

# LITTLE GIDDING PILGRIMAGE

Saturday 22 May 2010 at 10.30am

## HOLY COMMUNION AT ST MARY'S CHURCH, LEIGHTON BROMSWOLD

### THE GATHERING

*All stand to sing the entrance hymn.*

- |   |   |
|---|---|
| 1 Teach me, my God and King,<br>in all things thee to see;<br>and what I do in anything<br>to do it as for thee.            | 3 All may of thee partake;<br>nothing can be so mean,<br>which with this tincture, 'for thy sake',<br>will not grow bright and clean. |
| 2 A man that looks on glass,<br>on it may stay his eye;<br>or if he pleaseth, through it pass,<br>and then the heaven espy. | 4 A servant with this clause<br>makes drudgery divine;<br>who sweeps a room, as for thy laws,<br>makes that and the action fine.      |
- 5 This is the famous stone  
that turneth all to gold;  
for that which God doth touch and own  
cannot for less be told.

*George Herbert 1593–1633*

*The bishop greets the people*

Grace, mercy and peace  
from God our Father  
and the Lord Jesus Christ  
be with you  
**and also with you.**

*The bishop may add an informal welcome or introduction.*

### The Prayer of Preparation

**Almighty God,  
unto 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 thy Holy Spirit,  
that we may perfectly love you,  
and worthily magnify your holy name;  
through Christ our Lord. Amen.**

## Prayers of Penitence

*The bishop invites the people to confess their sins*

Christ calls us to share the heavenly banquet of his love  
with all the saints in earth and heaven.  
Knowing our unworthiness and sin,  
let us ask from him both mercy and forgiveness.

*NPfW B30*

*Pause for silent reflection.*

Merciful Father,  
by the sinful abuse of your infinite and inestimable benefits  
we have rather sought our own glory and content than yours.

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

Merciful Father,  
we have not ordered our ways nor thoughts towards you  
as your kindness has deserved:  
our plenty has been an occasion of wantonness,  
our abundance used to excess, our riches to vainglory.

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

Merciful Father,  
we pray that you will continually remember us  
with your innumerable favours and your gracious inspirations  
and we cry out for the sweetness of your mercy.

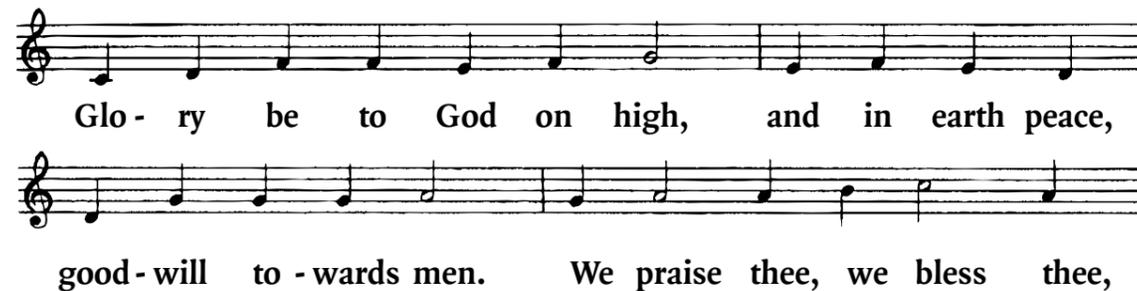
*SJK (after NF)*

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

May God our Father forgive us our sins,  
and bring us to the fellowship of his table  
with his saints for ever.  
**Amen.**

*NPfW B83*

## Gloria in Excelsis



Glo - ry be to God on high, and in earth peace,  
good - will to - wards men. We praise thee, we bless thee,



we wor - ship thee, we glo - ri - fy thee, we give thanks  
to thee for thy great glo - ry, O Lord God, heaven - ly  
King, God the Fa - ther al - migh - ty. O Lord, the on -  
ly - be - got - ten Son Je - sus Christ; O Lord God, Lamb  
of God, Son of the Fa - ther, that ta - kest a - way  
the sins of the world, have mer - cy up - on us.  
Thou that ta - kest a - way the sins of the world,  
re - ceive our prayer. Thou that sit - test at the right hand  
of God the Fa - ther, have mer - cy up - on us.  
For thou on - ly art ho - ly; thou on - ly art the Lord;  
thou on - ly, O Christ, with the Ho - ly Ghost, art most  
high in the glo - ry of God the Fa - ther. A - men.

## The Collect

The Lord be with you  
**and also with you.**  
Let us pray.

### *Pause for silent prayer.*

Loving God, the Father of all,  
whose servant Nicholas Ferrar  
renounced ambition and wealth  
to live in a household of faith and good work:  
keep us in the right way of service to you  
so that, feasting at the table in your household,  
we may proclaim each day the coming of your kingdom;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you  
in the unity of the Holy Spirit,  
one God, now and for ever.  
**Amen.**

SJK

## THE LITURGY OF THE WORD

### First Reading *Acts 4.32–35*

A reading from the Acts of the Apostles.

The whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles' feet, and it was distributed to each as any had need.

This is the word of the Lord.  
**Thanks be to God.**

### Psalm *Psalm 23*

- |   |  |
|---|--|
| <p>1 The God of love my Shepherd is,<br/>and he that doth me feed;<br/>while he is mine and I am his,<br/>what can I want or need?</p> <p>2 He leads me to the tender grass,<br/>where I both feed and rest;<br/>then to the streams that gently pass:<br/>in both I have the best.</p> <p>5 Surely thy sweet and wondrous love<br/>shall measure all my days;<br/>and as it never shall remove<br/>so neither shall my praise.</p> | <p>3 Or if I stray, he doth convert,<br/>and bring my mind in frame,<br/>and all this not for my desert,<br/>but for his holy name.</p> <p>4 Yea, in death's shady black abode<br/>well may I walk, not fear;<br/>for thou art with me, and thy rod<br/>to guide, thy staff to bear.</p> |
|---|--|

*George Herbert 1593–1633*

### Gospel *Luke 12.32–37*

Alleluia, alleluia.

Blessed are the servants whom the master finds alert when he arrives.

**They shall sit down and eat.**

*cf Luke 12.37*

Alleluia.

Hear the Gospel of our Lord Jesus Christ according to Luke.

**Glory to you, O Lord.**

Jesus said to his disciples, 'Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also.

'Be dressed for action and have your lamps lit; be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks. Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them.'

This is the Gospel of the Lord.

**Praise to you, O Christ.**

### Address

### Intercessions

## THE LITURGY OF THE SACRAMENT

### The Peace

*The bishop introduces the Peace and all exchange a sign of Peace.*

We are fellow-citizens with the saints and of the household of God,  
through Christ our Lord, who came and preached peace  
to those who were far off and those who were near.

*NPfW H40 (cf Ephesians 2.17,19)*

The peace of the Lord be always with you  
**and also with you.**

### The Preparation of the Table

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

*The bishop takes the bread and wine.*

### The Eucharistic Prayer

*The bishop and the people praise God for his goodness.*



The Lord be with you and al - so 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,  
it is our duty and our joy,  
at all times and in all places  
to give you thanks and praise,  
holy Father, heavenly King,  
almighty and eternal God,  
through Jesus Christ our Lord.

And now we give you thanks  
that your glory is revealed in Nicholas Ferrar and all the saints.  
In his life you have given us an example of faithfulness to Christ.  
In his holiness we find encouragement and hope.  
In our communion with him we share the unity of your kingdom.

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



Ho - ly, ho - ly, ho - ly, Lord God of hosts, heaven and earth are



full of thy glo - ry. Glo - ry be to thee, O Lord most high.



Bless - ed is he that come - eth in the name of the Lord.



Ho - san - na in the high - est.

All glory be to you, our heavenly Father,  
who, in your tender mercy,  
gave your only Son our Saviour Jesus Christ  
to suffer death upon the cross for our redemption;  
who made there by his one oblation of himself once offered  
a full, perfect and sufficient sacrifice, oblation and satisfaction  
for the sins of the whole world;  
he instituted, and in his holy gospel commanded us to continue,  
a perpetual memory of his precious death until he comes again.

Hear us, merciful Father, we humbly pray,  
and grant that, by the power of your Holy Spirit,  
we receiving these gifts of your creation, this bread and this wine,  
according to your Son our Saviour Jesus Christ's holy institution,  
in remembrance of his death and passion,  
may be partakers of his most blessed body and 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.

Christ is the bread of life  
**When we eat this bread and drink this cup,  
we proclaim your death, Lord Jesus,  
until you come in glory.**

Therefore, Lord and heavenly Father,  
in remembrance of the precious death and passion,  
the mighty resurrection and glorious ascension  
of your dear Son Jesus Christ,  
we offer you through him this our sacrifice of praise and thanksgiving.

Grant that by his merits and death,  
and through faith in his blood,  
we and all your Church may receive forgiveness of our sins  
and all other benefits of his passion.

Although we are unworthy, through our manifold sins,  
to offer you any sacrifice,  
yet we pray that you will accept this  
the duty and service that we owe.

Do not weigh our merits, but pardon our offences,  
and fill us all who share in this holy communion  
with your grace and heavenly blessing;

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

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

**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

*The bishop breaks the consecrated 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.**

## This anthem is sung

O Lamb of God, that ta - kest a - way the sins of the world, have mer - cy up - on us.

O Lamb of God, that ta - kest a - way the sins of the world, have mer - cy up - on us.

O Lamb of God, that ta - kest a - way the sins of the world, grant us thy peace.

## Giving of Communion

Draw near with faith.  
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.

**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 bishop and people receive communion.*

## Prayer after Communion

Holy Father,  
who gathered us here around the table of your Son  
to share this meal with the whole household of God:  
in that new world where you reveal the fullness of your peace,  
gather people of every race and language  
to share in the eternal banquet of Jesus Christ our Lord.  
Amen.

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.

## THE DISMISSAL

*The bishop says the blessing*

May God,  
who kindled the fire of his love in the hearts of the saints,  
pour upon you the riches of his grace.  
**Amen.**

May he give you joy in their fellowship  
and a share in their praises.  
**Amen.**

May he strengthen you to follow them in the way of holiness  
and to come to the full radiance of glory.  
**Amen.**

And the blessing of God Almighty,  
the Father, the Son, and the Holy Spirit,  
be among you and remain with you always.  
**Amen.**

*NPfW J109*

## Closing hymn

- 1 Let all the world in every corner sing, my God and King!  
The heavens are not too high, his praise may thither fly;  
the earth is not too low, his praises there may grow.  
Let all the world in every corner sing, my God and King!
- 2 Let all the world in every corner sing, my God and King!  
The Church with psalms must shout, no door can keep them out;  
but above all, the heart must bear the longest part.  
Let all the world in every corner sing, my God and King!

*George Herbert 1593–1633*

*A minister says*

Go in the peace of Christ. Alleluia, alleluia.  
**Thanks be to God. Alleluia, alleluia.**

## **EVENSONG AT ST JOHN'S CHURCH, LITTLE GIDDING**

**INTROIT**     *The choir sing 'Let thy merciful ears'*  
*(Setting attributed to: Thomas Weelkes, 1576–1623)*

Let thy merciful ears, O Lord, be open unto the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. Amen.

*The opening responses are sung by the minister and the choir.*  
*(Setting: William Smith, 1603–45, five part)*

O Lord, open thou our lips  
**and our mouth shall shew forth thy praise.**

O God, make speed to save us.  
**O Lord, make haste to help us.**

Glory be to the Father, and to the Son, and to the Holy Ghost;  
as it was in the beginning, is now, and ever shall be, world without end. Amen.

Praise ye the Lord.  
**The Lord's name be praised.**

**PSALM** *The choir sing Psalm 119 vv.57–64 (Chant: Martin Luther, 1483–1546)*

Thou art my portion, O Lord :  
    I have promised to keep thy law.  
I made my humble petition in thy presence with my whole heart :  
    O be merciful unto me, according to thy word.  
I called mine own ways to remembrance :  
    and turned my feet unto thy testimonies.  
I made haste, and prolonged not the time :  
    to keep thy commandments.  
The congregations of the ungodly have robbed me :  
    but I have not forgotten thy law.  
At midnight I will rise to give thanks unto thee :  
    because of thy righteous judgements.  
I am a companion of all them that fear thee :  
    and keep thy commandments.  
The earth, O Lord, is full of thy mercy :  
    O teach me thy statutes.

Glory be to the Father, and to the Son, and to the Holy Ghost :  
as it was in the beginning, is now, and ever shall be, world without end. Amen.

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**FIRST READING** *Micah 6.6–8*

The first Lesson is from the prophecy of Micah, chapter six, beginning at the sixth verse.

Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Here endeth the Lesson.

**OFFICE HYMN** *(Tune: Tallis's Canon)*

- |   |   |
|---|---|
| <p>1 To thee Good Shepherd now we raise<br/>our thankful hymn of joy and praise<br/>for Nicholas thy servant bless'd<br/>who thee in heart and deed confess'd</p> | <p>4 Like Mark in early days of youth<br/>he learned of thee the way, the truth.<br/>Like Matthew, counted riches vain<br/>to find in thee, O Christ, his gain.</p>   |
| <p>2 A scribe instructed wise and true<br/>he brought forth treasures old and new.<br/>He found thy Word, Eternal Cause<br/>in sacred page and nature's laws.</p> | <p>5 Like Luke, his hands<br/>made sick men whole;<br/>his words a medicine to the soul.<br/>Like John he saw thy light to shine<br/>in mystic fellowship divine.</p> |
| <p>3 The gospel music of thy love<br/>in four-fold harmony he wove.<br/>His life returns an answering note<br/>to each who Gospel music wrote.</p>                | <p>6 Good Shepherd may we in our turn<br/>like him thy holy wisdom learn,<br/>and seeking but thy will alone<br/>rejoice with him before thy throne.</p>              |

*John How OGS 1881–1961*

- 7 Thus angels sang, and so sing we,  
'To God on high all glory be,  
Let him on earth his peace bestow  
And unto men his favour show.' Amen.

**MAGNIFICAT** *The Song of Mary is sung by the choir.*  
*(Setting: Thomas Weelkes, 1576–1623, Short Service.)*

**SECOND READING** *1 John 2.15–17*

The second lesson is from the first letter of John, chapter two, beginning at the fifteenth verse.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life,

is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Here endeth the Lesson.

**NUNC DIMITTIS** *The Song of Simeon is sung by the choir.*  
*(Setting: Thomas Weelkes, 1576–1623, Short Service.)*

**APOSTLES' CREED**

*All stand and say the Apostles' Creed.*

**I believe in God the Father almighty,  
maker of heaven and earth:  
and in Jesus Christ his only Son our Lord,  
who was conceived by the Holy Ghost,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, dead, and buried.  
He descended into hell;  
the third day he rose again from the dead;  
he ascended into heaven,  
and sitteth on the right hand of God the Father almighty;  
from thence he shall come to judge the quick and the dead.  
I believe in the Holy Ghost;  
the holy catholic Church;  
the communion of saints;  
the forgiveness of sins;  
the resurrection of the body,  
and the life everlasting.  
Amen.**

**PRAYERS**

*The minister and choir sing the Lesser Litany.*

The Lord be with you.  
**And with thy spirit.**

Let us pray.

Lord, have mercy upon us.  
**Christ, have mercy upon us.**  
Lord, have mercy upon us.

*All say together the Lord's Prayer.*

**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. Amen.

*The minister and choir sing the Responses.  
(Setting: William Smith, 1603–45, five part.)*

O Lord, shew thy mercy upon us.  
And grant us thy salvation.

O Lord, save the Queen.  
And mercifully hear us when we call upon thee.

Endue thy ministers with righteousness.  
And make thy chosen people joyful.

O Lord, save thy people.  
And bless thine inheritance.

Give peace in our time, O Lord.  
Because there is none other that fighteth for us, but only thou, O God.

O God, make clean our hearts within us.  
And take not thy Holy Spirit from us.

*The minister says the Collects.*

Loving God, the Father of all,  
whose servant Nicholas Ferrar  
renounced ambition and wealth  
to live in a household of faith and good work:  
keep us in the right way of service to thee  
so that, feasting at the table in thy household,  
we may proclaim each day the coming of thy kingdom;  
through Jesus Christ thine only Son our Lord.  
Amen.

O God, from whom all holy desires, all good counsels,  
and all just works do proceed;  
give unto thy servants that peace which the world cannot give;  
that both, our hearts may be set to obey thy commandments,  
and also that, by thee,  
we being defended from the fear of our enemies  
may pass our time in rest and quietness;  
through the merits of Jesus Christ our Saviour. Amen.

Lighten our darkness, we beseech thee, O Lord;  
and by thy great mercy defend us  
from all perils and dangers of this night;  
for the love of thy only Son, our Saviour, Jesus Christ. Amen.

**ANTHEM** *The choir sing 'Remember not, Lord, our offences'.  
(Setting: Henry Purcell, 1659–1695.)*

Remember not, Lord, our offences, nor the offences of our forefathers;  
neither take thou vengeance of our sins:  
spare us, good Lord, spare thy people,  
whom thou hast redeemed with thy most precious blood,  
and be not angry with us for ever.  
Spare us, good Lord.

## INTERCESSIONS

*Some of the following prayers or others may be used.*

*A Prayer for the Queen's Majesty*

O Lord our heavenly Father,  
high and mighty, King of kings, Lord of lords, the only Ruler of princes,  
who dost from thy throne behold all the dwellers upon earth;  
most heartily we beseech thee with thy favour  
to behold our most gracious Sovereign Lady, Queen Elizabeth;  
and so replenish her with the grace of thy Holy Spirit,  
that she may always incline to thy will, and walk in thy way:  
endue her plenteously with heavenly gifts;  
grant her in health and wealth long to live;  
strengthen her that she may vanquish and overcome all her enemies;  
and finally, after this life, she may attain everlasting joy and felicity;  
through Jesus Christ our Lord. Amen.

### A Collect for the Queen

Almighty and everlasting God,  
we are taught by thy holy Word,  
that the hearts of kings are in thy rule and governance,  
and that thou dost dispose and turn them  
as it seemeth best to thy godly wisdom:  
we humbly beseech thee so to dispose and govern the heart of  
Elizabeth thy Servant, our Queen and Governor,  
that, in all her thoughts, words, and works,  
she may ever seek thy honour and glory,  
and study to preserve thy people committed to her charge,  
in wealth, peace, and godliness:  
grant this, O merciful Father, for thy dear Son's sake,  
Jesus Christ our Lord. **Amen.**

### A Prayer for the Royal Family

Almighty God, the fountain of all goodness,  
we humbly beseech thee to bless Philip Duke of Edinburgh,  
Charles Prince of Wales, and all the Royal Family.  
Endue them with thy Holy Spirit;  
enrich them with thy heavenly grace;  
prosper them with all happiness;  
and bring them to thine everlasting kingdom;  
through Jesus Christ our Lord. **Amen.**

### A Prayer for the Clergy and People

Almighty and everlasting God,  
who alone workest great marvels,  
send down upon our bishops and curates,  
and all congregations committed to their charge,  
the healthful spirit of thy grace;  
and that they may truly please thee,  
pour upon them the continual dew of thy blessing.  
Grant this, O Lord,  
for the honour of our advocate and mediator, Jesus Christ.  
**Amen.**

### A Prayer of St Chrysostom

Almighty God,  
who hast given us grace at this time  
with one accord to make our common supplications unto thee;  
and dost promise  
that when two or three are gathered together in thy Name  
thou wilt grant their requests:  
fulfil now, O Lord, the desires and petitions of thy servants,  
as may be most expedient for them;  
granting us in this world knowledge of thy truth,  
and in the world to come life everlasting. **Amen.**

### A General Thanksgiving

Almighty God, Father of all mercies,  
we thine unworthy servants  
do give thee most humble and hearty thanks  
for all thy goodness and loving-kindness to us and to all men;  
\* [particularly to those who desire now to offer up their praises  
and thanksgivings for thy late mercies vouchsafed unto them.]  
We bless thee for our creation, preservation,  
and all the blessings of this life;  
but above all for thine inestimable love  
in the redemption of the world by our Lord Jesus Christ,  
for the means of grace, and for the hope of glory.  
And we beseech thee, give us that due sense of all thy mercies,  
that our hearts may be unfeignedly thankful,  
and that we shew forth thy praise, not only with our lips,  
but in our lives;  
by giving up ourselves to thy service,  
and by walking before thee in holiness and righteousness  
all our days;  
through Jesus Christ our Lord,  
to whom with thee and the Holy Ghost  
be all honour and glory, world without end. **Amen.**

\* This to be said when any that have been prayed for desire to return praise.

### SERMON

The Right Reverend David Thomson, Bishop of Huntingdon.

## CLOSING HYMN *(Tune: Gwalchmai)*

- 1 King of glory, King of peace, I will love thee;  
and that love may never cease, I will move thee.  
Thou hast granted my request, thou hast heard me;  
thou didst note my working breast, thou hast spared me.
- 2 Wherefore with my utmost art I will sing thee,  
and the cream of all my heart I will bring thee.  
Though my sins against me cried, thou didst clear me;  
and alone, when they replied, thou didst hear me.
- 3 Seven whole days, not one in seven, I will praise thee;  
in my heart, though not in heaven, I can raise thee.  
Small it is, in this poor sort to enrol thee:  
e'en eternity's too short to extol thee.

*George Herbert 1593–1633*

## FINAL PRAYER

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.**

## TEA

*After the service all are welcome to Tea in Ferrar House.*

*Extracts from The Book of Common Prayer, and the Authorized Version of the Bible, rights to which are vested in the Crown, are reproduced by permission of the Crown's patentee, Cambridge University Press.*

## PILGRIMAGE COMMUNION

### The First Reading *Acts 4.32–35*

A reading from the Acts of the Apostles.

The whole group of those who believed  
were of one heart and soul,  
and no one claimed private ownership of any possessions,  
but everything they owned was held in common.

With great power  
the apostles gave their testimony  
to the resurrection of the Lord Jesus,  
and great grace was upon them all.

There was not a needy person among them,  
for as many as owned lands or houses sold them  
and brought the proceeds of what was sold.  
They laid it at the apostles' feet,  
and it was distributed  
to each as any had need.

This is the word of the Lord.  
**Thanks be to God.**

## PILGRIMAGE COMMUNION

**Gospel**    *Luke 12.32–37*

Alleluia, alleluia.

Blessed are the servants whom the master finds alert when he arrives.

**They shall sit down and eat.**

*cf Luke 12.37*

**Alleluia.**

Hear the Gospel of our Lord Jesus Christ according to Luke.

**Glory to you, O Lord.**

Jesus said to his disciples,

‘Do not be afraid, little flock,  
for it is your Father’s good pleasure  
to give you the kingdom.

Sell your possessions, and give alms.

Make purses for yourselves that do not wear out,

an unfailing treasure in heaven,

where no thief comes near

and no moth destroys.

For where your treasure is,

there your heart will be also.

‘Be dressed for action

and have your lamps lit;

be like those

who are waiting for their master

to return from the wedding banquet,

so that they may open the door for him

as soon as he comes and knocks.

Blessed are those slaves

whom the master finds alert when he comes;

truly I tell you,

he will fasten his belt

and have them sit down to eat,

and he will come and serve them.’

This is the Gospel of the Lord.

**Praise to you, O Christ.**

## PILGRIMAGE EVENSONG

**First Reading**    *Micah 6.6–8*

The first Lesson is from the prophecy of Micah,  
chapter six, beginning at the sixth verse.

Wherewith shall I come before the LORD,

and bow myself before the high God?

Shall I come before him with burnt offerings,

with calves of a year old?

Will the LORD be pleased with thousands of rams,

or with ten thousands of rivers of oil?

Shall I give my firstborn for my transgression,

the fruit of my body for the sin of my soul?

He hath shewed thee, O man, what is good;

and what doth the Lord require of thee,

but to do justly, and to love mercy,

and to walk humbly with thy God?

Here endeth the Lesson.

## PILGRIMAGE EVENSONG

### Second Reading *1 John 2.15–17*

The second Lesson is from the first letter of John, chapter two, beginning at the fifteenth verse.

Love not the world,  
neither the things that are in the world.  
If any man love the world, the love of the Father is not in him.  
For all that is in the world, the lust of the flesh,  
and the lust of the eyes, and the pride of life,  
is not of the Father, but is of the world.  
And the world passeth away, and the lust thereof:  
but he that doeth the will of God abideth for ever.

Here endeth the Lesson.

## PILGRIMAGE WALK

### AT THE HUNDRED STONE: CALLING

#### *The Bidding*

We have come here today to celebrate the saintly life of Nicholas Ferrar. We have celebrated the Eucharist together in this church which he helped restore, and we shall walk to the place that, by his life and example, he made holy, to pray at his tomb and to worship Almighty God. On our journey we shall listen to readings from the Bible and from the life of Nicholas Ferrar and we shall pray for God's blessing on our own lives.

Let us pray.

Almighty God,  
we give thanks that you have brought us here today  
and we pray for your blessing on our pilgrimage:  
as we walk together on this journey, so may we walk together in our lives;  
as we hear your word, so may we live out your calling;  
as we pray to you, so may we be strengthened and comforted  
by the knowledge and love of you, the only God,  
Father, Son, and Holy Spirit.

**Amen.**

**SJK**

Our first two readings are about listening: listening for, and hearing, the call of God.

#### *The First Reading: from the first Book of the prophet Samuel*

The boy Samuel was ministering to the Lord under Eli. The word of the Lord was rare in those days; visions were not widespread.

At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; the lamp of God had not yet gone out, and Samuel was lying down in the temple of the Lord, where the ark of God was. Then the Lord called, 'Samuel! Samuel!' and he said, 'Here I am!' and ran to Eli, and said, 'Here I am, for you called me.' But he said, 'I did not call; lie down again.' So he went and lay down. The Lord called again, 'Samuel!' Samuel got up and went to Eli, and said, 'Here I am, for you called me.' But he said, 'I did not call, my son; lie down again.' Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him. The Lord called Samuel again, a third time. And he got up and went to Eli, and said, 'Here I am, for you called me.' Then Eli perceived that the Lord was calling the boy. Therefore Eli said to

Samuel, 'Go, lie down; and if he calls you, you shall say, "Speak, Lord, for your servant is listening."' So Samuel went and lay down in his place.

Now the Lord came and stood there, calling as before, 'Samuel! Samuel!' And Samuel said, 'Speak, for your servant is listening.' Then the Lord said to Samuel, 'See, I am about to do something in Israel that will make both ears of anyone who hears of it tingle.'

*1 Samuel 3.1-11*

*The Second Reading: an episode from the childhood of Nicholas Ferrar*

Nicholas was at home at the time; hitherto he had accepted the truths of religion as unquestioned and unquestionable, and he had learnt, in his boyish way, to live by their light. But now he fell into a sudden and most grievous trouble of mind. What if the whole fabric of the Christian faith was a myth? What if there really was no God at all? And even if God existed, how could we know his will and serve him as we ought? What if all our aspirations and supposed responses to his grace were in fact mere projections of our own interior inclinations? These questions raced through his mind and threw him into great distress.

And then one night, having gone to bed as usual, he woke suddenly. He could not sleep again, and he got up. It was cold and frosty; but without quite knowing what he intended to do, he went downstairs and out into the garden behind the house. He threw himself down upon the grass and, weeping bitterly, he earnestly prayed to God for guidance and enlightenment. He did not notice the passage of time, nor the intense cold of the winter night. But suddenly he knew a great peace of mind. All his doubts were resolved; and kneeling upright, he most solemnly dedicated himself to God's service. He rose and went back to his room. He slept no more that night; for there was in his heart a supernatural joy and an assurance that God's providence would bless and assist him all the days of his life.

The memory of this experience remained most vividly with him as long as he lived. It was his habit to renew every day that first great resolve.

*Maycock, Nicholas Ferrar of Little Gidding, 1938, page 13*

Let us pray for all who hear the call to a life of Christian service

*Pause for silent prayer.*

Almighty God,  
by whose Spirit the whole body of your Church  
is called into a royal priesthood:  
hear our prayer for all your faithful people,  
that in our vocation and ministry  
we may truly serve you,  
devoutly love you,  
and faithfully follow in the way of your Son,  
Jesus Christ our Lord.  
**Amen.**

**AT SALOME WOOD: CARING**

As an adult Nicholas Ferrar studied medicine, and at Little Gidding helped to care for the local people. In these readings we think of all who are in need.

*The Third Reading: from the Acts of the Apostles*

Many signs and wonders were done among the people through the apostles. And they were all together in Solomon's Portico. None of the rest dared to join them, but the people held them in high esteem. Yet more than ever believers were added to the Lord, great numbers of both men and women, so that they even carried out the sick into the streets, and laid them on cots and mats, in order that Peter's shadow might fall on some of them as he came by. A great number of people would also gather from the towns around Jerusalem, bringing the sick and those tormented by unclean spirits, and they were all cured.

*Acts 5.12-16*

*The Fourth Reading: Caring for the sick and needy at Little Gidding*

[In the house] there was an infirmary whither any member of the household who fell ill could be removed for greater comfort and convenience in treatment and for the purpose of isolation where infection was involved. Adjoining it Nicholas – who was a skilled medical man, though he never practised – equipped a surgery to which any of the country folk who had wounds to be dressed or minor ailments to be treated could come for attention and advice. Here prescriptions were dispensed and simple remedies were supplied freely to any who needed them.

'They are extraordinarily well spoken of by their neighbours,' wrote Edward Lenton, 'that they are very liberal to the poor; at great cost preparing physic and surgery for the sick and sore (whom they also visit often) ... I find them full of humanity and humility. And others speak much of their charity.'

A suite of rooms in the house was fitted up as a sort of miniature almshouse; and here a permanent home was offered to four poor widows. These women were

completely provided for, and were treated as members of the family, joining in their ordinary activities, going daily with them to church, and so forth.

*Maycock, Nicholas Ferrar of Little Gidding, 1938, pages 147–8.*

Let us pray for the sick and those in need; and for all who care for them.

*Pause for silent prayer*

Heavenly Father,  
you anointed your Son Jesus Christ  
with the Holy Spirit and with power  
to bring to us the blessings of your kingdom.  
Anoint your Church with the same Holy Spirit,  
that we who share in his suffering and victory  
may bear witness to the gospel of salvation;  
through Jesus Christ, your Son our Lord. **Amen.**

**AT HAMERTON: PRAYING**

The centre of the Ferrar family life at Little Gidding was prayer: constant prayer, recitation of the psalms and bible reading.

*The Fifth Reading: from Paul's Letter to the Philippians*

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

*Philippians 4.4–7*

*The Sixth Reading: the life of prayer at Little Gidding*

The week-day began in the same way as Sunday. They rose at the same time [4 a.m. in the summer and 5 a.m. in winter] and the children came first to the Great Chamber, where Nicholas was always waiting for them. They repeated their Psalms to him and then returned to their rooms.

At each hour throughout the day from 6 o'clock onwards there was said in the Great Chamber a short office which lasted a quarter of an hour. It consisted of a hymn, a portion of the Psalter and a reading from the Gospels. For the maintenance of this constant cycle of prayer and worship the family were disposed in little companies or relays; thus three or four of them would say the 6 o'clock office and, when the family returned to the house after matins in church, the 'second company' would assemble at 7 o'clock for the next little service. The hourly office was always performed in the Great Chamber beneath the great compass-window

at the south end, whence you looked across to the church. First they recited the proper Psalms, verse by verse alternately; then came the reading from the Gospels, and finally, to the soft accompaniment of the organ, the following hymn was sung:

Thus angels sing and so do we,  
To God on high all glory be,  
Let him on earth his peace bestow  
And unto man his favour show.

In these hourly acts of worship the whole of the Psalter was recited each day – 'and this was done,' says Isaak Walton, 'as constantly as the sun runs his circle every day about the world and then begins it again the same instant that it ended.'

*Maycock, Nicholas Ferrar of Little Gidding, 1938, pages 208–9.*

Let us pray that our lives may be enriched and strengthened in prayer.

*Pause for silent prayer*

Heavenly Father,  
you have promised through your Son Jesus Christ,  
that when we meet in his name,  
and pray according to his mind,  
he will be among us and hear our prayer:  
in your love and mercy fulfil our desires,  
and give us your greatest gift,  
which is to know you, the only true God,  
and your Son Jesus Christ our Lord. **Amen.**

**AT STEEPLE GIDDING: THINKING**

A third aspect of life at Little Gidding was teaching and study. Children were taught, and the adults engaged in all manner of study and discussion.

*The Seventh Reading: from the book Ecclesiasticus*

If the great Lord is willing,  
he will be filled with the spirit of understanding;  
he will pour forth words of wisdom of his own  
and give thanks to the Lord in prayer.  
The Lord will direct his counsel and knowledge,  
as he meditates on his mysteries.  
He will show the wisdom of what he has learned,  
and will glory in the law of the Lord's covenant.  
Many will praise his understanding;  
it will never be blotted out.  
His memory will not disappear,  
and his name will live through all generations.

Nations will speak of his wisdom,  
and the congregation will proclaim his praise.  
If he lives long, he will leave a name greater than a thousand,  
and if he goes to rest, it is enough for him.

*Ecclesiasticus 39.6–11*

### *The Eighth Reading: study and teaching at Little Gidding*

It must have been during the Christmas season of the year 1630 that Mrs Ferrar started to turn over in her mind a somewhat ambitious project. She spoke about it to Nicholas, who was immediately responsive.

The Ferrars were all extraordinarily well-read, and they had the highest sense both of the dignity of learning and of its place in a full Christian life. That was the conception that inspired the ‘Little Academy’ from the start.

Initially it appears that the material for each day’s discussion was provided by Nicholas himself. He composed a series of short narratives and discourses, suitable to the particular day or season – some episode from the life of a saint, some little homily on one of the Christian virtues or, it might be, some tale taken from classical antiquity. For the most part, the stories emphasised the varied lessons of the Church’s year and illustrated the practice of the Christian virtues.

The stories range over the whole field of classical and Christian history. We find John Ferrar quoting from St Jerome’s letters; we find Anna illustrating a point from the correspondence of St Augustine; [another] takes one of her stories out of Gregory of Tours. There are stories of King Pyrrhus, of the Emperor Trajan, of the great Egyptian hermits like St Macarius and St John the Almoner, of Christian Kings such as Alfonso the Wise and Philip II of Spain.

Quite often a hymn would be sung at the opening or in the course of the meetings, the music master playing the accompaniment. Old Mrs Ferrar’s part was that of a listener. Nicholas acted as secretary and took down *verbatim* notes of the proceedings in shorthand.

*Maycock, Nicholas Ferrar of Little Gidding, 1938, pages 262–4 passim*

Let us pray for all who teach and all who learn.

### *Pause for silent prayer*

God our Father,  
whose Son Jesus Christ taught his disciples  
to know you, to love you, and to follow you:  
Guide and inspire all who teach and all who learn  
that in our faith we may seek understanding,  
and growing in love and knowledge of you  
may continue to do your will;  
through Jesus Christ our Lord.  
**Amen.**

SJK

## **AT THE TOMB OF NICHOLAS FERRAR: DYING**

### *The Ninth Reading: from the gospel according to John*

Jesus said to his disciples, ‘Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour.’

*John 12.24–26*

### *The Tenth Reading: the last days of Nicholas Ferrar*

On November 3 [1637], being a Friday, Nicholas became unwell. He went to church and officiated as usual. Returning to the house he complained of faintness and was persuaded to take his ease in a chair by the fire, whilst they brought him some hot broth. He knew that his time was at hand.

His first care was to send for his friend and chaplain, Luke Groose, the vicar of Great Gidding, and to ask him to come each day to Little Gidding to say the daily offices in his place.

‘For,’ he said, ‘that’s my first care ... I shall not, I know, be any more able to perform my duty to him at church; but come, I pray you, daily and perform there my part.’

One morning, at about eight o’clock, he summoned Mrs Collett his sister, his brother John and all his nieces. He asked John to measure off a distance of seven feet from the west door of the church, ‘and at the end of that seven feet, there let my grave be made. That first place of seven feet, I leave for your own burying-place.’

On Sunday morning – it was Advent Sunday, December 3 – he was praying earnestly for his release. Again and again he repeated the first verse of the seventieth Psalm – ‘Haste thee, O God, to deliver me; make haste to help me, O God.’ He asked Groose to give him the Last Sacraments after the celebration in church. When the priest came to him he made ‘a full and lively confession of his faith and state of soul’, received absolution and took for the last time ‘that heavenly food that was his only stay, strength and joy to receive’. He made an act of thanksgiving and then lay still and silent.

Suddenly he raised himself up in bed. His voice came clear and strong and, stretching out his arms, he looked upward and around him with a light of great happiness in his eyes.

‘Oh, what a blessed change is here!’ he cried. ‘What do I see? O, let us come and sing unto the Lord, sing praises to the Lord and magnify his holy name together. I have been at a great feast. O, magnify the Lord with me!’

One of his nieces spoke to him: ‘At a feast, dear father?’

‘Ay,’ he answered. ‘at a great feast, the great King’s feast.’

They stood in awe, waiting for him to continue. But he sank back quietly on his bed and closed his eyes whilst those present fell again to prayer. He lay still and peaceful. His lips parted and he gave a long gasp. In that moment they saw that his soul was sped.

At the same instant the clock struck one; it was the hour at which, for years past, he had always risen for his morning devotions.

*Maycock, Nicholas Ferrar of Little Gidding, 1938, pages 295–300 passim*

*The bishop lays a wreath of flowers on the tomb of Nicholas Ferrar.*

*Prayers at the tomb of Nicholas Ferrar. The bishop leads the pilgrims in prayer.*

Let us pray that we may follow the example of God's holy ones.

*Pause for silent prayer*

Gracious Lord,  
who gently drew the deacon Nicholas Ferrar to your service  
and let him hear the calling of your love:  
grant that we, who venerate his memory,  
may be constant in prayer,  
steadfast in hope,  
and rejoice in simplicity of heart;  
through Jesus Christ our Lord.  
**Amen.**

*Church in Wales*

Almighty God  
by your Holy Spirit you have made us one  
with the saints in heaven and on earth:  
grant that in our earthly pilgrimage  
we may ever be supported by this fellowship of love and prayer,  
and know ourselves surrounded  
by their witness to your power and mercy;  
through Jesus Christ our Lord.  
**Amen.**

*NPfW/F19*

Hasten, Lord, the day  
when people will come from east and west,  
from north and south,  
and sit at table in your kingdom  
and we shall see your Son in his glory;  
through Jesus Christ our Lord.  
**Amen.**

*NPfW/F21*

*Little Gidding Pilgrimage Walk 22 May 2010*

## THE LITANY

*The Litany will be sung on the walk from Steeple Gidding to Little Gidding.*

O God the Father of heaven:  
have mercy upon us miserable sinners.

**O God the Father of heaven:  
have mercy upon us miserable sinners.**

O God the Son, Redeemer of the world:  
have mercy upon us miserable sinners.

**O God the Son, Redeemer of the world:  
have mercy upon us miserable sinners.**

O God the Holy Ghost, proceeding from the Father and the Son:  
have mercy upon us miserable sinners.

**O God the Holy Ghost, proceeding from the Father and the Son:  
have mercy upon us miserable sinners.**

O holy, blessed, and glorious Trinity, three Persons and one God:  
have mercy upon us miserable sinners.

**O holy, blessed, and glorious Trinity, three Persons and one God:  
have mercy upon us miserable sinners.**

Remember not, Lord, our offences,  
nor the offences of our forefathers;  
neither take thou vengeance of our sins:  
spare us, good Lord, spare thy people,  
whom thou hast redeemed with thy most precious blood,  
and be not angry with us for ever.

**Spare us, good Lord.**

From all evil and mischief;  
from sin, from the crafts and assaults of the devil;  
from thy wrath, and from everlasting damnation,  
**Good Lord, deliver us.**

From all blindness of heart;  
from pride, vain-glory, and hypocrisy;  
from envy, hatred, and malice, and all uncharitableness,  
**Good Lord, deliver us.**

From fornication, and all other deadly sin;  
and from all the deceits of the world, the flesh, and the devil,  
**Good Lord, deliver us.**

From lightning and tempest;  
from plague, pestilence, and famine;  
from battle and murder, and from sudden death,  
**Good Lord, deliver us.**

From all sedition, privy conspiracy, and rebellion;  
from all false doctrine, heresy, and schism;  
from hardness of heart,  
and contempt of thy Word and Commandment,  
**Good Lord, deliver us.**

By the mystery of thy holy Incarnation;  
by thy holy Nativity and Circumcision;  
by thy Baptism, Fasting, and Temptation,  
**Good Lord, deliver us.**

By thine Agony and bloody Sweat;  
by thy Cross and Passion;  
by thy precious Death and Burial;  
by thy glorious Resurrection and Ascension;  
and by the coming of the Holy Ghost,  
**Good Lord, deliver us.**

In all time of our tribulation; in all time of our wealth;  
in the hour of death, and in the day of judgement,  
**Good Lord, deliver us.**

We sinners do beseech thee to hear us, O Lord God;  
and that it may please thee to rule and govern  
thy holy Church universal in the right way,  
**We beseech thee to hear us, good Lord.**

That it may please thee to keep and strengthen  
in the true worshipping of thee,  
in righteousness and holiness of life,  
thy Servant Elizabeth, our most gracious Queen and Governor,  
**We beseech thee to hear us, good Lord.**

That it may please thee to rule her heart in thy faith, fear, and love,  
and that she may evermore have affiance in thee,  
and ever seek thy honour and glory,  
**We beseech thee to hear us, good Lord.**

That it may please thee to be her defender and keeper,  
giving her the victory over all her enemies,  
**We beseech thee to hear us, good Lord.**

That it may please thee to bless and preserve  
Philip Duke of Edinburgh, Charles Prince of Wales,  
and all the Royal Family,  
**We beseech thee to hear us, good Lord.**

That it may please thee to illuminate  
all Bishops, Priests, and Deacons,  
with true knowledge and understanding of thy Word;  
and that both by their preaching and living  
they may set it forth and shew it accordingly,  
**We beseech thee to hear us, good Lord.**

That it may please thee to endue the High Court of Parliament  
and all the Ministers of the Crown  
with grace, wisdom, and understanding,  
**We beseech thee to hear us, good Lord.**

That it may please thee to bless and keep the Magistrates,  
giving them grace to execute justice, and to maintain truth,  
**We beseech thee to hear us, good Lord.**

That it may please thee to bless and keep all thy people,  
**We beseech thee to hear us, good Lord.**

That it may please thee to give to all nations  
unity, peace, and concord,  
**We beseech thee to hear us, good Lord.**

That it may please thee to give us an heart to love and dread thee,  
and diligently to live after thy commandments,  
**We beseech thee to hear us, good Lord.**

That it may please thee to give to all thy people increase of grace,  
to hear meekly thy Word, and to receive it with pure affection,  
and to bring forth the fruits of the Spirit,  
**We beseech thee to hear us, good Lord.**

That it may please thee to bring into the way of truth  
all such as have erred, and are deceived,  
**We beseech thee to hear us, good Lord.**

That it may please thee to strengthen such as do stand;  
and to comfort and help the weak-hearted;  
and to raise up them that fall;  
and finally to beat down Satan under our feet,  
**We beseech thee to hear us, good Lord.**

That it may please thee to succour, help, and comfort  
all that are in danger, necessity, and tribulation,  
**We beseech thee to hear us, good Lord.**

That it may please thee to preserve all that travel  
by land or air or water,  
all women labouring of child, all sick persons, and young children;  
and to shew thy pity upon all prisoners and captives,  
**We beseech thee to hear us, good Lord.**

That it may please thee to defend, and provide for,  
the fatherless children, and widows,  
and all that are desolate and oppressed,  
**We beseech thee to hear us, good Lord.**

That it may please thee to have mercy upon all men,  
**We beseech thee to hear us, good Lord.**

That it may please thee to forgive our enemies,  
persecutors, and slanderers,  
and to turn their hearts,  
**We beseech thee to hear us, good Lord.**

That it may please thee to give and preserve to our use  
the kindly fruits of the earth,  
so as in due time we may enjoy them,  
**We beseech thee to hear us, good Lord.**

That it may please thee to give us true repentance;  
to forgive us all our sins, negligences, and ignorances;  
and to endue us with the grace of thy Holy Spirit,  
to amend our lives according to thy holy Word,  
**We beseech thee to hear us, good Lord.**

Son of God: we beseech thee to hear us.  
**Son of God: we beseech thee to hear us.**

O Lamb of God: that takest away the sins of the world,  
**Grant us thy peace.**

O Lamb of God: that takest away the sins of the world,  
**Have mercy upon us.**

O Christ, hear us.  
**O Christ, hear us.**

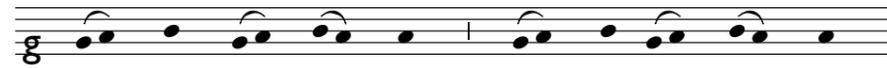
Lord, have mercy upon us.  
**Lord, have mercy upon us.**

Christ, have mercy upon us.  
**Christ, have mercy upon us.**

Lord, have mercy upon us.  
**Lord, have mercy upon us.**

## MUSIC FOR EUCHARISTIC PRAYER C

Music is provided for the Preface, Sanctus and Benedictus, and for the Doxology.



The Lord be with you **R. and al-so with you.**

*(or)*   
The Lord is here. **R. His Spi-rit is with us.**



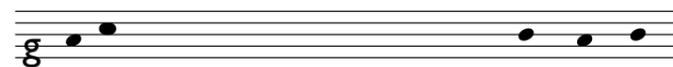
Lift up your hearts. **R. We lift them to the Lord.**



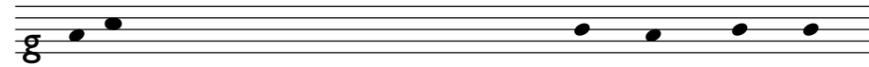
Let us give thanks to the Lord our God.



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



It is indeed right, it is our duty and our joy,



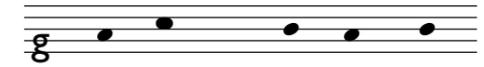
at all times and in all places to give you thanks and praise,



ho-ly Father, hea-ven-ly King,



almighty and eternal God, through Je-sus Christ our Lord.

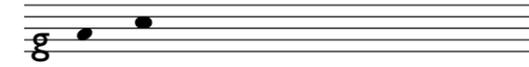


And now we give you thanks



that your glory is re-vealed in [N and] all the saints.

Nicholas Ferrar and all the saints



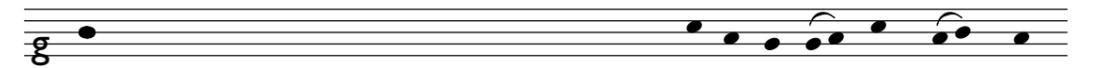
In their lives you have given us



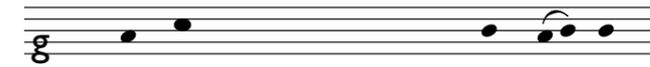
an example of faith-ful-ness to Christ.



In their holiness we find en-cour-age-ment and hope.



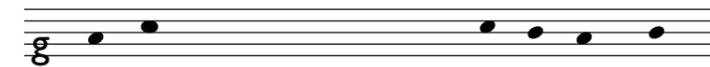
In our communion with them we share the u-ni-ty of your king-dom.



There-fore with angels and arch-an-gels,



and with all the company of hea-ven,



we proclaim your great and glo-ri-ous name,



for ever prais-ing you and say-ing:

Ho - ly, ho - ly, ho - ly, Lord God of hosts, heaven and earth are  
 full of thy glo - ry. Glo - ry be to thee, O Lord most high.  
 Bless - ed is he that come - eth in the name of the Lord.  
 Ho - san - na in the high - est.

All glory be to you, our heavenly Father,  
 who, in your tender mercy,  
 gave your only Son our Saviour Jesus Christ  
 to suffer death upon the cross for our redemption;  
 who made there by his one oblation of himself once offered  
 a full, perfect and sufficient sacrifice, oblation and satisfaction  
 for the sins of the whole world;  
 he instituted, and in his holy gospel commanded us to continue,  
 a perpetual memory of his precious death until he comes again.

Hear us, merciful Father, we humbly pray,  
 and grant that, by the power of your Holy Spirit,  
 we receiving these gifts of your creation, this bread and this wine,  
 according to your Son our Saviour Jesus Christ's holy institution,  
 in remembrance of his death and passion,  
 may be partakers of his most blessed body and 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.

Christ is the bread of life  
**When we eat this bread and drink this cup,  
 we proclaim your death, Lord Jesus,  
 until you come in glory.**

Therefore, Lord and heavenly Father,  
 in remembrance of the precious death and passion,  
 the mighty resurrection and glorious ascension  
 of your dear Son Jesus Christ,  
 we offer you through him this our sacrifice of praise and thanksgiving.

Grant that by his merits and death,  
 and through faith in his blood,  
 we and all your Church may receive forgiveness of our sins  
 and all other benefits of his passion.  
 Although we are unworthy, through our manifold sins,  
 to offer you any sacrifice,  
 yet we pray that you will accept this  
 the duty and service that we owe.  
 Do not weigh our merits, but pardon our offences,  
 and fill us all who share in this holy communion  
 with your grace and heavenly blessing;

through Je - sus Christ our Lord,

by whom, and with whom, and in whom,

in the unity of the Ho - ly Spi - rit,

all honour and glory be yours, al - migh - ty Fa - ther,

for ev - er and ev - er. **A - men.**