



The Cathedral & Metropolitan Church of St Peter in York

CHRISM EUCHARIST

with

Renewal of Commitment to Ministry

President and Preacher

**The Most Revd and Rt Hon Stephen Cottrell
Archbishop of York**

Tuesday in Holy Week

26 March 2024

at 11.00 am

Historical Note

Our baptism is the sacramental sign of our union with Christ, and of God's gift to us of his Holy Spirit, to make us God's children by adoption and grace, and to equip us for the share that all Christians have in Christ's own ministry. The New Testament speaks of this gift of the Holy Spirit as an anointing (1 John 2.20–27; 2 Cor 1.21–22). From an early date, it became customary to trace the sign of the cross in oil on the heads of candidates for baptism, and to anoint them again after baptism with the perfumed oil of chrism—a sign of incorporation into the prophetic, priestly and royal life of Jesus Christ. At the same time, the Letter of James urges its recipients to anoint the sick with oil (James 5.15), as a sign of the healing and forgiveness that are also given through the Holy Spirit (*cf.* Mark 6.13). These are the biblical roots of the ancient custom of using oils in the life of the Church, and of the three particular oils—of Catechumens, of the Sick, and of Chrism—that are prepared in the Chrism Eucharist. They have come to be used in many ways—especially, as in the Old Testament, for the setting apart of people and things for a special place in the life of the Church, for bishops and priests at their ordination, for kings and queens at their crowning, and for churches and altars at their consecration.

There is a more recent custom, introduced first into the Roman Catholic Church in the mid-twentieth century, that the Chrism Eucharist is also an occasion for the renewal of commitment to ministry. As the priests gathered around their bishop on Maundy Thursday, to receive the oils to take back to their parishes, he suggested that they should renew their commitment to serve Christ. This is appropriate during this Holy week, when we remember that Christ consecrated himself to his Father's service and expressed his obedient self-gift in the institution of the Eucharist and in the agony of Gethsemane, and prayed for the unity of his disciples. It is important to distinguish this renewal from the renewal of the commitment of all God's people to the royal and priestly ministry they have received in baptism. This second renewal, which is theologically prior to the first, properly takes place in the reaffirmation of baptismal promises at the Easter Liturgy.

Adapted from *Common Worship: Times and Seasons*

Please join in saying together the words printed in bold type. The Eucharist is sung by the congregation to MASS OF ST THOMAS BY David Thorne. This service is being live-streamed, but care is taken to focus on the clergy and choir and not the congregation.

The Gathering

Please stand.

Processional Hymn



1. Crown him with many crowns,
the Lamb upon his throne;
hark, how the heavenly anthem drowns
all music but its own!
Awake, my soul, and sing
of him who died for thee,
and hail him as thy matchless King
through all eternity.

2. Crown him the Virgin's Son,
the God incarnate born,
whose arm those crimson trophies won
which now his brow adorn:
Fruit of the mystic Rose,
as of that Rose the Stem;
the Root whence mercy ever flows,
the Babe of Bethlehem.

3. Crown him the Lord of love;
behold his hands and side,
those wounds yet visible above
in beauty glorified:
no angel in the sky
can fully bear that sight,
but downward bends his burning eye
at mysteries so bright.

4. Crown him the Lord of peace,
whose power a sceptre sways
from pole to pole, that wars may cease,
and all be prayer and praise:
his reign shall know no end,
and round his piercèd feet
fair flowers of paradise extend
their fragrance ever sweet.

5. Crown him the Lord of years,
the Potentate of time,
creator of the rolling spheres,
ineffably sublime:
all hail, Redeemer, hail!
for thou hast died for me;
thy praise shall never, never fail
throughout eternity.

Words AM 227, Matthew Bridges (1800–1894)

Tune DIADEMATA, AM 227, Sir George Elvey (1816–1893)

Greeting

The Archbishop says:

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

Jesus Christ has made us a kingdom of priests
to serve our God and Father.
Glory and kingship be his for ever and ever.

Grace, mercy and peace be with you
and also with you.

The Archbishop introduces the service.

Prayers of Penitence

The Deacon says:

God shows his love for us
in that, while we were still sinners, Christ died for us.
Let us then show our love for him
by confessing our sins in penitence and faith.

Silence is kept.

Come, let us return to the Lord and say:

**Lord our God, in our sin we have avoided your call.
Our love for you is like a morning cloud,
like the dew that goes away early.
Have mercy on us; deliver us from judgement;
bind up our wounds and revive us;
in Jesus Christ our Lord. Amen.**

The Lord enrich you with his grace,
and nourish you with his blessing;
the Lord defend you in trouble and keep you from all evil;
the Lord accept your prayers,
and absolve you from your offences,
for the sake of Jesus Christ our Saviour.
Amen.

Gloria in excelsis

Everyone sings:



(Organ) Glo-ry to God, glo-ry to God, glo-ry to God in the high - est.



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



Lord God, heav'n - ly King, al-migh - ty God and Fa - ther, we



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



Glo-ry to God, glo-ry to God, glo-ry to God in the high - est.



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



Lord God, Lamb of God, you take_ a - way the



sin of the world: have mer - cy on us; you are



seat - ed at the right hand of the Fa - ther: re - ceive our prayer.



Glo-ry to God, glo-ry to God, glo-ry to God in the high - est.

For you a-lone are the Ho - ly One, you a - lone are the Lord,
 you a - lone are the Most High, Je - sus Christ,
 with the Ho - ly Spi - rit, in the glo - ry of God the Fa - ther.
 Glo - ry to God, glo - ry to God, glo - ry to God in the high - est.

The Collect

The Archbishop introduces a time of silent prayer, and then prays:

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.
 who is alive and reigns with you, in the unity of the Holy Spirit,
 one God, now and for ever. **Amen.**

Please sit.

The Liturgy of the Word

Old Testament Reading

A reading from the First Book of Samuel.

The Lord said to Samuel, ‘How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.’ Samuel said, ‘How can I go? If Saul hears of it, he will kill me.’ And the Lord said, ‘Take a heifer with you, and say, “I have come to sacrifice to the Lord.” Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you.’ Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, ‘Do you come peaceably?’ He said, ‘Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice.’ And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, ‘Surely the Lord’s anointed is now before the Lord.’ But the Lord said to Samuel, ‘Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart.’ Then Jesse called Abinadab, and made him pass before Samuel. He said, ‘Neither has the Lord chosen this one.’ Then Jesse made Shammah pass by. And he said, ‘Neither has the Lord chosen this one.’ Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, ‘The Lord has not chosen any of these.’ Samuel said to Jesse, ‘Are all your sons here?’ And he said, ‘There remains yet the youngest, but he is keeping the sheep.’ And Samuel said to Jesse, ‘Send and bring him; for we will not sit down until he comes here.’ He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, ‘Rise and anoint him; for this is the one.’ Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

1 SAMUEL 16.1–13

This is the word of the Lord.

Thanks be to God.

Please stand.

Hymn



1. Speak O Lord, as we come to you
to receive the food of your holy word.
Take your truth, plant it deep in us;
shape and fashion us in your likeness,
that the light of Christ might be seen today
in our acts of love and our deeds of faith.
Speak, O Lord, and fulfil in us
all your purposes, for your glory.
2. Teach us, Lord, full obedience,
holy reverence, true humility.
Test our thoughts and our attitudes
in the radiance of your purity.
Cause our faith to rise, cause our eyes to see
your majestic love and authority.
Words of power that can never fail;
let their truth prevail over unbelief.
3. Speak, O Lord, and renew our minds;
help us grasp the heights of your plans for us.
Truths unchanged from the dawn of time
that will echo down through eternity.
And by grace we'll stand on your promises,
and by faith we'll walk as you walk with us.
Speak, O Lord, till your church is built
as the earth is filled with your glory.

Words and Music AM 388, Keith Getty (*b* 1974) and Stuart Townend (*b* 1963)
© 2005 Thankyou Music

Please sit.

New Testament Reading

A reading from the Second Letter of Paul to the Corinthians.

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit.

Therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart. We have renounced the shameful things that one hides; we refuse to practise cunning or to falsify God's word; but by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God. And even if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, 'Let light shine out of darkness', who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you.

2 CORINTHIANS 3.17-4.12

This is the word of the Lord.

Thanks be to God.

Please stand.

Organ music is played to cover the Gospel Procession.

Gospel Reading

Praise to you, O Christ, King of eternal glory.
The Spirit of the Lord God is upon me,
Because the Lord has anointed me;
he has sent me to bring good news to the oppressed.
Praise to you, O Christ, King of eternal glory.

The Lord be with you
and also with you.

Hear the Gospel of our Lord Jesus Christ according to Luke.
Glory to you, O Lord.

A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them, 'The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

'You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.'

LUKE 22.24–30

This is the Gospel of the Lord.
Praise to you, O Christ.

Please sit.

The organist plays a musical response to the Gospel reading.

Sermon

The Archbishop of York

Following the sermon, the organist improvises a reflection.

The Renewal of Commitment to Ministry

The Archbishop says:

My brothers and sisters, at his Last Supper, our Lord Jesus Christ gave his disciples a new commandment, that they should love one another, and he prayed that they might be one. He gave them an everlasting sign of his own love, in the sacrament of bread and wine. He consecrated himself to his Father's service, to be the high priest of the New Covenant. I invite you now to dedicate yourselves afresh to his service, as stewards of the mysteries of God, and ministers of his grace.

The Archbishop addresses Readers, Licensed Lay Workers, Church Army Officers, Lay Diocesan Officers, and non-ordained members of religious communities:

When you were commissioned, you undertook to be faithful in prayer, and by word and example to minister to those for whom Christ died. Will you do all that is in your power to witness to God's love for his people?

By the help of God, I will.

The Archbishop addresses the deacons:

At your ordination as a deacon, you received the yoke of Christ, who came not to be served but to serve. Will you continue faithfully in this ministry, to build up God's people in his truth, and serve them in his name?

By the help of God, I will.

The Archbishop addresses the priests:

At your ordination to the priesthood, you took authority to watch over and care for God's people, to absolve and bless them in his name, to proclaim the gospel of salvation, and to minister the sacraments of his New Covenant. Will you continue as faithful stewards of the mysteries of God, preaching the Gospel of Christ and ministering his holy sacraments?

By the help of God, I will.

A young person addresses the bishops:

At your ordination as bishops you received the gift of the Spirit, that you might lead the church in mission, and send out ministers in Christ's name; that you might promote its unity, uphold its discipline, and guard its faith; and that you might teach and govern the people committed to your charge. Will you continue faithfully in this ministry, watching over Christ's own flock, and building them up in the unity of the Spirit and the bond of peace?

By the help of God, I will.

A young person addresses all the ministers:

May the God of peace sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, and he will accomplish it.

Amen. Lord, have mercy.

The Archbishop addresses the whole congregation:

My brothers and sisters, pray for all who minister, that they may be constant in prayer and steadfast in faith, and serve your people with joy.

Lord, hear us.

Pray for your deacons, that the Lord may pour upon them the riches of his grace. Pray that he who has called them to his service may make them worthy of his calling.

Lord, hear us.

Pray for your priests. Ask the Lord to bless them with the fullness of his love, that they may be faithful ministers of his word and sacrament, and lead his people in the way of salvation.

Lord, hear us.

Pray for your bishops, that despite our unworthiness we may be faithful to the great trust that has been handed to us. Pray that we may become more like our Good Shepherd and great High Priest, the teacher and servant of us all, and so become more and more a sign of Christ's loving presence among you.

Lord, hear us.

Pray for the families of those who minister, for their homes, and for all with whom they share their lives.

Lord, hear us.

May the Lord in his love keep us ever close to him, and may he bring us all to the fullness of eternal life.

Amen.

The Liturgy of the Sacrament

The Peace

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.

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

The Deacon says:

Let us offer one another a sign of peace.

Hymn



1. Blest by the sun, the olive tree
brought clusters of fair fruit to birth,
whose ripeness now we bring with prayer,
Lord Christ, redeemer of the earth.
2. Eternal King, look down and bless
the oil your servants offer here,
and may it be a lively sign
which all the powers of darkness fear.
3. From those washed in the sacred font
let Satan's influence depart,
and when this oil the brow shall seal
transforming grace invade the heart.
4. Our wounded nature thus be healed
by your anointing grace, O Lord;
in men and women so renewed
shall God's own image be restored.

5. Lord Christ, the Father's only Son,
 who took our flesh in Mary's womb,
give light to your anointed ones,
 and break the power of death's dark tomb.
6. So may this joyous Paschal feast,
 the time when saving grace is given,
fill every Christian soul with praise,
 and raise our minds from earth to heaven. Amen.

Words AM 166, Richard Rutt (1925–2011) based on an early Latin hymn
© the estate of Richard Rutt
Tune GONFALON ROYAL, AM 166ii, Percy Carter Buck (1871–1947)

The Blessing of the Oils

The Archbishop says:

Blessed be the God and Father of our Lord Jesus Christ
who has blessed us in Christ with every spiritual blessing.

A Deacon presents the oil for the sick, and says:

The oil for the anointing of the sick and dying.

The Bishop of Selby says:

Blessed are you, sovereign God, gentle and merciful,
creator of heaven and earth.
Your Word brought light out of darkness,
and daily your Spirit renews the face of the earth.
Your anointed Son brought healing
to those in weakness and distress.
He broke the power of evil and set us free from sin and death
that we might praise your name for ever.
By the power of your Spirit may your blessing rest
on those who are anointed with this oil in your name;
may they be made whole in body, mind and spirit,
restored in your image, renewed in your love,
and serve you as sons and daughters in your kingdom.
Blessed be God for ever.

A Deacon presents the oil for baptism, and says:

The oil for the signing with the cross at baptism.

The Bishop of Hull says:

Blessed are you, Sovereign God, the protector of all who believe in you.
Your anointed Son overcame the powers of evil
when he was lifted high upon the cross.

By the power of your Spirit may your blessing rest
on those who are anointed with this oil in your name;
as they come to the waters of baptism
may it be for them a sign of your defence in their fight
against sin, the world and the devil,
and bring them to share in Christ's victory.

Blessed be God for ever.

A Deacon presents the oil of chrism, and says:

The oil of chrism for anointing at confirmation.

The Bishop of Whitby says:

Blessed are you, Sovereign God and Eternal Father,
upholding by your grace all who hear your call.
Under your Old Covenant priests and kings were anointed to serve you
and in the fullness of time you anointed your Son by the Holy Spirit
to be the Christ, the Saviour and Servant of all.

By the power of your Spirit may your blessing rest
on those who are anointed with this chrism in your name;
let it be for them a sign of joy and gladness
as they share in the royal priesthood of the New Covenant
and make known the kingdom of Jesus Christ our Lord,
to whom with you and the Holy Spirit
we lift our voices of thanks and praise:

**Blessed be God, our strength and our salvation,
now and for ever. Amen.**

Offertory Hymn



1. From heaven you came, helpless babe,
entered our world, your glory veiled;
not to be served but to serve,
and give your life that we might live.

*This is our God, the Servant King,
he calls us now to follow him,
to bring our lives as a daily offering
of worship to the Servant King.*

2. There in the garden of tears,
my heavy load he chose to bear;
his heart with sorrow was torn,
'Yet not my will but yours,' he said.

This is our God...

3. Come, see his hands and his feet,
the scars that speak of sacrifice,
hands that flung stars into space
to cruel nails surrendered.

This is our God...

4. So let us learn how to serve,
and in our lives enthrone him;
each other's needs to prefer,
for it is Christ we're serving.

This is our God...

Words and Music AM 489, Graham Kendrick (*b* 1950)

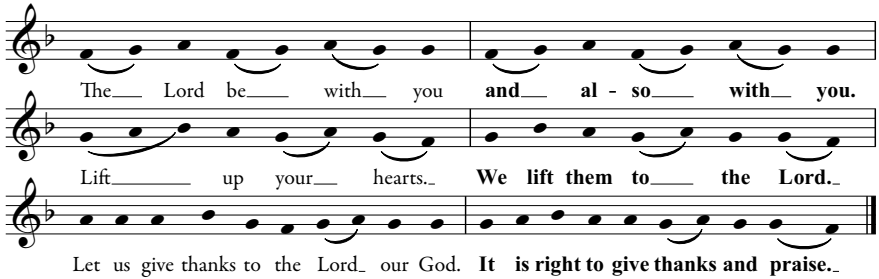
© 1983 administered in the UK by Kingswaysongs, a division of David C Cook.

The Preparation of the Table

Pour upon the poverty of our love,
and the weakness of our praise,
the transforming fire of your presence.
Amen.

The Eucharistic Prayer

The following dialogue is said or sung:



The musical notation consists of three staves of music in a single system, all in a 2/4 time signature with a key signature of one flat (B-flat). The melody is simple and consists of quarter and eighth notes. The lyrics are written below the notes.

The Lord be with you and also 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 and good
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Jesus Christ your Son our Lord.
By the outpouring of your Holy Spirit
you anointed him to be the servant of all
and ordained that he should enter into your kingdom through suffering.
And now he stands by us and pours out for our healing
the oil of consolation and the wine of renewed hope.
In your wisdom and love you anoint your holy people
to be a royal priesthood,
to share in Christ's suffering and to reveal his glory to the world.
Therefore earth unites with heaven to sing a new song of praise;
we too join with angels and archangels
as they proclaim your glory without end:

Everyone sings:

(Organ) Ho-ly, Ho-ly, Ho-ly Lord, God of pow-er and might.
Hea-ven and earth are full of your glo-ry. Ho-san-na, Ho-san-na,
Ho-san-na in the high-est. Bless-ed is he who comes in the
name of the Lord. Ho-san-na, Ho-san-na,
Ho-san-na, Ho-san-na in the high-est.

Lord, you are holy indeed, the source of all holiness;
grant that by the power of your Holy Spirit, and according to your holy will,
these gifts of bread and wine
may be to us the body and blood of our Lord Jesus Christ;
who, in the same night that he was betrayed, took bread and gave you thanks;
he broke it and gave it to his disciples, saying:
Take, eat; this is my body which is given for you;
do this in remembrance of me.
In the same way, after supper he took the cup and gave you thanks;
he gave it to them, saying:
Drink this, all of you; this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.

The Deacon says:

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.**

And so, Father, calling to mind his death on the cross,
his perfect sacrifice made once for the sins of the whole world;
rejoicing in his mighty resurrection and glorious ascension,
and looking for his coming in glory,
we celebrate this memorial of our redemption.
As we offer you this our sacrifice of praise and thanksgiving,
we bring before you this bread and this cup
and we thank you for counting us worthy
to stand in your presence and serve you.

Send the Holy Spirit on your people and gather into one in your kingdom
all who share this one bread and one cup,
so that we, in the company of all the saints,
may praise and glorify you for ever, through Jesus Christ our Lord;
by whom, and with whom, and in whom, in the unity of the Holy Spirit,
all honour and glory be yours, almighty Father, for ever and ever.
Amen.

Silence is kept.

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

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.**

Everyone sings:

The musical score is written in G major (one sharp) and 2/2 time. It consists of five staves. The first staff is labeled '(Organ)' and contains the beginning of the melody. The second staff begins with the lyrics 'Lamb of God, you take a-way the'. The third staff continues with 'sin of the world, have mer-cy on us. Lamb of God, you'. The fourth staff continues with 'take a-way the sin of the world, have mer-cy on us. Lamb of'. The fifth staff continues with 'God, you take a-way the sin of the world,'. The sixth staff continues with 'grant us peace.' and is labeled '(Organ)' at the end.

Please now sit or kneel while making your preparation to receive communion and for prayerful reflection afterwards.

Giving of Communion

God's holy gifts

for God's holy people.

Jesus Christ is holy,

Jesus Christ is Lord,

To the glory of God the Father.

Communion is administered from a number of places. Please follow the directions of the Stewards. Gluten-free wafers are available.

During Communion

As we continue in prayer, the following hymns will be sung:

1. You came to raise the last and least,
to set the long-held captive free,
to fill the hungry with a feast,
and give the poor their dignity.
You let the silenced voices speak,
and helped the lowly sing their song,
embraced the outcast, blessed the meek,
revealed a world where all belong.

2. You showed your strength in stooping low
and humbly washing dusty feet,
forsaking heav'n for earth, to show
how power can choose to leave its seat.
Teach us this same humility,
renew our hearts that we might learn
how we can set each other free
from tables you would overturn.

3. You brought the news of kingdom come,
a feast where all are found and fed,
where no one needs the fallen crumb,
for all will share the living bread:
a kingdom where division ends,
where first and last can sit and eat:
when all are one you call us friends,
your work of love at last complete.

Words Ally Barrett (b 1975)

Music Roger Peach (b 1963)

© The Jubilate Group

1. With a prayer you fed the hungry,
with a cry you stilled the storm;
with a look you had compassion
on the desperate and forlorn.
With a touch you healed the leper,
with a shout you raised the dead;
with a word expelled the demons,
with a blessing broke the bread.

*Love incarnate, love divine,
captivate this heart of mine
till all I do speaks of you.*

2. As a sheep before the shearer
you were silent in your pain;
you endured humiliation
at the hands of those you'd made.
and as hell unleashed its fury
you were lifted on a tree,
crying 'Father God, forgive them,
place their punishment on me.'

Love incarnate...

3. I will feed the poor and hungry,
I will stand up for the truth;
I will take my cross and follow
to the corners of the earth.
And I ask that you so fill me
with your peace, your power, your breath,
that I never love my life so much
to shrink from facing death.

Love incarnate...

Words and Music Stuart Townend (b 1963) © 2002 Thankyou Music

After Communion

Good Shepherd
you have welcomed us at your table
and have anointed us with the oil of gladness:
may your goodness and mercy follow us all the days of our life,
that we may dwell in the house of the Lord for ever.

Amen.

**You have opened to us the Scriptures, O Christ,
and you have made yourself known in the breaking of the bread.**

**Abide with us, we pray,
that, blessed by your royal presence,
we may walk with you all the days of our life,
and at its end behold you in the glory of the eternal Trinity,
one God for ever and ever.**

Amen.

The Blessing

The Archbishop says:

Peace be with you
and also with you.

The Father, whose glory fills the heavens,
cleans you by his holiness and send you to proclaim his word.
Amen.

The Son, who has ascended to the heights,
pour upon you the riches of his grace.
Amen.

The Holy Spirit, the Comforter,
equip you and strengthen you in your ministry.
Amen.

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

The Deacon says:

Go in peace to love and serve the Lord.
In the name of Christ. Amen.

The clergy procession goes to the Chapter House.

All are welcome to stay for hot cross buns and refreshments after the service, which will be served in the North Transept.

Oils may be collected after the service from the South Transept.