



The Eucharist



All Saints' to Advent Kingdom season



Welcome to this Church, grace and peace be with you.

Accessible Church

If you are wearing a **hearing aid**, please switch to position “T” to pick up the induction loop (only effective on the back of the church).

If you'd prefer a **larger print service sheet**, please ask a warden who will be happy to help. An **accessible toilet** with **baby change** facilities is in The Putney Pantry and other toilets are at the back of the Brewer building, to the left of the **lift**.

Should you require **gluten-free** host when taking Communion please indicate to the clergy when you come to the altar to receive.

Anglican worship includes a number of **physical** as well as **verbal** responses. When *italics* indicate, the congregation is invited to join in with any physical or verbal response as they find most appropriate and helpful for worshipping God. Be assured you remain part of the worship by your presence, whether sitting, standing in person and online.

COVID COMPLIANT Please follow the directions of the stewards when it comes to taking communion, hand sanitizer is provided and unless you are exempt, please wear a face covering during the service. Please be welcome to receive in **both kinds** (bread and wine) or just in **one kind** (bread), which remains participating fully in the sacrament.

The Eucharist

Our service includes a celebration of the Eucharist where we are invited to join in the shared meal, offering our lives to God, receiving forgiveness which heals the past and grace which gives us hope for the future.

We have processions because we believe we are God's pilgrim people; some wear robes because they have been set aside for particular roles in the service. We read the Bible because, in reading it together, we encounter our living God. We sing to offer praise and worship; we pray to be open to the relationship of love God invites us to be within.

We have developed conventions for when we sit or stand and these are indicated in the order of service as an invitation to all. If these do not reflect your custom or preference, do follow your own practice and know that you remain within the heart of our worship.

Language in Worship

Anglicanism is founded on scripture, tradition and reason and hence we read ancient scripture, sing traditional hymns and share in familiar prayers. God is beyond gender or any other differences which make up the beauty and diversity of our human family. So, while honouring the poetry of beloved texts and rejoicing in our historic understandings of God known as Father, Son and Holy Spirit we recognise that God is both beyond gender and embracing all gender. In God's creation, all men and women reflect God's image and so we seek to reflect that in our language about humankind.

Introduction to the Kingdom Season

No Christian is solitary. Through baptism we become members one of another in Christ, members of a company of saints whose mutual belonging transcends death:

*One family, we dwell in him,
one Church, above, beneath;
though now divided by the stream,
the narrow stream of death.*

Charles Wesley

All Saints' Day and the Commemoration of the Departed at All Souls' both celebrate this mutual belonging. All Saints' Day celebrates men and women in whose lives the Church as a whole has seen the grace of God powerfully at work. It is an opportunity to give thanks for that grace, and for the wonderful ends to which it shapes a human life; it is a time to be encouraged by the example of the saints and to recall that sanctity may grow in the ordinary circumstances, as well as the extraordinary crises, of human living. The Commemoration of the Departed celebrates the saints in a more local and intimate key. It allows us to remember with thanksgiving before God those whom we have known more directly: those who gave us life, or who nurtured us in faith.

Redemption is a work of God's grace; it is God who redeems us in Christ and there is nothing to be done beyond what Christ has done. But we still wait for the final consummation of God's new creation in Christ; those who are Christ's, whether or not they have passed through death, are joined in prayer that God's kingdom will be revealed finally and in all its fullness. We also sense that it is a fearful thing to come before the unutterable goodness and holiness of God, even for those who are redeemed in Christ; that it is searing as well as life-giving to experience God's mercy; and this instinct also is expressed in the liturgy of All Souls' Day.

Remembrance Sunday goes on to explore the theme of memory, both corporate and individual, as we confront issues of war and peace, loss and self-gift, memory and forgetting.

The annual cycle of the Church's year now ends with the Feast of Christ the King. The year that begins with the hope of the coming Messiah ends with the proclamation of his universal sovereignty. The ascension of Christ has revealed him to be Lord of earth and heaven, and final judgement is one of his proper kingly purposes. The Feast of Christ the King returns us to the Advent theme of judgement, with which the cycle once more begins.

Opening Worship

The Welcome.

The congregation is invited to STAND for a hymn, processional music, or choir introit.

*Please join in with the parts in **bold**. Music for the service can be found on page 22*

The President says

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

All **Amen.**

The Lord be with you

All **and also with you.**

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.**

Prayers of Penitence

The Deacon invites the congregation to make their confession using this or another suitable invitation.

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.

A short silence is kept.

This confession is used.

**All O King enthroned on high,
filling the earth with your glory:
holy is your name,
Lord God almighty.
In our sinfulness we cry to you
to take our guilt away,
and to cleanse our lips to speak your word,
through Jesus Christ our Lord.
Amen.**

The President uses these words of absolution.

The God of love and power
forgive *you* and free *you* from *your* sins,
heal and strengthen *you* by his Spirit,
and raise *you* to new life in Christ our Lord.

All Amen.

Gloria in Excelsis

**All 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.
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.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.**

The Collect

The Collect of the day is prayed and all respond.

All **Amen.**

The Liturgy of the Word

Reading

Please SIT.

At the end the reader says

Hear the word of the Lord.

All **Thanks be to God.**

Please STAND for the gradual hymn.

Gospel Reading

The acclamation may said or sung.

Alleluia, alleluia.

Stay awake, praying at all times

for the strength to stand with confidence before the Son of man.

All **Alleluia.**

When the Gospel is announced the reader says

The Lord be with you.

All **and also with you.**

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

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

At the end.

This is the Gospel of the Lord.

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

Sermon

Please SIT.

A short time of stillness and reflection follows the sermon.

Prayers of Intercession

These responses may be used.

Lord, in your mercy
All **hear our prayer.**

(or)

Lord, hear us.
All **Lord, graciously hear us.**

Merciful Father,
All **accept these prayers
for the sake of your Son,
our Saviour Jesus Christ.
Amen.**

Please STAND.

The Creed

The President leads the Nicene Creed or the Apostles Creed.

**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.**

All I believe in **God, the Father almighty,**
creator of heaven and earth.

I believe in **Jesus Christ, his only Son, our Lord,**
who was conceived by the **Holy Spirit,**
born of the **Virgin Mary,**
suffered under **Pontius Pilate,**
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the **Father,**
and he will come to judge the living and the dead.

I believe in the **Holy Spirit,**
the holy catholic **Church,**
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.

The Liturgy of the Sacrament

The Peace

The President may say these words or use an alternative introduction.

To crown all things there must be love,
to bind all together and complete the whole.
Let the peace of Christ rule in our hearts.
The peace of the Lord be always with you.

All And also with you.

The Deacon says

Let us offer one another a sign of peace.

All may exchange a sign of peace.

An offertory hymn is sung. A collection is taken and the gifts of bread and wine are offered.

Preparation of the Table

The President may say

To you we come, Father of lights,
with angels and saints,
where heaven and earth unite.
May Jesus meet us in the breaking of the bread.

All Amen.

One of the following Eucharistic Prayers will be used.

For All Saints' Day on page 11

Prayer A on page 13

Prayer Two on page 16

Please STAND.

EUCCHARISTIC PRAYER FOR ALL SAINTS' DAY

The Lord be with you,
All **And also with you.**

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

Let us give thanks to the Lord our God.
All **It is right to give thanks and praise.**

It is indeed right, our duty and our joy,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.
And now we give you thanks, most gracious God,
surrounded by a great cloud of witnesses
and glorified in the assembly of your saints.
The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.
We, your holy Church, acclaim you.
In communion with angels and archangels,
and with all who served you on earth
and worship you now in heaven,
we raise our voice to proclaim your glory,
for ever praising you and *saying*:

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

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.

The Deacon says

Great is the mystery of faith:

All **Christ has died:
Christ is risen:
Christ will come again.**

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.**

Please SIT. The service continues with the Lord's Prayer on page 18.

EUCCHARISTIC PRAYER A

The Lord be with you,

All **And also with you.**

Lift up your hearts.

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

Let us give thanks to the Lord our God.

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

Preface for Kingdomtide

It is indeed right, our duty and our joy, that we should always sing of your glory, holy Father, almighty and eternal God, through Jesus Christ your Son our Lord.

For you are the hope of the nations, the builder of the city that is to come.

Your love made visible in Jesus Christ brings home the lost, restores the sinner and gives dignity to the despised.

In his face your light shines out, flooding lives with goodness and truth, gathering into one in your kingdom a divided and broken humanity.

Therefore with all who can give voice in your creation we glorify 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 in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Preface for Christ the King

It is indeed right, our duty and our joy, always and everywhere to give you thanks, holy Father, almighty and eternal God.

For with the oil of gladness you have anointed Christ the Lord, your only Son, to be our great high priest and king of all creation.

As priest, he offered himself once for all upon the altar of the cross and redeemed the human race by this perfect sacrifice of peace.

As king he claims dominion over all your creatures, that he may bring before your infinite majesty a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace. And so with angels and archangels and all the heavenly host, we proclaim your glory and join their unending hymn of praise:

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.

The Deacon says

Great is the mystery of faith:

All **Christ has died:**

Christ is risen:

Christ will come again.

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.**

Please SIT. The service continues with the Lord's Prayer on page 18.

Eucharistic Prayer Two

The question-and-answer parts may be said by two members of the congregation.

The Lord is here,

All **His Spirit is with us.**

Lift up your hearts.

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

Let us give thanks to the Lord our God.

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

Question Why is it right to give thanks and praise?

Answer Listen, and we will hear.

Lord of all life,

you created the universe,

where all living things reflect your glory.

You give us this great and beautiful earth,

to discover and to cherish.

A Short Proper Preface may be used.

You made us all,

each wonderfully different,

to join with the angels

and sing your praise:

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

We thank you, loving Father,

because, when we turned away,

you sent Jesus, your Son.

He gave his life for us on the cross

and shows us the way to live.

Send your Holy Spirit

that these gifts of bread and wine

may be for us Christ's body and his blood.

Question Why do we share this bread and wine?

Answer Listen, and we will hear.

On the night before he died,
when darkness had fallen,
Jesus took bread.
He gave thanks, broke it,
and shared it with his disciples, saying:
'This is my body, given for you.
Do this to remember me.'

After they had eaten, he took the cup of wine,
gave thanks, and shared it with his disciples, saying:
'This is my blood, poured out for you and for many,
for the forgiveness of sins.'
So Father, with this bread and this cup
we celebrate his love, his death, his risen life.

As you feed us with these gifts,
send your Holy Spirit,
and change us more and more
to be like Jesus our Saviour.

Question How do we follow Jesus Christ?

Answer Listen, and we will hear.

Help us, Father, to love one another,
as we look forward to that day
when suffering is ended,
and all creation is gathered in your loving arms.
And now with St Mary and all your saints
we give you glory,
through Jesus Christ,
in the strength of the Spirit,
today and for ever.

All **Amen.**

Please SIT.

The service continues with the Lord's Prayer on page 18.

The Lord's Prayer

With saints and martyrs through the ages,
as our Saviour taught us, so we pray.

All **Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Lead us not into temptation
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and for ever.
Amen.**

Breaking of the Bread

The President breaks the consecrated bread.

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.**

**Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
grant us peace.**

Giving of Communion

The President offers an invitation to 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.

All **Amen.**

Or

God's holy gifts
for God's holy people.

All **Jesus Christ is holy,
Jesus Christ is Lord,
to the glory of God the Father**

The president and people receive communion.

All are welcome to receive communion or a blessing as is your practice.

A choir anthem may be sung.

Following the communion, a period of stillness and reflection is kept.

Prayers after Communion

The President may use this or another post communion prayer.

God, the source of all holiness and giver of all good things:
may we who have shared at this table
as strangers and pilgrims here on earth
be welcomed with all your saints
to the heavenly feast on the day of your kingdom;
through Jesus Christ our Lord.

All **Amen**

The President says

We join together in a Prayer of Thanksgiving for our shared experience of this Eucharistic Feast, whether at home or in church.

All **Father of all,
we give you thanks and praise,
that when we were still far off
you met us in your Son and brought us home.
Dying and living, he declared your love,
gave us grace, and opened the gate of glory.
May we who share Christ's body live his risen life;
we who drink his cup bring life to others;
we whom the Spirit lights give light to the world.
Keep us firm in the hope you have set before us,
so we and all your children shall be free,
and the whole earth live to praise your name;
through Christ our Lord.
Amen.**

Notices are given and banns of marriage read.

The Dismissal

Please STAND.

The Lord be with you.

All **and also with you.**

The President may use this or another suitable blessing.

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

All **Amen.**

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

All **Amen.**

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

All **Amen.**

and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

All **Amen.**

The final hymn is sung.

The Deacon says.

Following God's saints in the ways of holiness and truth,
go in the peace of Christ.

All **Thanks be to God.**

The ministers depart as a voluntary is played.

Gloria

Con moto



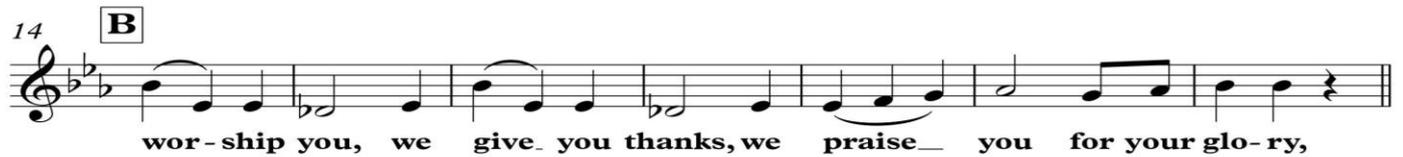
Glo-ry to God in the high-est and peace to his peo-ple on earth.

6 **A**



Lord God, hea-ven-ly king, Al-migh - ty God and Fa-ther. We

14 **B**



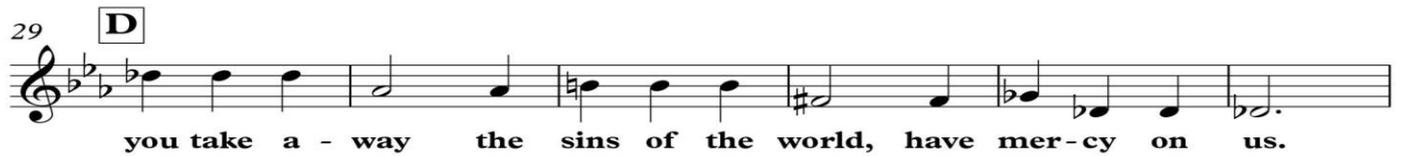
wor-ship you, we give you thanks, we praise you for your glo-ry,

21 **C**



Lord Je-sus Christ, on-ly Son of the Fa - ther, Lord God, Lamb of God,

29 **D**



you take a - way the sins of the world, have mer-cy on us.

35 **E**



You are sea-ted at the right hand of the Fa-ther, re - ceive our prayer.

41 **F** **G**



For you a-lone are the Ho-ly One, you a - lone are the

47



Lord, you a - lone are the most high Je - sus Christ, with the Ho - ly Spi-rit,

51 **H**



in the glo - ry of God the Fa - ther. A - men.

Kyrie

Richard Quesnel (2018)

[Choir] [All] [Choir]

Lord, have mer - cy LORD, HAVE MER - CY. Christ, have mer - cy

7 [All] [Choir] [All]

CHRIST, HAVE MER - CY. Lord, have mer - cy. LORD, HAVE MER - CY.

Detailed description: This block contains the first seven measures of the Kyrie. It is written on a single treble clef staff in a key signature of two flats (B-flat and E-flat) and a common time signature. The music features a mix of vocal parts: [Choir] and [All]. The lyrics are: "Lord, have mer - cy LORD, HAVE MER - CY. Christ, have mer - cy" (measures 1-3) and "CHRIST, HAVE MER - CY. Lord, have mer - cy. LORD, HAVE MER - CY." (measures 4-7). The melody is simple and repetitive, with some phrasing slurs.

Sanctus

Richard Quesnel (2021)

[1. Choir 2. All] [Choir]

Ho - ly, ho - ly, ho - ly Lord, God of power and might. Hea - ven and earth are

6 [All] [Choir]

full of your glo - ry. Hea - ven and earth are full of your glo - ry. Ho - san - na in the high -

10 [All] [Choir]

est! Ho - san - na in the high - est! Bless - ed is he, bless - ed is he who comes in the name of the

15 [All]

Lord, Ho - san - na in the high - est, Ho - san - na in the high - est.

Detailed description: This block contains the first fifteen measures of the Sanctus. It is written on a single treble clef staff in a key signature of two flats (B-flat and E-flat) and a 4/4 time signature. The music features a mix of vocal parts: [1. Choir 2. All] and [Choir]. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of power and might. Hea - ven and earth are full of your glo - ry. Hea - ven and earth are full of your glo - ry. Ho - san - na in the high - est! Ho - san - na in the high - est! Bless - ed is he, bless - ed is he who comes in the name of the Lord, Ho - san - na in the high - est, Ho - san - na in the high - est." (measures 1-15). The melody is more complex than the Kyrie, with some phrasing slurs and repeat signs.



‘When you call upon me and come and pray to me, I will hear you.
I will let you find me,’ says the Lord,
‘and I will restore your fortunes.’

Jeremiah 29.12,14

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