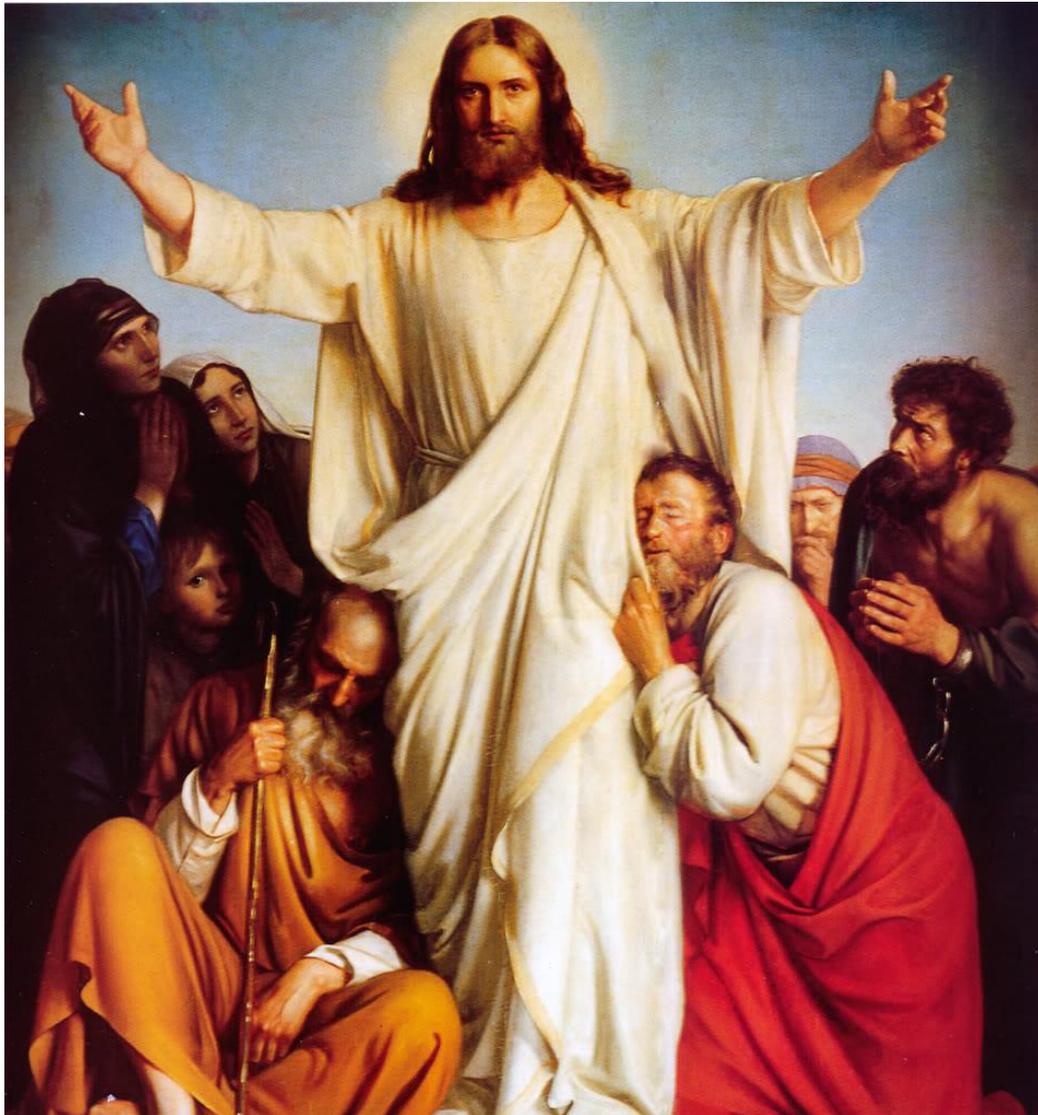


The Box River Benefice

*Boxford, Edwardstone, Groton, Little
Waldingfield and Newton*



The Holy Eucharist on Sundays and Solemnities



The Box River Benefice
*Boxford, Edwardstone, Groton,
Little Waldingfield and Newton*



THE CHURCH
OF ENGLAND
**Diocese of St Edmundsbury
and Ipswich**

We are thrilled that you are here with us.
You are most welcome.

Please do join us for coffee after the service, we would love to meet you. If you would like to talk to the clergy about any spiritual matter, they would be pleased to help in any way they can.

The black writing signals the words of the service.

The words in bold, are said by the entire congregation.

The words in ordinary type are only said by the Sacred Ministers (Priest, Deacon, Lay Leader/Minister etc).

The blue writing gives a short explanation to what is happening in the service.

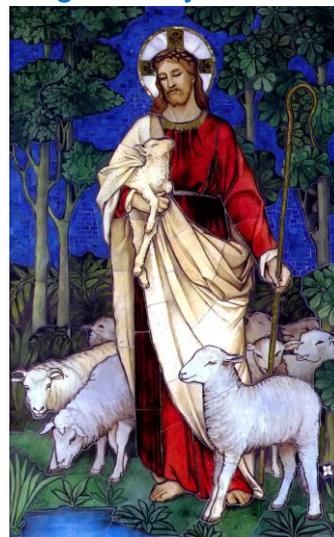
The red writing gives directions: i.e. stand, sit, kneel or pray.

Preparation means “getting ready”. We ask God to help us to get ready to meet Him as He joins us in this Holy Meal.

Prayers of Penitence

This is a time when we say sorry to God for all the wrong things that we have said and done and for the sins of our world: all the times we have forgotten to pray, and all the things we have done to separate us from God’s or our neighbours’ love, all the evil in our world that we have played our small part in or not resisted.

We are reminded that God always forgives us if we are truly sorry for the things we have done wrong and willing to be reconciled to those we may have wronged. He is our loving Father. He always opens His arms to us, and will set us back on the right path if our hearts are contrite.



“I am the Good Shepherd” (John 10:11)

THE PREPARATION

The service begins with a short period of silence. This will end with the ringing of the bell, you are invited to stand as the choir and sacred ministers enter in procession and the hymn is sung.

OPENING HYMN



Please Stand

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

People: **Amen**

Priest: The Lord be with you.

People: **and also with you.**

PRAYER OF PREPARATION

Please sit or kneel

Let us pray.

Silence is kept

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

PRAYERS OF PENITENCE

Please Sit or Kneel

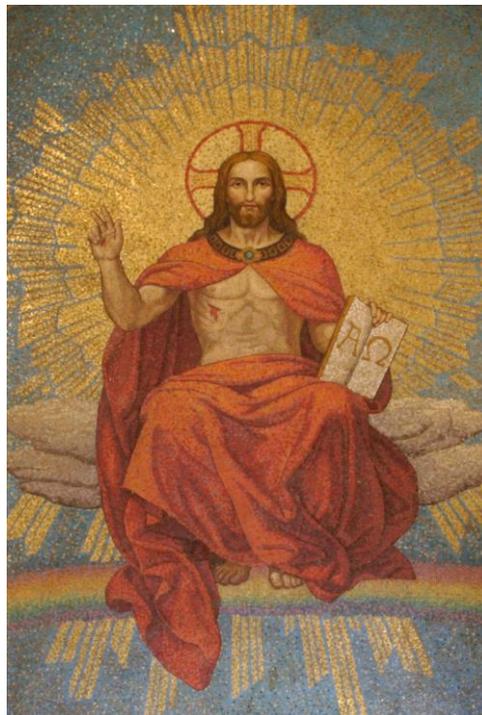
The priest offers a liturgical introduction to the service and then this or another introduction to confession may be said...

Deacon: God so loved the world that he gave his only Son Jesus Christ to save us from our sins, to be our advocate in heaven, and to bring us to eternal life. 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.

The words “**Kyrie Eleison**” come from Greek words that mean “**Lord, have mercy**”. We are asking God to heal the broken parts of our lives – bits that are sick or unwell and bits that make us stumble.

In Jesus’ time oil was used for healing. Holy oil is still used today by the priest or deacon for healing and anointing the sick. Reconciliation is a type of healing as the things that separate us from God and each other are stripped away and we are once again reunited (healed) with each other.

During the **Absolution**, the priest sends God’s healing and reconciling blessing upon us and God to absolve us, that is, forgives and takes away our sins; which God will always do, if we are open, honest and truly sorry.



We now sing or say the **Gloria**. This hymn expresses to God our joy in His goodness and power to save. We praise God for his glory!

We do not sing or say the Gloria during Lent (the time before Easter) or during Advent (the time before Christmas)

The Kyrie Eleison

Together with suitable penitential sentences, the Kyrie Eleison may be said or sung...

Either

Lord have mercy
Lord have mercy

Christ have mercy
Christ have mercy

Lord have mercy
Lord have mercy

Or

Kyrie Eleison
Kyrie Eleison

Christe Eleison
Christe Eleison

Kyrie Eleison
Kyrie Eleison

Or the president invites everyone to say the following prayer.

People: **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**

THE ABSOLUTION

Priest: 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.

People: **Amen**

The Gloria -

Stand to sing together

The Gloria is not said or sung during Advent and Lent.

People: **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;**

After the priest says the words “**let us pray**”, a period of silence follows for quiet reflection.

Then the priest (*as the person God has elected to represent us in prayer*) says the special prayer of the day or week on behalf of us all, called **the Collect**. This is a prayer asking God to deepen our faith and make us pure inside so that we can love Him, praise Him and live better Christian lives as a part of our church community.



As we listen to passages from the Bible telling us about God’s love for our world, we can hear God speaking to us in different ways through the words and experiences of past generations.

“Gradual” comes from the Latin word “step” and the **Gradual hymn** is sung whilst the Priest or Deacon ‘steps’ down to where the Gospel will be read, amongst the people.

**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.**
(David Thorne - The Mass of St Thomas)

The Collect

Remain standing

Priest: Let us pray...

A period of silence follows, then the Collect is said or sung.

People: **Amen.**

LITURGY OF THE WORD

First Reading

Please sit to listen to the readings

When the reading is announced the reader says

A Reading from the Book/Prophecy/Letter of N

At the end the reader will say

Reader: For the Word of the Lord.

People: **Thanks be to God.**

A Psalm may be sung or read

Please remain seated for the Psalm

Second Reading

Please sit to listen to the readings

When the reading is announced the reader says

A Reading from the Letter of N

At the end the reader will say

Reader: For the Word of the Lord.

People: **Thanks be to God.**

A period of silence follows to reflect on God's word, before the hymn begins.

GRADUAL HYMN

Please Stand

“Gospel” means good news. In **the Gospel reading** we hear the good news of Jesus.

The Gospels tell us the story of Jesus’ life on earth. they are the most important part of our Holy Scriptures. They reveal how He taught us to live, performed miracles and sacrificed Himself for us – opening our way to heaven.

We stand and turn to face **the Gospel** to show reverence and respect. The Gospel is God’s extra special gift to us and reveals the incarnate life of His son, Jesus. In it are contained the ‘words of life’.



“And was incarnate by the Holy Spirit and the Virgin Mary”
(The Creed)

We listen carefully to **the sermon**, as the priest or preacher gives us a challenging message to help us grow in the faith and our Christian living in the world.

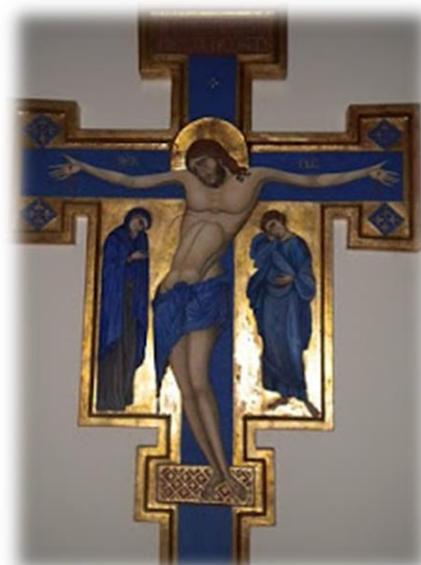
We stand and face liturgical East to say **the Creed** (towards the Altar - symbolising Heavenly Jerusalem – Sunrise – Light). The Latin word “credo” means “I believe”

In the Creed, we think and say the really important things about faith and what we hope to believe. Our creeds are statements of faith from the Early

Church. They remind us of who God really is, how He has made Himself known to us and how He involves Himself in our world.

This is really important, because otherwise we could find ourselves believing in things about God that are simply not true. GOD is REAL and so we need to be believe in the one true God.

“For our sake he was crucified”
(The Creed)



GOSPEL READING

Remain standing and turn to face the Gospel

Deacon: The Lord be with you.

People: **And also with you.**

Deacon: Hear the Holy Gospel of our Lord Jesus Christ according to St N...

People sing: **Glory to you O Lord**

At the end of the Gospel Reading:

Deacon: This is the Gospel of the Lord

People sing: **Praise to you, O Christ.**

The Sermon

Please Sit

THE CREED

Please Stand

People: **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.**

The Intercessions are the prayers for the people. Sit or kneel as we pray for:

- The Church throughout the world
- The World, human society and those in authority
- The local community
- People who are ill, in pain, sad, lonely or in need
- We remember people who have died recently

What can you pray for today? Who can you pray for today?

Whatever is worrying you; pray for that too. God cares for you and the world, so pray and leave all your cares with him. God will answer all our prayers – one way or another.

We cannot know *how* our prayers will be answered, but we do know that *every* prayer is heard.

Before we offer our gifts at the altar, we should be at peace with each other. We must especially make peace and be reconciled with those we may have fallen out with over the past week or so. God asks us all to love each other regardless of our differences; just as He loves us. The peace helps us to show our love. We shake hands with the people around us as a sign of reconciliation and peace.

Whilst the bread and wine are being taken up to the altar, we sing the **offertory hymn**. We offer our gifts to God by placing them on the Altar. A collection is taken. We all make a weekly contribution of money to share our common responsibility for the financial commitments of this church. Remember – we give generously not what is spare, left over, but rather we give from a generous, faithful and willing heart.

The Altar is prepared. The bread, in a special bowl called a **ciborium** or on a special plate called a **paten**, and the wine, in a special cup called a **chalice**, are placed on the altar.

Into the wine the priest will pour a small amount of water to represent the water pouring from Jesus' side after the soldiers had pierced Him; it represents the tears of the world but also the promise of new life that we find in Christ.

The word "**Eucharist**" comes from the Greek "eucharistos", which means "grateful", and is now usually translated as "thanksgiving." So the **Eucharistic Prayer** is a prayer of 'grateful thanksgiving' to God. When the Deacon has prepared the bread and wine on the altar, the Priest begins the Eucharistic Prayer.

We sing the Sanctus and Benedictus as we echo the hymn of praise being sung constantly in heaven (Revelation 4: 8).

The Sanctus, which means holy in Latin, is an ancient short hymn of praise to God (taken from Isaiah 6:3).

The Benedictus, 'Blessed is he who comes in the name of the Lord', is a quote from Psalm 118 and is sung by the people to Jesus as he enters Jerusalem on Palm Sunday (Matthew 21:9). Jesus also quotes it (Matthew 23:39) as he says, 'For I tell you, you will not see me again until you say, "Blessed is the one who comes in the name of the Lord"'. As we sing them, we are proclaiming our belief that we meet Jesus in every Eucharistic feast.



"With angels and archangels and the whole company of heaven"

(The Eucharistic Prayer)

PREPARATION OF THE TABLE

Please Stand

Priest Pray, my brothers and sisters, that our sacrifice may be acceptable to God, the almighty Father.

People: **May the Lord accept the sacrifice at your hands, for the praise and glory of his name, for our good, and the good of all his Church. Amen**

This or another prayer at the preparation of the Altar may be said:

Priest: 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.

People: **Blessed be God forever**

Priest: 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.

People: **Blessed be God forever**

THE EUCHARISTIC PRAYER

The priest says

Please Kneel or Sit

Priest: The Lord is here.

People **His Spirit is with us.**

Priest: Lift up your hearts.

People **We lift them to the Lord.**

Priest: Let us give thanks to the Lord our God.

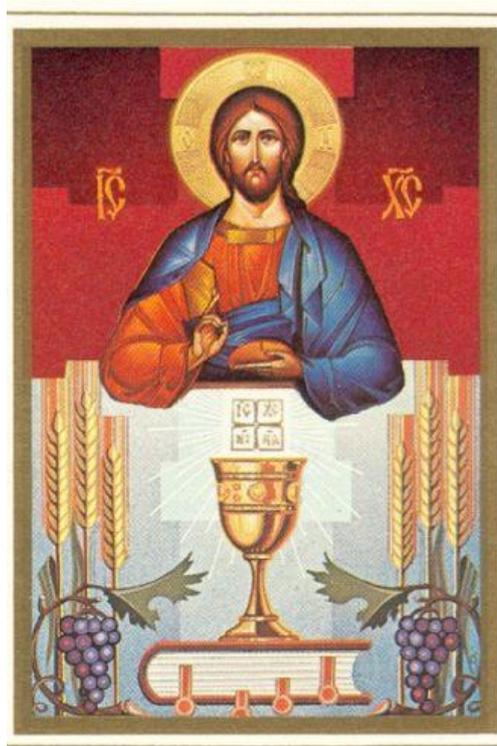
People **It is right to give thanks and praise.**

The priest prays the Preface to the Eucharistic prayer and praises God for his mighty acts, ending with:

Priest: ... Therefore with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name, for ever praising you and *singing:*

People: **Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna, Hosanna, Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna, Hosanna, Hosanna in the highest.**

(David Thorne - The Mass of St Thomas)



Jesus shared the last Supper with his disciples. He gave thanks for bread and wine and shared the meal with them, Jesus told his friends to not only remember Him whenever they shared bread and wine, but also that it would become His body and blood for them; that in the breaking of bread, He would be really present amongst us.

“While they were eating, Jesus took a loaf of bread and after blessing it he broke it, gave it to His disciples and said “Take, eat, this is my body”. Then he took a cup and after giving 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” (*Matthew 26:26-28*)

As the priest (*Christ's representative in the community*) elevates the bread and then the wine (*towards heaven*) and repeats Jesus' sacred words from the Last Supper, so Jesus in his heavenly throne moves closer to us. Many people bow their heads in reverence or cross themselves during this holy moment.

Priest: 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.

Deacon: Jesus Christ is Lord:

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

Priest: 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 [N 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. **(People): AMEN**

“One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, “Lord, teach us to pray, just as John taught his disciples” (Taken from the Gospel of St Luke, Chapter 11 verse 1)

Now we all say the prayer which Jesus taught his disciples; **The Lord’s Prayer**, because we are his disciples today.

The priest breaks the bread, as Jesus did at the Last Supper and after His resurrection so that he could share it with his disciples. “They recognised him at the breaking of bread” (Luke 24:35)

We all sing an ancient hymn called the **Agnus Dei**. Agnus Dei is Latin for “Lamb of God”. In the time before Jesus, lambs were sacrificed to pay for sins. It reminds us that Jesus gave His life for us so we could have peace and forgiveness for our sins.

John the Baptist called Jesus the Lamb of God. (John 1:29)



“...He took bread, blessed and broke it and gave it to them...” Luke 24:30

THE LORD'S PRAYER

Please kneel or sit

Priest: Let us pray with confidence as our Saviour has taught us.

People: **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,
forever and ever.
Amen.**

BREAKING OF THE BREAD

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

People: **Though we are many, we are one body, because we all share
in one bread.**

AGNUS DEI

People: **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.**



(David Thorne - The Mass of St Thomas)

GIVING OF COMMUNION

This or another invitation to communion may be said. -

Please remain seated

Priest: Behold the Lamb of God who takes away the sin of the world.
Blessed are those who are called to his supper.

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

All are welcome!

God invites everyone to His Holy Altar. If you receive **Holy Communion** in your own church, you are welcome to receive Holy Communion here. If, however, you do not normally receive, then do come to the Altar for a blessing (carrying a service sheet).

As you see all the people go forward, remember that they are your brothers and sisters in Christ, the family of God where you live and a part of the worldwide Church. Everyone is equal at God's Altar. There is no rich or poor. There is not difference between race, language, relationship status or class. God loves us all equally as His precious children no matter who we are or what we have done.

This church is a part of the Diocese of Rochester in the Church of England which itself is a part of the worldwide Anglican Church. But the Anglican Church is only a part of the wider Universal Catholic Church which includes the Roman Catholic Church, the Eastern Orthodox Church and many other denominations. The whole Church is called to unity, but sometimes our differences cause a sin of separation. We rejoice that in recent years the prejudices that have often separated us have begun to be overcome and our churches have moved much closer together. We pray that all churches may continue to seek that proper unity where we can all share the Holy Eucharist together as God's holy people.

By coming to the Altar we join with people across the world in remembering and re-living the Last Supper and our Lord's sacrifice. Through it we look forward to the Resurrection. In it Christ joins us from his heavenly throne. By sharing His body and blood we receive a part in God's gift of His Son which inspires us to live lives more worthy of His name. Millions of Christians from across the world celebrate the Eucharist every week. As a Christian it is our duty to attend the Eucharist as often as possible.

Together in the Eucharist we are united with one-another through Christ's life, His Passion and His Resurrection. But we do not just come for our own benefit. Every time we offer the Eucharistic sacrifice, we do it on behalf of our entire town community and indeed the whole world.

Any consecrated bread and wine (*Blessed Sacrament*) which is not required is reserved in the Tabernacle for private prayer and devotion in the '**Presence of Christ**' or for taking out to the sick and housebound, so that, even though they are separated from us through illness they are united with us in this sacrament.



This prayer may be said before the distribution of Communion

People Most merciful Lord,
your love compels us to come in.
Our hands were unclean,
our hearts were unprepared;
we were not fit
even to eat the crumbs from under your table.
But you, Lord, are the God of our salvation,
and share your bread with sinners.
So cleanse and feed us
with the precious body and blood of your Son,
that he may live in us and we in him;
and that we, with the whole company of Christ,
may sit and eat in your kingdom.
Amen.

Please come to receive Holy Communion or a Blessing.

If you would like a blessing, please bring your service sheet with you so that we are able to tell that is what you desire.

A MOTET AND/OR A HYMN IS SUNG

POST COMMUNION PRAYER

Remain seated

Priest: Let us pray...

A period of silence follows, then the Post-Communion Collect is said.

At the end of the prayer:

People: Amen

PRAYER AFTER COMMUNION

People: Almighty God, we thank you for feeding us with the body and blood of your dear 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

People: 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 peoples.
Amen.

NOTICES ARE GIVEN

FINAL HYMN

Please Stand

The Blessing:

Priest: ... and the blessing of God almighty, the Father, the Son and the Holy spirit, come down upon you and remain with you now and always.

People: **Amen**

The Sending Out:

Deacon: Go in peace to love and serve the Lord

People: **In the name of Christ. Amen**

ORGAN VOLUNTARY

The choir and sacred ministers leave in procession.

Having been drawn by the Spirit into Christ's Body the Church; having been obedient to Christ in the Eucharist and having reconciled ourselves with our Father through His miraculous and life-giving holy gifts, we now go out into the world untied with Him in mind and body. He is with us and we are His. So, we go out to live as people of faith and proclaim his Holy Name in all the world.



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