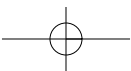


the
Lan





THE CATHEDRAL AND METROPOLITAN CHURCH OF CHRIST
CANTERBURY



2008

The Eucharist
attended by
Anglican Bishops assembled for
the Lambeth Conference,
their Spouses
and Ecumenical Participants

Conference

Sunday 20th July 2008
11a.m.



An induction loop system for the hard of hearing is installed
in the cathedral.

Hearing aid users should adjust their aid to T



Large print orders of service are available from
the stewards and virgers. Please ask

Please ensure that mobile phones are switched off
during the service

There are official photographers present. No other form of visual or sound
recording is permitted during this service.

Thank you for your co-operation

We are grateful to the Revd Dr Ian Tarrant for providing the English and Swahili texts of the
Congolese Eucharist (1998)

Some material included in this service is copyright: © 1989 National Council
of the Churches of Christ, USA

Some material included in this service is copyright: © The Archbishops' Council 2000

Hymns and songs reproduced under CCLI number: 103280



On behalf of the whole Cathedral community it is good to be able to welcome you to Canterbury for the Lambeth Conference. For over fourteen hundred years the members of this community have worshipped here, supporting and resourcing the ministry of the Archbishop and receiving thousands of visitors and pilgrims day by day. For almost a thousand years the Cathedral was a Benedictine monastery and the strands of worship, study and daily work lived out in a community given to hospitality are still the hallmark of the life of the community of Canterbury Cathedral in 2008. Our ability to give hospitality has been greatly helped by the life of the International Study Centre which allows bishops, students, seminarians and pilgrims from all over the Anglican Communion to come here and share our daily life. I hope that during the time you spend with us at the Lambeth Conference you will be blessed and nourished as members of this community, which seeks daily to fulfil its mission statement "to show people Jesus"

Robert Willis, Dean of Canterbury

The setting of the Eucharist on this occasion will be the 'Missa Luba', a version of the Latin Mass based on traditional Congolese songs. It was arranged by Father Guido Haazen, and originally performed and recorded in 1958 by a choir of Congolese children from Kamina

The Creed will be said in the ancient form agreed at the Councils of Nicea (325) and Constantinople (381): that is, without the additional phrase 'and the Son', which was gradually added in the western churches to the clause 'We believe in the Holy Spirit ... who proceeds from the Father.'

The use of the ancient unamended form of the creed is encouraged throughout the Anglican Communion, and here in England 'on suitable ecumenical occasions'

*The President of the Liturgy is His Grace the Lord Archbishop of Canterbury,
Dr Rowan Williams*

*The Deacon of the Liturgy is the Reverend Lusa Nsenga Ngoy,
Curate of Staplehurst*

At 10.30am all stand as the Dean with members of the Chapter and the Seneschal greet the Lord Mayor of Canterbury, and other Civic Representatives of the City of Canterbury and the County of Kent, and escort them to their seats in the Nave

All sit

As the processions enter, the Cathedral choir sings anthems and hymns, including:

O clap your hands – Orlando Gibbons (1583-1625)

Faire is the heaven – William Henry Harris (1883-1973)

Iustorum animae – Sir Charles Villiers Stanford (1852-1924)

The Order of Procession

The Ostiarius

Officers of the General Synod of the Church of England

Officers of the Diocese of Canterbury



Virger

Communion Administrants

Canons Emeriti



Cross and Taperers

Master of the Choristers

The Cathedral Choir

Honorary Minor Canons

The Precentor



Virger

Six Preachers

The College of Canons



Virger

Conference Ecumenical Staff

Ecumenical Participants at the Conference

and other Ecumenical Guests



Virger

All non-episcopal members of the —:
Conference Secretariat
Conference Management Team
Conference Manager
Conference Chaplaincy Team
Conference Design Group
Anglican Observer to the United Nations
Deputy Secretary General and Secretary General
of Anglican Consultative Council



Virgers

Bishops of Churches in Full Communion
Primates and Presiding Bishops of such Churches



Virgers

Bishops of the Anglican Communion



Head Verger of York Minster
Primates, Presiding Bishops and Moderators
of the Anglican Communion
The Archbishop of York

The Dean escorts the Lord Lieutenant of Kent to his seat

THE ARCHBISHOP OF CANTERBURY'S PROCESSION



Virger

The Cathedral Chapter of Canterbury
with The Bishop of Colombo, Preacher



The Vesturer of Canterbury Cathedral
The Dean of Canterbury
Bishops of the Diocese of Canterbury



The Deacon



The Primatial Cross
The Archbishop of Canterbury
The Chaplain to the Archbishop of Canterbury

THE GATHERING

As The Archbishop of Canterbury's procession enters the Great West Door, a fanfare is sounded and all stand and sing

Hymn



We sing a love that sets all people free,
that blows like wind, that burns like scorching flame,
enfolds like earth, springs up like water clear:
come, living love, live in our hearts today.

We sing a love that seeks another's good,
that longs to serve and not to count the cost,
a love that, yielding, finds itself made new:
come, caring love, live in our hearts today.

We sing a love, unflinching, unafraid
to be itself, despite another's wrath,
a love that stands alone and undismayed:
come, strengthening love, live in our hearts today.

We sing a love, that, wandering, will not rest
until it finds its way, its home, its source,
through joy and sadness pressing on refreshed:
come, pilgrim love, live in our hearts today.

We sing a burning, fiery, Holy Ghost
that seeks out shades of ancient bitterness,
transfiguring these, as Christ in every heart:
come joyful love, live in our hearts today.

Words: June Boyce-Tillman (b.1943)

*Music: WOODLANDS
Walter Greatorex (1877-1949)*

The Archbishop of Canterbury says

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

All **Amen.**

The Greeting

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

All **and also with you.**

Prayer of Preparation

All **Almighty God,
you bring to light things hidden in darkness,
and know the shadows of our hearts:
by your Spirit,
cleanse us, revive us and renew us,
that we may walk in the light,
and glorify your name,
through Jesus Christ, the light of the world.
Amen.**

The Archbishop introduces the celebration

Prayers of Penitence

The Deacon says

Bwana wetu Yesu Kristo alisema:
Bwana Mungu wetu ni
Bwana mumoja,
na upende Bwana Mungu wako,
kwa moyo wako wote,
na kwa roho yako yote,
na kwa akili yako yote,
na kwa nguvu yako yote.
Amri ya kwanza ndiyo hii.
Ya pili ndiyo hii:
Upende jirani yako kama wewe
mwenyewe. Hii ndiyo amri mupya
ninawapa ninyi, mupendane;
kama mimi nilivyowapenda ninyi.

*Our Lord Jesus Christ said:
The Lord our God is the only Lord,
and you shall love the Lord your God,
with all your heart,
with all your soul,
with all your mind,
and with all your strength.
This is the first commandment.
The second is this:
Love your neighbour as yourself.
This is a new commandment I give you:
love one another,
as I have loved you.*

All **Bwana uturehemu,
tunakusihhi uziandike Amri zako
hizi zote mioyoni mwetu.**

*Lord have mercy upon us,
and write all these your laws
on our hearts, we pray.*

A short period of silent reflection is kept

The Archbishop says

Let us confess our sins, in penitence and faith, firmly resolved to keep God's commandments and to live in love and peace with all people.

All **Almighty God, our heavenly Father,
we have sinned against you,
and against our neighbours,
in our thoughts, in our words,
and in our deeds,
in the evil that we have done,
and in the good that we have not done,
through our own deliberate fault.
We truly repent of our sins.
For the sake of our Lord Jesus Christ,
forgive us all that is past;
enable us to serve you from now on
in newness of life,
to the glory of your name.
Amen.**

The Choir sings

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.

The Archbishop pronounces God's forgiveness, saying

Almighty God,
who forgives all who truly repent,
have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in eternal life;
through Jesus Christ our Lord.

All **Amen.**

The Choir sings

Gloria in Excelsis

Gloria in excelsis Deo,
Et in terra pax hominibus bonae voluntatis.
Laudamus te, benedicimus te, adoramus te, glorificamus te.
Gratias agimus tibi
Propter magnam gloriam tuam.

*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.*

Domine Deus, Rex coelestis, Deus pater omnipotens.
Domine Fili unigenite Jesu Christe,
Domine Deus, Agnus Dei, Filius Patris,
Qui tollis peccata mundi, miserere nobis;
Qui tollis peccata mundi, suscipe deprecationem nostram;
Qui sedes ad dexteram patris, miserere nobis.

*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.*

Quoniam tu solus sanctus,
Tu solus Dominus.
Tu solus altissimus, Jesu Christe,
Cum Sancto Spiritu
In gloria Dei Patris. Amen.

*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.*

Remain standing

The Collect

The Archbishop says

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

Let us pray

Silence is kept

The Archbishop sings

Almighty God,
who sent your Holy Spirit
to be the life and light of your Church:
open our hearts to the riches of your grace,
that we may bring forth the fruit of the Spirit
in love and joy and peace;
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.

All **Amen.**

Sit

THE LITURGY OF THE WORD

The First Reading

Isaiah 44. 6-8

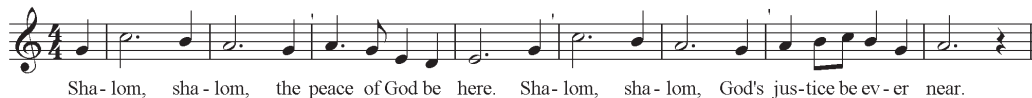
Read from the Nave by a member of the Spouses' Conference Planning Group

Thus says the LORD, the King of Israel, and his Redeemer, the LORD of hosts:
I am the first and I am the last; besides me there is no god. Who is like me? Let
them proclaim it, let them declare and set it forth before me. Who has
announced from of old the things to come? Let them tell us what is yet to be.
Do not fear, or be afraid; have I not told you from of old and declared it? You
are my witnesses! Is there any god besides me? There is no other rock; I know
not one.

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

Remain seated

Psalm *Psalm 122*



Choir

I rejoiced when I heard them say:
'Let us go to the house of God.'
And now our feet are standing
in your gates, O Jerusalem!

All

*Shalom, shalom,
the peace of God be here.
Shalom, shalom,
God's justice be ever near.*

Like a temple of unity
is the city, Jerusalem.
It is there all tribes will gather,
all the tribes of the house of God.
Shalom, shalom...

It is faithful to Israel's law,
there to praise the name of God.
All the judgement seats of David
were set down in Jerusalem.
Shalom, shalom...

For the peace of all nations, pray:
for God's peace within your homes.
May God's lasting peace surround us;
may it dwell in Jerusalem.
Shalom, shalom...

For the love of my friends and kin
I will bless you with signs of peace.
For the love of God's own people
I will labour and pray for you.
Shalom, shalom...

Music: Bernadette Farrell (b.1957)

Tune: DAVOS

The Second Reading

Romans 8. 12-25

Read in Korean from the Quire lectern

그러므로 형제 여러분, 우리는 과연 빛을 진 사람입니다. 그러나 육체에 빛을 진 것은 아닙니다. 그러니 우리는 육체를 따라 살 의무는 없습니다.

육체를 따라 살면 여러분은 죽습니다. 그러나 성령의 힘으로 육체의 악한 행실을 죽이면 삽니다.

누구든지 하나님의 성령의 인도를 따라 사는 사람은 하나님의 자녀입니다.

여러분이 받은 성령은 여러분을 다시 노예로 만들어서 공포에 몰아넣으시는 분이 아니라 여러분을 하나님의 자녀로 만들어주시는 분이십니다. 그래서 우리는 그 성령에 힘입어 하나님을 “아빠, 아버지!”라고 부릅니다.

바로 그 성령께서 우리가 하나님의 자녀라는 것을 증명해 주십니다. 또 우리의 마음속에도 그러한 확신이 있습니다.

자녀가 되면 또한 상속자도 되는 것입니다.

과연 우리는 하나님의 상속자로서 그리스도와 함께 상속을 받을 사람입니다. 우리가 그리스도와 함께 고난을 받고 있으니 영광도 그와 함께 받을 것이 아닙니까?

장차 우리에게 나타날 영광에 비추어보면 지금 우리가 겪고 있는 고통은 아무것도 아니라고 생각합니다.

모든 피조물은 하나님의 자녀가 나타나기를 간절히 기다리고 있습니다.

피조물이 제 구실을 못하게 된 것은 제 본의가 아니라 하나님께서 그렇게 만드신 것입니다. 그러나 거기에는 희망이 있습니다. 곧 피조물에게도 멸망의 사슬에서 풀려나서 하나님의 자녀들이 누리는 영광스러운 자유에 참여할 날이 올 것입니다.

우리는 모든 피조물이 오늘날까지 다 함께 신음하며 진통을 겪고 있다는 것을 알고 있습니다.

피조물만이 아니라 성령을 하나님의 첫 선물로 받은 우리 자신도 하나님의 자녀가 되는 날과 우리의 몸이 해방될 날을 고대하면서 속으로 신음하고 있습니다. 우리는 이 희망으로 구원을 받았습니다. 눈에 보이는 것을 바라는 것은 희망이 아닙니다. 눈에 보이는 것을 누가 바라겠습니까? 우리는 보이지 않는 것을 바라기에 참고 기다릴 따름입니다.

Brothers and sisters, we are debtors, not to the flesh, to live according to the flesh - for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, 'Abba! Father!' it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ - if, in fact, we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

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

Stand

As the Gospel Procession moves from the High Altar to the Compass Rose, the Melanesian Brothers and Sisters dance

The Gospel

Matthew 13. 24-30, 36-43

Read from the Compass Rose by the Deacon

The Deacon says

- Le Seigneur soit avec vous.
- All* **Et avec votre esprit.**
Evangile de Jésus-Christ selon Matthieu.
- All* **Gloire à toi, Seigneur.**

Jésus leur proposa une autre parabole, et il dit: Le royaume des cieux est semblable à un homme qui a semé une bonne semence dans son champ. Mais, pendant que les gens dormaient, son ennemi vint, sema de l'ivraie parmi le blé, et s'en alla. Lorsque l'herbe eut poussé et donné du fruit, l'ivraie parut aussi. Les serviteurs du maître de la maison vinrent lui dire: Seigneur, n'as-tu pas semé une bonne semence dans ton champ? D'où vient donc qu'il y a de l'ivraie? Il leur répondit: C'est un ennemi qui a fait cela. Et les serviteurs lui dirent: Veux-tu que nous allions l'arracher? Non, dit-il, de peur qu'en arrachant l'ivraie, vous ne déraciniez en même temps le blé. Laissez croître ensemble l'un et l'autre jusqu'à la moisson, et, à l'époque de la moisson, je dirai aux moissonneurs: Arrachez d'abord l'ivraie, et liez-la en gerbes pour la brûler, mais amassez le blé dans mon grenier. Alors il renvoya la foule, et entra dans la maison. Ses disciples s'approchèrent de lui, et dirent: Explique-nous la parabole de l'ivraie du champ. Il répondit: Celui

Jesus put before the crowd another parable: 'The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain then the weeds appeared as well. And the slaves of the householder came and said to him, "Master, did you not sow good seed in your field? Where, then, did these weeds come from?" He answered, "An enemy has done this." The slaves said to him, "Then do you want us to go and gather them?" But he replied, "No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'" Then Jesus left the crowds and went into the house. And his disciples approached him, saying, 'Explain to us the parable of the weeds of the field.' He

qui sème la bonne semence, c'est le Fils de l'homme; le champ, c'est le monde; la bonne semence, ce sont les fils du royaume; l'ivraie, ce sont les fils du malin; l'ennemi qui l'a semée, c'est le diable; la moisson, c'est la fin du monde; les moissonneurs, ce sont les anges. Or, comme on arrache l'ivraie et qu'on la jette au feu, il en sera de même à la fin du monde. Le Fils de l'homme enverra ses anges, qui arracheront de son royaume tous les scandales et ceux qui commettent l'iniquité: et ils les jetteront dans la fournaise ardente, où il y aura des pleurs et des grincements de dents. Alors les justes resplendiront comme le soleil dans le royaume de leur Père. Que celui qui a des oreilles pour entendre entende.

answered, 'The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!'

Acclamons la parole de Dieu.

All **Louange à toi, Seigneur.**

Remain standing as the Gospel Procession returns to the High Altar, and the Melanesian Brothers and Sisters sing

I am the Way, and the Truth, and the Life.
No one comes to the Father except through me.

The Sermon

The Right Reverend Duleep de Chickera, the Bishop of Colombo (Sri Lanka)

When the sermon has been introduced, all sit

Stand

The Nicene 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,
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.**

*The Creed of the Councils of
Nicea (325) and Constantinople (381)*

Kneel or sit

The Intercessions

The Intercessions, derived from the Scottish Eucharist, are led from the Compass Rose in Hindi, Portuguese, Japanese and French

Through Jesus, whom we confess as Lord, we give thanks and praise to the Father, calling on him who is judge of all: Father, your kingdom come.

All **Father, your kingdom come.**

For all the peoples of the world; that they may know you as the God of peace:

उन देशो जो सन्घर्ष, विवाद से विदुर्ण हुए हे। ईराक और
आफघनिस्तान के निवासी, झेरुसलेम के शान्ति के लिये।

*For those nations torn by conflict and
strife; for the peoples of Iraq and
Afghanistan; for the peace of Jerusalem;*

we pray to you, O Lord:

All **Father, your kingdom come.**

For nations, for leaders and governments; that integrity may mark all their dealings:

Pela gente que exerce influência nas
sociedades das quais fazemos parte; por
justiça para os pobres, os sem-teto e os
marginalizados;

*For those who bear influence in the
societies of which we are a part; for
justice for the poor, the homeless, and
the marginalised;*

we pray to you, O Lord:

All **Father, your kingdom come.**

For all who labour for righteousness; that your presence and help may give them courage:

国連とすべての援助・開発機関のために
。神に創造されたもののみ栄えのために
働く人々のために祈ります。

*For the United Nations and for all aid
and development agencies; for those
who work for the welfare of creation;*

we pray to you, O Lord:

All **Father, your kingdom come.**

For communities torn by dissension and strife; that your forgiveness may bring them healing:

Pour l'avancement de l'oeuvre de tous les acteurs de paix; pour ceux qui traversent des frontières dangereuses par amour pour le prochain ; pour ceux qui apportent la reconciliation, et la guérison des souvenirs.

For the prospering of the work of all peacemakers; for those who cross dangerous boundaries for the sake of their neighbour; for those who bring reconciliation, and the healing of memories;

we pray to you, O Lord:
All **Father, your kingdom come.**

For the anxious, the lonely, the bereaved; that consolation and peace may be theirs:

वो लोग जो हम जान ते है और वो लोग शरीरथ दर्द सेह रहे या व्यत्ता, और हमारे बीमर बाइयो और बेहेने

For those known to us who bear physical pain, or mental anguish; for our sick brothers and sisters;

we pray to you, O Lord:
All **Father, your kingdom come.**

For the Church, your household and family; that she may be firm in the confession of her hope:

Por todos os cristãos batizados; por nossas igrejas irmãs e seus líderes; por nossa unidade em Cristo;

For all the baptized; for our sister churches and their leaders; for our unity on Christ;

we pray to you, O Lord:
All **Father, your kingdom come.**

For Rowan our Archbishop, for all the pastors and teachers of the Church, that they may serve you and your whole Church in truth and love:

アングリカン・コミュニオンのために。ランベス会議に集まったすべての主教たちのために。福音の自由において、わたしたちが共に成長できるように祈ります。

For the Anglican Communion; for all the bishops gathered for this conference; for our growing together in the freedom of the gospel;

we pray to you, O Lord:
All **Father, your kingdom come.**

For those who are separated from us by death; that theirs may be the kingdom which is unshakeable:

Pour tes saints dans tous les âges, les personnes et les lieux ; pour ceux qui nous ont inspirés à suivre la voie de ton Fils.

For your saints in every age, people and place; for those who inspired us to follow in the way of your Son;

we pray to you, O Lord:
All **Father, your kingdom come.**

The Archbishop says

Almighty Father,
who built your Church upon the foundation
of the apostles and prophets,
with Jesus Christ himself as the chief cornerstone:
so join us together in unity of spirit by their doctrine
that we may be made a holy temple acceptable to you.

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

Sit as the Choir sings

The Anthem

Beati quorum via integra est:
qui ambulant in lege Domini.

*Blessed are the undefiled in the way,
who walk in the law of the Lord.*

Words: Psalm 119. 1

Music: Sir Charles Villiers Stanford (1852-1924)

THE LITURGY OF THE SACRAMENT

Stand for

The Peace

The Archbishop says

We are the body of Christ, because in the one Spirit we were all baptised into one body. Let us then pursue all that makes for peace and builds up our common life.

(1 Cor 12:13, Rom 14:9)

All The peace of the Lord be always with you
And also with you.

The Deacon says

Dans l'amour du Christ,
souhaitons nous,
les uns aux autres, la paix.

*In the love of Christ,
let us give one another peace.*

A sign of peace is exchanged by all

Remain standing to sing

Offertory Hymn

During the hymn the bread and wine are brought to the High Altar by representatives of the Spouses' Conference



CHRIST triumphant ever reigning,
Saviour, Master, King!
Lord of heaven, our lives sustaining,
hear us as we sing:
*Yours the glory and the crown,
the high renown, the eternal name.*

Word incarnate, truth revealing,
Son of Man on earth!
Power and majesty concealing
by your humble birth:
*Yours the glory and the crown,
the high renown, the eternal name.*

Suffering servant, scorned, ill-treated,
victim crucified!
Death is through the cross defeated,
sinners justified:
*Yours the glory and the crown,
the high renown, the eternal name.*

Priestly king, enthroned for ever
high in heaven above!
Sin and death and hell shall never
stifle hymns of love:
*Yours the glory and the crown,
the high renown, the eternal name.*

So, our hearts and voices raising
through the ages long,
ceaselessly upon you gazing,
this shall be our song:
*Yours the glory and the crown,
the high renown, the eternal name.*

Words: Michael Sayward (b.1932)

*Music: GUITING POWER
John Barnard (b.1948)*

Taking of the Bread and Wine

The Archbishop says

As the grain once scattered in the fields
and the grapes once dispersed on the hillside
are now reunited on this table in bread and wine,
so, Lord, may your whole Church soon be gathered together
from the corners of the earth into your kingdom.

All **Amen.**

The Eucharistic Prayer

The Archbishop sings

All Bwana awe nanyi
Awe pia nawe.

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

Inueni mioyo yenu.
Tunaiinua kwa Bwana.

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

Tumushukuru Bwana Mungu wetu.
Kutenda hivi ni vizuri na vema.

*Let us give thanks to the Lord our God.
It is good and right so to do.*

Indeed, it is our joy to thank you,
O heavenly Father, for you created all things:
the stars, sun, moon, and this world;
hill and valley, forest and field, river and lake,
and all that dwell in them.
You created human beings,
making them more intelligent and powerful than all the animals;
and you chose one nation to know more of you.
We give you thanks,
because when your people rejected your will,
you called them to return to your ways,
by filling the prophets with your Holy Spirit,
to be witnesses to your righteousness and power.
With the words that the prophet Isaiah heard in the temple,
we join with the angels and archangels,
and all the host of heaven,
praising you forever, and singing:

Choir Sanctus, sanctus, sanctus
Dominus Deus Sabaoth.
Pleni sunt coeli et terra gloria tua.
Hosanna in excelsis.

*Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.*

Benedictus qui venit in nomine Domini.
Hosanna in excelsis.

*Blessed is he who comes in the name of the Lord.
Hosanna in the highest.*

We give you thanks, O loving Father,
for you sent your Son,
to be born as man,
to show us your likeness,
and to save people of all nations,
by dying for our sake on the cross.

On the same night that he was betrayed he took bread
and, after giving 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, when they had eaten,
he took the cup; and after giving you thanks,
he gave it to them, saying,
"Drink this all of you,
for 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

Great is the mystery of faith:

All **Kristo alikufa;
Kristo amefufuka;
Kristo atakuja tena.**

*Christ has died;
Christ is risen;
Christ will come again.*

We give you thanks, because you fulfilled his promise,
by sending us the Helper, the Holy Spirit,
so that the Good News of your love
might be known throughout the world.

And now, as we do this in remembrance of Jesus,
grant, by the power of your Spirit,
that we may be partakers of his Body and his Blood.

Renew us through your Spirit,
that, together with your worldwide church,
we may serve our neighbours in your love,
draw all people to you,
and reveal your glory,
Father Almighty, now and forever:

All **Blessing and honour, and glory and power,
Be yours for ever and ever. Amen.**

Silence is kept

The Lord's Prayer

As we join our prayers with the Church universal,
so we say, in our own language, the prayer that Jesus has taught us,

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

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

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

Agnus Dei

The Choir sings

Agnus Dei,
qui tollis peccata mundi,
miserere nobis.

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

Agnus Dei,
qui tollis peccata mundi,
dona nobis pacem.

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

The Giving of Communion

Draw near with faith,
receive this holy sacrament of the body and blood of Christ,
as we remember that he died for our sake,
and feed on him in our hearts by faith with thanksgiving.

You will be directed to a Communion station by a steward

As the distribution of Communion begins, all sing



JESUS the Lord said, 'I am the Bread;
the Bread of Life for the world am I.
The Bread of Life for the world am I,
the Bread of Life for the world am I.'
Jesus the Lord said, 'I am the Bread;
the Bread of Life for the world am I.'

Jesus the Lord said, 'I am the Door;
the Way and the Door for the poor am I...'

Jesus the Lord said 'I am the Light;
the one true Light of the world am I...'

Jesus the Lord said, 'I am the Life;
the Resurrection and the Life am I...'

Words: Indian origin unknown, translated Dermot Monahan

*Music: Urdu melody
arr. Geoff Weaver (b.1943)*

The Choir then sings the following anthems

O sacrum convivium!
in quo Christus sumitur:
recolitur memoria passionis ejus:
mens impletur gratia:
et futurae gloriae nobis pignus datur.

*O sacred banquet!
in which Christ is received,
the memory of his Passion is renewed,
the mind is filled with grace,
and a pledge of future glory to us is given.*

Words: St. Thomas Aquinas (c.1225 - 74)

Music : Gabriel Jackson (b.1962)

Loquebantur variis linguis apostoli, alleluia.
 Magnalia Dei, alleluia.
 Repleti sunt omnes Spiritu Sancto,
 et ceperunt loqui variis linguis.
 Magnalia Dei, alleluia.
 Gloria Patri et Filio et Spiritui Sancto. Alleluia.

*The apostles spoke in many tongues, alleluia,
 Of the great works of God, alleluia.
 They were all filled with the Holy Spirit,
 and began to speak in many tongues
 of the great works of God, alleluia.
 Glory be to the Father and to the Son
 and to the Holy Spirit. Alleluia.*

Music: Thomas Tallis (c.1505-85)

As the distribution continues, other songs and anthems are sung, finishing with:

Hymn



LET us build a house where love can dwell
 and all can safely live,
 a place where saints and children
 tell how hearts learn to forgive;
 built of hopes and dreams and visions,
 rock of faith and vault of grace;
 here the love of Christ shall end divisions:
*All are welcome,
 all are welcome,
 all are welcome in this place.*

Let us build a house where prophets speak,
and words are strong and true,
where all God's children dare to seek
to dream God's reign anew.
Here the cross shall stand as witness
and as symbol of God's grace;
here as one we claim the faith of Jesus:
*All are welcome,
all are welcome,
all are welcome in this place.*

Let us build a house where love is found
in water, wine and wheat:
a banquet hall on holy ground,
where peace and justice meet.
Here the love of God, through Jesus,
is revealed in time and space,
as we share in Christ the feast that frees us:

Let us build a house where hands will reach
beyond the wood and stone
to heal and strengthen, serve and teach,
and live the Word they've known.
Here the outcast and the stranger
bear the image of God's face;
let us bring an end to fear and danger:

Let us build a house where all are named,
their songs and visions heard
and loved and treasured, taught and claimed
as words within the Word.
Built of tears and cries of laughter,
prayers of faith and songs of grace,
let this house proclaim from floor to rafter:

Words: Marty Haugen (b.1950)

*Music: TWO OAKS
Marty Haugen (b.1950)*

Following the distribution of communion, all stand to sing

Hymn



EARTH'S fragile beauties we possess
 As pilgrim gifts from God,
 And walk the slow and dangerous way
 His wounded feet have trod.
 Though faith by tragedy is rocked,
 And love with pain is scored,
 We sing the pilgrims' song of hope:
 'Your kingdom come, O Lord!'

Earth's human longings we possess
 By love or grief compelled
 To take and bear the heavy cross
 Christ's wounded hands have held.
 By cloud and fire he leads us on
 Through famine, plague or sword,
 Singing with faith the pilgrims' song:
 'Your kingdom come, O Lord!'

God's own true image we possess
 In innocence first known,
 Now tainted by the hate and spite
 To Christ's own body shown.
 By that same wounded heart of love
 God's image is restored,
 To sing again the pilgrims' song:
 'Your kingdom come, O Lord!'

Words: Robert Willis (b.1947)

Tune: *KINGSFOLD*
 arr. Ralph Vaughan Williams (1872 - 1958)

Post Communion Prayer

Remain standing

Silence is kept

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.

All **Amen.**

All **Almighty God,
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies to be a living sacrifice.
Send us out into the world in the power of your Spirit
to live and work to your praise and glory.
Amen**

THE DISMISSAL

The Blessing

The Archbishop of Canterbury says

May the Spirit,
who hovered over the waters when the world was created,
breathe into you the life he gives.

All **Amen.**

May the Spirit,
who overshadowed the Virgin when the eternal Son came among us,
make you joyful in the service of the Lord.

All **Amen.**

May the Spirit,
who set the Church on fire upon the Day of Pentecost,
bring the world alive with the love of the risen Christ.

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 Deacon says

Le Seigneur soit avec vous.
All **Et avec votre esprit.**

Allez en paix pour aimer et servir le Seigneur.
All **Au nom du Christ, Amen.**

As the processions depart, all sing

Hymn

O FOR a thousand tongues to sing
my great Redeemer's praise,
the glories of my God and King,
the triumphs of his grace!

Jesus, the name that charms our fears
and bids our sorrows cease:
'tis music in the sinner's ears,
is life, and health, and peace.

He speaks; and, listening to his voice,
new life the dead receive,
the mournful broken hearts rejoice,
the humble poor believe.

Hear him, you deaf! His praise, you dumb,
your loosened tongues employ;
you blind, now see your Saviour come,
and leap, you lame, for joy!

My gracious Master and my God,
assist me to proclaim
and spread through all the earth abroad
the honours of your name.

Ndimi alifu-alifu,
Hazitoshi kweli
Bwana Jesu kum'sifu,
Kwa zake fadhili

Jesu, Jina liwezalo,
Kufukuza hofu!
Lanifurahisha hilo,
Lanipa wokofu.

Kwa sauti yake vile.
Wafu hufufuka
Wakafurahi milele
Ba'ada ya mashaka.

Kiziwi hum'sikia,
Bubwi 'kam'taja,
Kipofu 'kamwangalia,
Kijiguu 'kaja.

Ewe Bwana wangu Jesu,
Neman a nipawe
Kutangaza habarizo,
Wot'e wakujue!

Words: Charles Wesley (1707-88)
Tune: LYNNGHAM



Oh, que tuviera lenguas mil
para poder cantar
las glorias de mi Dios y rey,
y sus triunfos alabar!

Su nombre trae consuelo y paz,
nos libra del temor;
salud, aliento y gozo es;
vila da al pecador

Quebranta el poder del mal,
al preso libra hoy;
su sangre limpia al ser más vil,
Aleluya! Limpio estoy.

O, mudos, de su amor hablad;
y sordos, oid su voz;
oh, cojos, de amoción saltad;
ciegos, ved al Salvador.

Señor Jesus, ayudame
tu nombre a proclamar.
A todo el mundo en derredor,
tu grandeza ensalzar.

Seigneur, que n'ai je mille voix
Pour chanter tes louanges
Et faire monter jusqu'aux anges
Les gloires de ta croix!

Jésus, mon Seigneur et mon Dieu,
Que ton souffle m'anime.
Pour que par moi ton nom sublime
Retentisse en tout lieu!

Doux nom qui fait tarir nos pleurs
Ineffable harmonie;
Tu réponde la joie et la vie
Et la paix dans nos coeurs!

Désormais, je n'ai plus d'effroi,
Aucun mal ne m'accable,
Ton sang rend pur le plus coupable;
Ton sang coula pour moi;

Seigneur, que n'ai je mille voix
Pour chanter tes louanges
Et faire monter jusqu'aux anges
Les gloires de ta croix!

Organ Voluntaries

Prelude and Fugue in E flat (BWV 552) - *J. S. Bach (1685-1750)*

Chorale Prelude: Nun danket alle Gott - *Sigfrid Karg-Elert (1877-1933)*

Sonata No.3 - *Felix Mendelssohn (1809-47)*