

Parish Eucharist

PENTECOST

Order One

8th June 2025

Rector: Fr David

Organist : Ethan Merrick

Bell Ringing Captain : John Moore

Duty Warden : Paul Mitchell

Welcomer : Charles Wilson

Reader : Hilary King

Intercessions : Charles Wilson

Offertory : Paul Mitchell and Hilary King

Server : Denise Vickerstaff

Coffee : Jacky Hall and Pam and Alex Henderson

Website: [www.stmarys-balcombe.org](http://www.stmarys-balcombe.org)

*INTRODUCTION*

*This booklet provides a form of conducted Eucharist. This means that as the service continues brief descriptions or explanations are provided here.*

*The word Eucharist comes from a Greek word which means "thanksgiving." In the Eucharist we offer our thanks to God for his great gifts to us, remembering especially the life and death and resurrection of his Son our Lord Jesus Christ.*

*Eucharist is only one name for this service. In the Greek Church it is called the Divine Liturgy which refers to God's people worshipping him together.*

*Sometimes it is called the Holy Communion, the Lord's Supper, and sometimes the Mass. But whatever name we call it, it is one of the most important ways for us to come to meet our Lord.*

*This is why for almost 2000 years, Christians have come together Sunday after Sunday and often during the week. They have come to offer themselves to God and to receive Him into their lives in a very special way.*

*There are two parts to the Eucharist which we should keep in mind as we experience the service. The first is "the liturgy of the Word," This includes (1) the opening prayers, (2) lessons from the Old and New Testaments appointed for the day, (2) the Church's statement of faith, the Creed, and (4) the intercessions or the prayers of the people.*

*The second part of the Eucharist is called the Communion during which bread and wine are offered, consecrated, and then received by God's people with thanksgiving.*

*The service usually begins with a procession which reminds us that the People of God, through time and history are moving toward God's Kingdom - - following the Cross of Christ, and bringing the Light of the Gospel into all the world.*

*Lets try to think of these things during the procession, remembering that we are all part of God's family the Church.*

*The ministers - - that is the clergy and servers, wear vestments. Vestments cover our ordinary clothing. This reminds us that the Church belongs to no particular time or place because it is both universal (in all places) and historic, (belonging to no specific time). It also keeps us from paying attention to what people are* *wearing, whether their clothing is new or old, the latest style or our of date.*

*A few words about the Priest’s vestments. Firstly the cassock – this used to be the day to day working costume of the clergy, not merely used in Church. Fr David’s cassock has 39 buttons. This is the same number of lashes that the Romans used to inflict on prisoners.*

*Over this goes his alb, the long white garment derived from the ancient tunic, this symbolises the baptismal garment when the new believer “put on the clothing of Christ”*

*The stole is worn by priests around the neck and hanging evenly at the front, a deacon wears the stole on their left shoulder, crossing under their right arm. Originally it derived from the towel used to clean the sacred vessels which was carried on their shoulder as it is the deacons job to clean the sacred vessels they wear it on their shoulder. This is a symbol of the sacramental teaching authority of those in Holy orders.*

*The chasuble is worn over the alb and stole. Traditionally the chasuble is seen to represent the charity of Christ which covers all things (Colossians 3:14). This is why it is worn over the stole showing that the charity of Christ takes precedence over authority.*

*As the procession enters, the congregation stands. This helps all of us to remember that we are all participants in the Eucharist, offering God our prayers and praise together as one family.*

Order of Service

**HYMN** **(Red hymn book) 233**

 **O thou who camest from above**

WELCOME AND INTRODUCTION

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

**All : Amen.**

Priest : The Lord be with you

**All : And also with you.**

*The first part of the Eucharist, the SERVICE of the WORD OF GOD is very ancient.*

*It comes to us from a time before the birth of Jesus. The Jewish people came together to hear God's word, to sing songs, and the pray together.*

*When all in the procession have taken their places, we begin our service by praising God, greeting each other and by asking him to make our thoughts pure, and to fill us with his love.*

PRAYER OF PREPARATION

**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.**

*We then ask God's forgiveness for those things we have done and left undone.*

*Confession is a very important part of prayer whether we do it privately or in church with others. We all need God's forgiveness, and we know that he will forgive us when we come to him in faith and love and true repentance. After all have made their confession, we ask God's mercy on us all by singing together the KYRIE, a very ancient prayer "Lord, have mercy", the Priest says the words of ABSOLUTION, or forgiveness, assuring us that God has forgiven all those who have made a sincere confession of their sins.*

PRAYER OF PENITENCE

Priest : What God has prepared for those who love him, he has revealed to us through the Spirit; for the Spirit searches everything. Therefore, let us in penitence open our hearts to the Lord, who has prepared good things for those who love him.

**All :** **Almighty God, our heavenly Father, we have**  **sinned against you and against our neighbour**  **in thought and word and deed, through**  **negligence, through weakness, through our**  **own deliberate fault. We are truly sorry and**  **repent of all our sins. For the sake of your**  **Son Jesus Christ, who died for us, forgive us**  **all that is past and grant that we may serve**  **you in newness of life to the glory of your**  **name. Amen.**

KYRIE ELEISON

 **Lord, have mercy, Lord, have mercy.**

 **Christ, have mercy, Christ, have mercy.**

 **Lord, have mercy, Lord, have mercy.**

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. **Amen.**

*And then we also sing a song of praise, the Gloria which the angels sang at Jesus’ birth*

GLORIA

**All :** **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 priest now leads us in a special prayer. This short prayer is called a COLLECT because it collects the themes of the readings and our thoughts for a particular time or season of the Church's year.*

THE COLLECT

Priest : O God, who as at this time taught the hearts of your faithful people by sending to them the light of your Holy Spirit: grant us by the same Spirit to have a right judgement in all things and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

**The Liturgy of the Word**

*We are then seated to hear the readings from the Holy Bible.*

*There are usually two readings before the Gospel. One reading from the Old Testament and one reading from the New Testament but in Eastertide and today at Pentecost the first reading is always from the Acts of the Apostles – the story of the early church.*

*A member of the congregation reads the lesson or lessons. This reminds us that we all take part in the worship of the Church.*

*Between the lessons there is usually a hymn which often picks up the theme from the Old Testament reading.*

**Readings**

FIRST READING *(Please sit)*

A Reading from the Acts of the Apostles

When the day of Pentecost had come, they were all together in one place.  And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting.  Divided tongues, as of fire, appeared among them, and a tongue rested on each of them.  All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Now there were devout Jews from every nation under heaven living in Jerusalem.  And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, ‘Are not all these who are speaking Galileans?  And how is it that we hear, each of us, in our own native language?  Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God’s deeds of power.’  All were amazed and perplexed, saying to one another, ‘What does this mean?’  But others sneered and said, ‘They are filled with new wine.’

But Peter, standing with the eleven, raised his voice and addressed them: ‘Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say.  Indeed, these are not drunk, as you suppose, for it is only nine o’clock in the morning.  No, this is what was spoken through the prophet Joel:
“In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.  Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy.   And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist.  The sun shall be turned to darkness and the moon to blood, before the coming of the Lord’s great and glorious day.
Then everyone who calls on the name of the Lord shall be saved.”

 *(Acts 2. 1 – 21)*

Reader : This is the word of the Lord.

**All : Thanks be to God.**

**HYMN :** **(Yellow hymn book) 25**

 **Be still, for** **the presence of the Lord**

SECOND READING *(Please sit)*

A Reading from the letter of St Paul to the Romans

For all who are led by the Spirit of God are children of God.  For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, ‘Abba! Father!’  it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

 *(Romans 8: 14-17)*

Reader : This is the word of the Lord.

**All : Thanks be to God.**

*Before the Gospel is proclaimed, the Good News is heralded by Alleluias. An expression of joy and thanks and praise to the Lord. The Gospel is always read by a member of the clergy, and if possible, it is read by a deacon. Before reading the Gospel the deacon goes to the priest and asks for a special blessing, or the priest faces the altar and prays for a blessing.*

*There is a "Gospel Procession" where The Gospel Book is carried to the people of God. Wherever we are in the church, we turn to face the Gospel book and reader.*

*The Gospel Procession reminds us that Jesus – The Word of the Father came to dwell amongst us and the Gospels are the accounts of that Word’s teaching. The procession also teaches us that it is our responsibility to carry the Good News of Jesus Christ into all the world.*

*You may notice me and others making the Sign of the Cross at the announcement of the Gospel asking for God's blessing on our minds our words, and our hearts.*

GOSPEL READING *(Please stand)*

Priest : Alleluia, alleluia. Come Holy Spirit, fill the hearts of your faithful people and kindle in them the fire of your love.

**All :** **Alleluia!**

Priest : The Lord be with you.

**All : And also with you.**

Priest: Hear the Gospel of our Lord Jesus Christ according to John

**All : Glory to you O Lord.**

Philip said to him, ‘Lord, show us the Father, and we will be satisfied.’  Jesus said to him, ‘Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, “Show us the Father”?  Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works.  Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father.  I will do whatever you ask in my name, so that the Father may be glorified in the Son.  If in my name you ask me for anything, I will do it.

‘If you love me, you will keep my commandments.  And I will ask the Father, and he will give you another Advocate, to be with you for ever.  This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.

 *(John 14: 8-17)*

Priest : This is the Gospel of the Lord.

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

THE SERMON *(Please sit)*

*A sermon follows the Gospel. It usually explains some of the teachings in the Gospel and other lessons.*

*After the sermon there follows a short time for reflection*

*during which music may be played or sung.*

*After the sermon and anthem, we stand and say together the words of the profession our faith as we affirm the power and love of God as he has been revealed to us in his mighty acts. The Nicene Creed most clearly states the Church's teaching of God, Father, Son, and Holy Spirit. The Creed expresses the faith of the whole Church.*

*The word CREED means belief;*

*Many people bow their heads when the name JESUS is said in the creed. In this way they show their reverence for the Lord and for his holy Name. “At the name of Jesus, every knee shall bow” from Philippians 2 v 10. Bowing at the words which tell of Jesus birth (. . . came down from heaven . . . and was made man . . .") is another way we can show respect and honour to God and to acknowledge the enormity of the Incarnation. Such acts of reverence are ways in which we show outwardly with our whole bodies what we believe inwardly.*

THE CREED *(Please stand*)

**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.**

*We then turn our attention to Christ's Church and the world. Together, we pray for the Church, for world leaders, for ourselves, for the sick and for the departed. The whole church, past and present, is united together in prayer. The names of persons who are in need of our prayers and often added at this point, and there is usually an opportunity for us to recall the names of people we especially want to pray for in a moment of silence.*

PRAYERS OF INTERCESSION *(Please sit or kneel)*

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

*A Reader leads us and at the end of each petition will say*:

Reader : Lord, in your mercy.

**All : Hear our prayer.**

*The first part of the service is now completed. We greet one another joyfully in the spirit of friendship and reconciliation and in the love of God, exchanging the PEACE with one another.*

*THE PASSING THE PEACE is a very ancient way for people to greet one another.*

*Jesus taught us that we should love one another as sisters and brothers, and that we should forgive one another as God forgives us. When the celebrant says: “The Peace of the Lord be always with you," everyone responds: "And also with you. "Then we share God's peace with one another.*

THE PEACE *(Please stand)*

Priest : God has made us one in Christ. He has set his seal upon us and, as a pledge of what is to come, has given the Spirit to dwell in our hearts.

Alleluia.

 The Peace of the Lord be always with you.

**All : And also with you.**

*Then follows the offertory hymn. The gifts of the people may be gathered and presented symbolised by the bread and the wine and previously a collection of monetary offerings would be made which would then be offered at the altar. We are going to reintroduce this practice and will pass around collection bags from next week for people to make a personal offering to God through His church. Once the Bread and wine are brought to the altar, it is prepared and the gifts are placed upon it.*

*And so we stay standing to sing our Offertory hymn Before the Throne of God above*

**The Liturgy of the Eucharist**

THE OFFERTORY

**HYMN Before the throne of God above**

**Before the throne of God above**

**I have a strong and perfect plea**

**A great High Priest whose name is Love**

**Who ever lives and pleads for me**

**My name is graven on His hands**

**My name is written on His heart**

**I know that while in heav'n He stands**

**No tongue can bid me thence depart**

**No tongue can bid me thence depart**

**When Satan tempts me to despair**

**And tells me of the guilt within**

**Upward I look and see Him there**

**Who made an end to all my sin**

**Because the sinless Saviour died**

**My sinful soul is counted free**

**For God the Just is satisfied**

**To look on Him and pardon me**

**To look on Him and pardon me**

**Behold Him there the risen Lamb**

**My perfect spotless righteousness**

**The great unchangeable I Am**

**The King of glory and of grace**

**One with Himself I cannot die**

**My soul is purchased with His blood**

**My life is hid with Christ on high**

**With Christ my Saviour and my God**

**With Christ my Saviour and my God**

*Please sit for a moment.*

*We now begin the second part of the Eucharist. There are four parts to this service. The First is our offering of bread and the wine. The second is the prayer of thanksgiving and the consecration of the bread and the wine. The third is the breaking of the bread. The fourth is the receiving of communion.*

*In the early days of the Church, worshippers brought their own bread and wine to the service. The deacons chose what was needed for the consecration, and the rest was set aside for the poor. Today we usually have lay persons who bring the bread and the wine to the altar. These may be either people from the congregation or acolytes in the sanctuary. The bread and the wine along with money collected at some services are the offerings that will be presented to God.*

*The bread and wine are called OBLATIONS. Bread, wine and money offered at the Altar represent our lives, our work, our recreation, our families and our community. In other words, we offer to God all that we have and all that we do. This is called STEWARDSHIP.*

*The minister of the altar, a priest or a deacon, "sets the table" by laying first a corporal, a white linen cloth, on which are placed a chalice (a cup for the wine) and a paten (a plate for the bread). The purpose of the corporal is to hold any crumbs which may come from the bread. Next,* *wine is poured into the chalice and a little water is added. This reminds us of the blood and the water that appeared when Jesus' side was pierced by a spear at the crucifixion.*

*Tradition says that the wine and water together represent both the humanity and the divinity of Jesus, that he is both Man and God, and that we are called to share with him in his risen life.*

*Before the Eucharist begins, a server pours a little water over the priest's fingers. This reminds us that we should all come to God's altar with clean hands and pure hearts. It has long been the custom for the head of the Jewish household to wash his hands in a similar way before the prayers at the Passover meal. Jesus probably did this at the Last Supper.*

*The Altar having been prepared, the Eucharist continues with "Lift up your heart" - - the "Sursum Corda". This is followed by the "Sanctus", the ancient hymn: "Holy, Holy, Holy," followed by the "Benedictus": "Blessed is he who comes in the Name of the Lord..." reminding us that our Lord does come to us in the Holy Communion, and that he is made known to us in "the breaking of the bread.".*

*The Priest now says the GREAT THANKSGIVING or the PRAYER OF CONSECRATION.*

*This prayer reminds us of God's love for us, that we turned away from him, and that he sent his Son Jesus Christ to share our human nature and to live and die as one of us, so that we might be brought back to God. We are also told of Christ's death on the cross, a perfect sacrifice for the whole world, and we are reminded of the Last Supper and the words Jesus spoke over the bread and the wine. Finally, we ask for the gift of God's Holy Spirit and that we might faithfully receive the precious gift of Christ's Body and Blood in the form of Bread and Wine.*

*In a very real way, the Holy Eucharist is a drama. It reenacts the offering of Christ and makes it real in our lives. Whether we "feel" Christ's presence or not. He is with us, according to his promise.*

*After the prayer over the bread and wine separately they are held up for all to see, symbolising Christ being lifted up on the cross. The bells at this point remind us that we should praise God for all that he has done for us in the death and resurrection of his Son. Historically the bells would also inform those who were unable to make it to church that the prayer of consecration was being said. People would then stand still and make the sign of the cross as a sign of reverence.*

Priest : Blessed be God, by whose grace creation is renewed, by whose love heaven is opened, by whose mercy we offer our sacrifice of praise.

**All :** **Blessed be God for ever.**

**The Eucharistic Prayer**

Priest : The Lord be with you

**All : And also with you.**

Priest : Lift up your hearts

**All : We lift them to the Lord.**

Priest : Let us give thanks to the Lord our God

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

Priest : It is indeed right, it is our duty and our joy, always and everywhere to give you thanks, Holy Father, almighty and everlasting God, through Jesus Christ, your only Son our Lord.

 This day we give you thanks because in fulfilment of your promise you pour out your Spirit upon us, filling us with your gifts, leading us into all truth, and uniting peoples of many tongues in the confession of one faith. Your Spirit gives us grace to call you Father, to proclaim your gospel to all nations and to serve you as a royal priesthood. Therefore we join our voices with angels and archangels and with all those in whom the Spirit dwells, to proclaim the glory of your name, for ever praising you and *singing :*

**All :** **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.**

Priest : Accept our praises, heavenly Father, through your Son our Saviour Jesus Christ, and as we follow his example and obey his command, grant that by the power of your Holy Spirit these gifts of bread and wine may be to us his body and his blood; 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.

 Therefore, heavenly Father, we remember his offering of himself made once for all upon the cross; we proclaim his mighty resurrection and glorious ascension, we look for the coming of your kingdom, and with this bread and this cup we make the memorial of Christ your Son our Lord.

 Great is the mystery of faith

**All :** **Christ has died, Christ is risen,**

 **Christ will come again.**

Priest : Accept through him, our great high priest, this our sacrifice of thanks and praise, and as we eat and drink these holy gifts in the presence of your divine majesty, renew us by your Spirit, inspire us with your love and unite us in the body of your Son, Jesus Christ our Lord. Through him and with him and in him, in the unity of the Holy Spirit, with all who stand before you in earth and heaven, we worship you, Father Almighty, in songs of everlasting praise:

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

THE LORD’S PRAYER *(Please sit or kneel)*

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

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

*At the first Eucharist and in those of the early Church, it was necessary to break the loaves or cakes of bread so that they could be distributed for Communion. For many this breaking of bread has a special meaning: it has become a reminder of the breaking of our Lord's Body on the Cross.*

BREAKING OF THE BREAD

Priest : 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.**

AGNUS DEI

**All : 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.**

INVITATION TO COMMUNION

**All :** **We do not presume to come to this your table,**  **merciful Lord, trusting in our own**  **righteousness, but in your manifold and great**  **mercies. We are not worthy so much as to**  **gather up the crumbs under your table. But**  **you are the same Lord whose nature is**  **always to have mercy. Grant us therefore,**  **gracious Lord, so to eat the flesh of your dear**  **Son Jesus Christ and to drink his blood, that**  **our sinful bodies may be made clean by his**  **body and our souls washed through his most**  **precious blood, and that we may evermore**  **dwell in him, and he in us. Amen.**

*The gifts we presented to God in the offertory are now returned to us. Because God has accepted them, they are changed. They have become the spiritual Body and Blood of Christ. Through them we receive God's Power, Love, and Strength . . . his very life. We are now invited to Communion, as we come it is important to remember that just as Moses recognised God in the burning bush and took off his shoes, so as we approach the altar to receive the Body and Blood of Christ we too are standing on Holy Ground.*

*The priest holds up the consecrated bread and wine and says the words that John the Baptist said to his disciples as he pointed out Jesus to them. Our response echo the words of the Centurion who asked Jesus to heal his daughter. It is only because of God’s love and mercy for us that we are able to come into his presence at all.*

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

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

If you would like to receive communion, please come forward as directed.

*As soon as everyone has received Communion, the Bread and Wine are reverently returned to the Altar for the ablutions where any surplus wine is consumed and the chalices and other vessels are cleaned. Some of the consecrated Bread is reserved for the sick and those who are unable to come to church. It is kept in the Aumbry (In the Lady Chapel to the side of the church)- - the beautifully adorned cabinet over which the sanctuary light burns - - symbolic of the Presence of the Risen Lord.*

*It is almost time for us to go, but we should not leave before we say together a prayer of thanksgiving.*

PRAYER AFTER COMMUNION *(Please sit or kneel)*

Priest : Faithful God, who fulfilled the promises of Easter

 by sending us your Holy Spirit and opening to every race and nation the way of life eternal:

 open our lips by your Spirit, that every tongue may tell of your glory; through Jesus Christ our Lord**. Amen.**

**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.**

NOTICES

*In a short while the priest will give us God's blessing. We now prepare to leave. The procession leads us out into the world around us so that we may do the work that God has called us to do wherever we may be: in our homes, in our schools, in our work and in our play. We have been fed with spiritual Food. God has* *given us the strength to live our lives as faithful followers of Christ our Lord.*

*Today on this feast of Pentecost, our blessing and sending out takes on a different form. As the first disciples recognised the Holy Spirit by the tongues of flame that rested on each of their heads, so we recognise the presence of the Holy Spirit with us and empowering us through the flames of our candles.*

*We are called and challenged to live out our lives led and empowered by the Holy Spirit to go and bear Christ’s light and love to the world. Once we have been commissioned the Paschal Candle that came into church at the Dawn Service on Easter Sunday and has been at the front of church throughout Eastertide, is extinguished. After the service it will move to its place by the font, where it will remain throughout the year. It will be relit at every baptism that takes place symbolising the Holy Spirit coming down on the baptised person, and at every funeral recognising the presence and effects of the Holy Spirit in the deceased person’s life.*

BLESSING OF LIGHT

Priest : Blessed are you, sovereign God, overflowing in love. With Pentecost dawns the age of the Spirit.

 Now the flame of heaven rests on every believer.

 Strong and weak, women and men tell out your word; the young receive visions, the old receive dreams. With the new wine of the Spirit they proclaim your reign of love. Amid the birth pangs of the new creation the way of light is made known. Source of freedom, giver of life,

 blessed are you, Father, Son and Holy Spirit.

**All : Blessed be God for ever.**

*Each member of the congregation has a candle which is lit.*

*When all the candles are lit the Priest says*

Priest : For fifty days we have celebrated the victory of our Lord Jesus Christ over the powers of sin and death. We have proclaimed God’s mighty acts and we have prayed that the power that was at work when God raised Jesus from the dead might be at work in us. As part of God’s Church here in Balcombe, I call upon you to live out what you proclaim. Empowered by the Holy Spirit, will you dare to walk into God’s future, trusting him to be your guide?

**All : By the Spirit’s power, we will.**

Priest : Will you dare to embrace each other and grow together in love?

**All : We will.**

Priest : Will you dare to share your riches in common and minister to each other in need?

**All : We will.**

Priest : Will you dare to pray for each other until your hearts beat with the longings of God?

**All : We will.**

Priest : Will you dare to carry the light of Christ into the world’s dark places?

**All : We will.**

*If there are no other services on this feast the Easter Candle may be extinguished in silence.*

Priest : The Lord is here.

**All : His Spirit is with us.**

Priest : Today we have remembered the coming of God’s power on the disciples and we invite that same Spirit to drive us out into the wild places of the world.

Priest : The Spirit of truth lead you into all truth, give you grace to confess that Jesus Christ is Lord, and strengthen you to proclaim the word and works of God; and the blessing of God almighty, the Father, the Son and the Holy Spirit, be among you and remain with you always. **Amen.**

*Finally, we will be sent forth to do the work that God has called us to do, and we all respond by saying: "In the name of Christ. Amen." Or “Thanks be to God”*

DISMISSAL

Priest : Go in peace to love and serve the Lord.

**All : In the name of Christ, Amen.**

**HYMN (Yellow hymn book) 326**

 **The Spirit lives to set us free**



*QR Code for St Mary’s Church website*

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