly Father, lead us
O'er this world's tempestuous sea
Guard us, guide us, keep us, feed us
For we have no help but thee;
Yet possessing every blessing
If our God our Father be.

Saviour, breath forgiveness o'er us:
All our weaknesses thou dost know;
Though didst tread this earth before us,
Thou did feel its keenest woe;
Lone and dreary, faint and weary,
Through the desert thou didst go.

Spirit of our God, descending,
Fill our hearts with heavenly joy,
Love with every passion blending,
Pleasure that can never cloy:
Thus provided, pardoned, guided,
Ever can our peace destroy.

Meter: 87 87 87

Lead Us Heavenly Father Lead

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MANNHEIM

Friedrich Filitz (1804 – 1876)

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GOSPEL

The holy Gospel is written in the 1st chapter of the Gospel according to Saint Mark, beginning at the 9th verse.

Glory be to thee, O Lord.

KJV

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

And immediately the spirit driveth him into the wilderness.

And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

NRSVA

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'

And the Spirit immediately drove him out into the wilderness. He was in the wilderness for forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, 'The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.'

Mark 1.9-15

This is the Gospel of the Lord.

Praise be to thee, O Christ.

BRIEF HOMILY

For the Christian, history through the Bible is punctuated by a series of moments in which God's promises are revealed, fulfilled or affirmed. The first great covenant between God and humankind, was that revealed to Noah. There then followed those promises called the Abrahamic, Mosaic (of Moses) and Davidic Covenants, and then eventually the Christian, when God reveals that he will not give up on the world, whatever wrong turns we take; he will continue to work in the world, paying whatever price is necessary to sustain, redeem, and transform his people for a better future.

God's covenants reveal that He is faithful, despite us. So faithful that he sent his Son in person to redeem us.

In verse 19 of the Epistle, Peter writes: ... He went and made a proclamation to the spirits in prison' – Hell.

The mediaeval interpretation of this verse is that Jesus died on the cross and descended, after the way of all flesh, to the world of the dead. There at the gates of the underworld, Satan, whose kingdom it is, waits to receive what seems to be a routine delivery of another human body due to him. As everyone knew, the penalty of sin is death.

Satan then finds to his utter horror, that he has signed for, and received into his domain, the sinless Lord of Glory. The ransom, as mediaeval theologians saw it, or the exchange economy as we might describe it, collapses and its theology with it.

As if by a divine trick at Satan's expense, and at a stroke Satan's kingdom is laid waste, hell is harrowed, evil is vanquished and death itself was defeated. And there Christ preaches resurrection to the startled shadowing congregation of Adam and Eve, the symbols of our lost humanity. Jesus takes their hands, representing his embracing us and calls them, and so us, into new life.

Peter's text affirms two things: First, nowhere is out of the reach of God's incarnate love; there is nowhere Christ is not; there is nowhere that He does not seek us; there is nowhere that He cannot be found by us, if we seek Him.

Second, it is precisely in our wilfulness, our resistances, our exile and prisons that we meet him.

It is not in our own self-satisfied notions of what goodness or perfection earns, it is rather in our fallenness that we discover the Good News.

Jesus met with sinners, because it is only the sinner who knows he has need of it. Amen.

HYMN God Is Working His Purpose Out

- 1 God is working His purpose out
As year succeeds to year;
God is working his purpose out,
And the time is drawing near;
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled
With the glory of God
As the waters cover the sea.
- 2 From utmost east to utmost west,
Where'er man's foot hath trod,
By the mouth of many messengers
Goes forth the voice of God:
'Give ear to Me, ye continents,
Ye isles, give ear to Me,'
That the earth may be filled
With the glory of God
As the waters cover the sea.
- 3 What can we do to work God's work,
To prosper and increase
The brotherhood of all mankind,
The reign of the Prince of Peace?
What can we do to hasten the time,
The time that shall surely be,
When the earth shall be filled
With the glory of God
As the waters cover the sea.
- 4 March we forth in the strength of God,
With the banner of Christ unfurled,
That the light of the glorious Gospel of truth
May shine throughout the world;
Fight we the fight with sorrow and sin
To set their captives free,
That the earth may be filled
With the glory of God
As the waters cover the sea.
- 5 All we can do is nothing worth
Unless God blesses the deed;
Vainly we hope for the harvest-tide
Till God gives life to the seed;
Yet near and nearer draws the time,
The time that shall surely be,
When the earth shall be filled
With the glory of God
As the waters cover the sea.

Meter: 86 86 87 12 8

God Is Working His Purpose Out
Arthur Campbell Ainger (1841 – 1919)
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ACT OF SPIRITUAL RECEPTION

Now make a special effort to realize the presence of Jesus in your soul, and make your act of Spiritual Communion, remembering how at countless altars of the Church the Holy Sacrifice is being pleaded and souls fed sacramentally by the Body and Blood of Christ.

**In union, dear Father, with Christian people throughout the world and across the centuries gathered at every Altar of Thy Church,
to make Eucharist, and hearing thy holy Word and
receiving the Precious Body and Blood,
I desire to offer Thee praise and thanksgiving.**

I present to Thee my soul and body, with the earnest wish that I may ever be united to Thee.

Even though I am exiled from tasting the Bread of Heaven and drinking the Cup of Life I pray that thou wilt unite me with all the baptised and with thy Son who didst give his life for us.

Come Lord Jesus, dwell in me and send thy Holy Spirit that I may be filled with thy presence. Amen

**O God,
who hast prepared for them that love thee
such good things as pass man's understanding:**

**Pour into our hearts such love toward thee,
that we, loving thee above all things,
may obtain thy promises,
which exceed all that we can desire;
through Jesus Christ our Lord. Amen.**

POST COMMUNION HYMN O For A Closer Walk With God

- 1 O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb!
- 2 What peaceful hours I once enjoyed!
How sweet their memory still!
But they have left an aching void
The world can never fill.
- 3 The dearest idol I have known,
Whate'er that idol be
Help me to tear it from Thy throne,
And worship only Thee.
- 4 So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

Meter: CM

O For a Closer Walk with God

William Cowper (1731 – 1800)

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STRACATHRO

Charles Hutchinson (1792 – 1860)

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THE LORD'S PRAYER

The priest may say

As our Saviour Christ hath commanded and taught us,
so we are bold to say:

**Our Father, which art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done,
in earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive them
that trespass against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom,
the power and the glory,
for ever and ever.
Amen.**

The Lord's Prayer
JOHN MERBECKE, 1549

Priest *Choir and Congregation*

Our Fa-ther, who art in heav'n, Hal-low-ed be thy Name. Thy kingdom come.

Thy will be done, On earth as it is in hea-ven. Give us this day our dai-ly bread. And for-give us our tres-pass-es, As we for-give those who tres-pass a-gainst us. And lead us not in-to temp-ta-tion, But de-liv-er us from e-vil. For thine is the king-dom, and the power, and the glo-ry, for ev-er and ev-er. A-men.

PRAYER OF OBLATION

**O Lord and heavenly Father,
we thy humble servants entirely desire thy fatherly goodness
mercifully to accept this our sacrifice of praise and thanksgiving;
most humbly beseeching thee to grant,
that by the merits and death of thy Son Jesus Christ,
and through faith in his blood,
we and all thy whole Church may obtain remission of our sins,
and all other benefits of his passion.**

The president continues the prayer on behalf of all who have been unable at this time to receive the Sacrament in its physical form.

HYMN Christian! Dost Thou See Them

- 1 Christian, dost thou see them
On the holy ground,
How the hosts of Midian
Prowl and prowl around?
Christian, up and smite them,
Counting gain but loss;
Smite them by the merit
Of the Holy Cross.
- 2 Christian, dost thou feel them.
How they work within,
Striving, tempting, luring,
Goading into sin?
Christian, never tremble;
Never be down-cast;
Smite them by the virtue
Of the Lenten fast.
- 3 Christian, dost thou hear them,
How they speak thee fair?
'Always fast and vigil?
Always watch and prayer?'
Christian, answer boldly,
'While I breathe, I pray:'
Peace shall follow battle,
Night shall end in day.
- 4 Well I know thy trouble,
O my servant true;
Thou art very weary,--
I was weary too;
But that toil shall make thee
Some day all mine own,--
And the end of sorrow
Shall be near my throne.'

Christian! Dost Thou See Them

St. Andrew of Crete

Tr: J. M. Neale

ST. ANDREW OF CRETE

John Bacchus Dykes (1868)

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Opening Voluntary:

All people that on earth do dwell

William Kethe (d. 1594) Day's Psalter (1560).

OLD HUNDREDTH

Louis Bourgeois (c.1510 – c.1561)

Source: Hymnal: Genevan Psalter, (1551)

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Hymns

Hymns (For details see individual hymns)

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Christian! Dost Thou See Them

St. Andrew of Crete

Tr: J. M. Neale

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Closing Voluntary

Little Prelude and Fugue #1 in C (BWV 553)

Johann Sebastian Bach (1685 -1750) – BWV 553. One of the eight little preludes and fugues attributed to Johann Sebastian Bach but probably written by a pupil, Johann Tobias Krebs or Johann Ludwig Krebs.

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