



St Edmundsbury
Cathedral



Holy Communion at Christmas and Epiphany

Welcome to St Edmundsbury Cathedral

for this celebration of Holy Communion

Worship has been offered here since medieval times. You are invited to be a part of that long tradition, and to participate fully in our Eucharist today.

The Order of Service begins on page 8. We hope that the information below and on pages 5–7 will be helpful to you as we prepare to worship.

If you are new to our congregation and would like to learn more about the life of the Cathedral community, please speak to one of the wardens or clergy, or visit our website: stedscathedral.org. Alternatively you can complete one of the 'new member cards' available at the back of the Cathedral. We would be glad to provide you with a Welcome Pack giving some information about the many aspects of Cathedral life.

Cathedral Giving: One of the ways we express our response to God and love of the Cathedral is by committing ourselves to regular giving. This is vital to our flourishing. If you are not already in our scheme for giving, please see the wardens who will help you decide how best to contribute, and explain about tax-efficient giving.

Families and Children: Families and children of all ages are welcome at the Cathedral. There are toys and books in the back corner, and please feel free to move in and out of church during the service. Baby changing facilities are in the Cathedral Centre; please ask a warden for directions.

Junior Church, for the younger members of the congregation, normally meets each week during term time, unless there is a family service. If you are unsure, please speak to one of the wardens or clergy, who will be happy to help you.

If you are a UK taxpayer, please use the Gift Aid envelope provided. This enables the Cathedral to claim from HM Government an additional sum on top of your donation, at no further cost to you.

Alternatively, you may like to use one of the contactless donation points in the Cathedral.

Please **use silent or do not disturb mode** on your mobile phone. Please **do not** take any photographs or make any video or sound recordings. This is in order to help you concentrate on the service and not to distract others.



*For reasons of Safeguarding and Data Protection, members of the public are **not permitted to take photographs or video recordings** during services and events.*

***Please note that this service is normally livestreamed.** Photographs, video or livestream footage in which you may appear **could be used by the Cathedral at any time in the public domain including social media.** If you do not want to appear, please inform a warden or verger.*

***Instructions about posture in the service are for guidance only** and those who prefer not to stand or kneel, or who cannot, should do as is most comfortable for them.*

Please leave this booklet here for others to use.

Large print version available.

The Holy Eucharist – Christmas and Epiphany

The Eucharist, commonly known as Holy Communion, is the service which Jesus Christ instituted on the night before he was crucified, when he said “do this in remembrance of me”. Since then, the church all over the world has celebrated using bread and wine; and the altar where the table is laid for communion is the heart of any church. So it is that we participate in Christ’s life, joining with all other Christians, by sharing in God’s Word through the bible, sermon and prayers and by sharing symbolically in his body and blood through the bread and wine.

The celebration of Christ’s birth at **Christmas** is, along with Easter, one of the two pillars of the Christian faith. It is the wonderful mystery of God coming among us as Emmanuel (‘God with us’), fully human and yet divine, foretold by the prophets and born of Mary. Christmas is much more than simply the celebration of Jesus’s birth. The Christmas liturgy recalls us, amid all the joyful customs and celebrations, to this central truth of the Word made flesh for the human race: light in darkness, joy in sadness, healing for hurts. The **Epiphany** (meaning ‘showing forth’), formally called ‘the Manifestation of Christ to the Gentiles’, developed as an opportunity to celebrate just one element of the story of Christ’s birth: the visit of the far-travelled magi (the ‘kings’). However, the Epiphany season is much wider than this, helping us to reflect on the ways in which Christ is revealed in the bible, in the world and in our lives. Hence, this celebration of Christmas-Epiphany continues each week until Candlemas (2 February): the Presentation of Christ in the Temple.

The Holy Eucharist has four main sections:

The Gathering, when we come together in worship. This concludes with the Collect (the prayer for the week) which ‘collects’ or gathers together the prayers of the congregation.

The Liturgy of the Word, when we listen to readings from the bible and hear the sermon, sing or say together the Creed or Affirmation of Faith and offer our prayers of intercession.

The Liturgy of the Sacrament, when we follow the example and command of Jesus at the Last Supper. The President (a priest or bishop) takes the bread and the wine to be consecrated (set apart), offers thanks in the words of the Eucharistic (thanksgiving) Prayer, and shares this with the congregation.

The Dismissal, in which the President blesses the congregation and we are sent out to love and serve the Lord.

The sign of the cross: Some people find it helpful to make the 'sign of the cross' at various points in the service. This is a reminder of God's presence as Father, Son and Holy Spirit, and his great love for us shown in Jesus Christ who opened wide his arms for all peoples on the cross. Those suggested points in the service are marked with a ✠ sign. The sign of the cross is traditionally made using your right hand: touch your forehead at 'Father'; the lower middle of your chest at 'Son'; the left shoulder at 'Holy', and the right shoulder at 'Spirit'.

Healing ministry: If you would like to receive prayer or anointing for healing for yourself or someone else, it is normally offered in the Lady Chapel during the distribution of communion. After you leave the altar rail, make your way there via the south or north transepts, following the directions of the wardens.

Incense is one of the gifts given to the Christ-child in the manger, and referred to throughout the bible as a symbol of worship. It has been used in Christian worship since the very earliest times as a sign of our prayer rising to God. The hot coals can be seen as representing the warmth of God's heart of love, and only when the lifeless grains come into contact with the coals does the incense come alive – just as our souls come alive when we seek to connect with the fire of God's love. Leaving the Cathedral carrying the fragrance of incense with you can symbolise our desire to carry the 'fragrance of Christ' (2 Corinthians 2.15) to those whose lives are connected with ours. The incense used at the Cathedral is hypoallergenic.

The Order of Service begins on **page 8**.

Preparing for the Service

Before the service begins you may find it helpful to use this page for reflection, preparation for worship and prayer.

St John's Gospel

John 1.1–14, NRSV

St John unfolds the great mystery of the incarnation

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him.

But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.

And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

The Order of Service begins here

¶ *The Gathering*

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

All **Amen.**

All stand to sing

The Introit Hymn

The Greeting

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

All **and also with you.**

The 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.**

All remain standing for

The Prayers of Penitence

The following or some other words of introduction are used.

Deacon The grace of God has dawned upon the world
 through our Saviour Jesus Christ,
 who sacrificed himself for us
 to purify a people as his own.

Let us confess our sins.

All sit or kneel as silence is kept. The following prayer of penitence may be used, or some other.

Lord Jesus, born of Mary,
you came to bring peace to our hearts,
yet we are often slow to show peace to others.
Lord, have mercy.

All Lord, have mercy.

Lord Jesus, child of Mary,
you came to make us children of God,
yet we sometimes turn away from you and the Father.
Christ, have mercy.

All Christ, have mercy.

Lord Jesus, you are the Word made flesh
bringing light into the world,
yet we often look to dark and sin,
Lord, have mercy.

All Lord, have mercy.

or

All **Most merciful God,
Father of our Lord Jesus Christ,
we confess that we have sinned
in thought, word and deed.
We have not loved you with our whole heart.
We have not loved our neighbours as ourselves.
In your mercy
forgive what we have been,
help us to amend what we are,
that we may do justly,
love mercy,
and walk humbly with you, our God.
Amen.**

The Absolution

The following or some other words of absolution may be used.

President May God who loved the world so much
that he sent his Son to be our Saviour
forgive & you your sins
and make you holy
to serve him in the world;
through Jesus Christ our Lord.

All **Amen.**

All stand for the

Gloria in excelsis

A setting is normally sung by the choir in English or Latin. Alternatively, a congregational setting may be used.

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.

All remain standing for

The Collect

The President leads the Collect of the day found in the weekly bulletin.

The Collect is a seasonal prayer, different each week, which ‘collects’ or gathers together the prayers of the congregation.

All respond **Amen.**

All sit.

¶ The Liturgy of the Word

The Readings

Either one or two readings from the bible come before the Gospel reading.

At the end of each, the reader says:

For the word of the Lord.

All Thanks be to God.

All stand.

All remain standing and turn to face the Gospel Book as it is carried in procession to the centre of the nave.

The choir leads

The Gospel Acclamations

Choir Alleluia, alleluia, alleluia.

All

Al - le - lu - ia, Al - le - lu - ia!

Al - le - lu - ia, Al - le - lu - ia!

The choir sings the Gospel sentence, then all repeat the Alleluia.

The Gospel Reading

Deacon The Lord be with you
All **and also with you.**

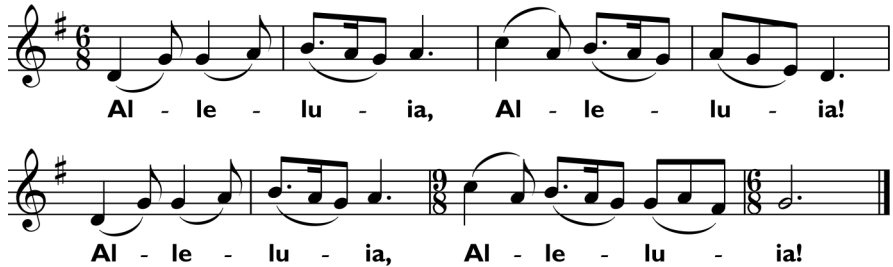
Deacon Hear the Gospel of our Lord according to [Name].
All **Glory to you, O Lord.**

At the end

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

All sing the Alleluia again.

All



The Sermon

All sit after the preacher's opening prayer.

The sermon is followed by a time of stillness for reflection.

All stand for

The Nicene Creed

The Nicene Creed is normally used. An alternative Affirmation of Faith may be used, printed on the next page.

**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.**

or

The Affirmation of Faith

President Let us declare our faith in God.

**All We believe in God the Father,
from whom every family
in heaven and on earth is named.**

**We believe in God the Son,
who lives in our hearts through faith,
and fills us with his love.**

**We believe in God the Holy Spirit,
who strengthens us
with power from on high.**

**We believe in one God;
Father, Son and Holy Spirit. Amen.**

or

President Let us affirm our faith in Jesus Christ the Son of God.

**All Though he was divine,
he did not cling to equality with God,
but made himself nothing.
Taking the form of a slave,
he was born in human likeness.
He humbled himself
and was obedient to death,
even the death of the cross.
Therefore God has raised him on high,
and given him the name above every name:
that at the name of Jesus
every knee should bow,
and every voice proclaim that Jesus Christ is Lord,
to the glory of God the Father.
Amen.**

The Prayers of Intercession

Deacon Let us pray for the Church and for the world
and let us thank God for his goodness.

All sit or kneel.

After each bidding:

Minister Lord, in your mercy
All hear our prayer.

or

Minister Lord, hear us.
All Lord, graciously hear us.

Other responses may be used.

At the end:

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

All stand for

¶ *The Liturgy of the Sacrament*

The Peace

These or other words of introduction may be used.

President Our Saviour Christ is the Prince of Peace.
 Of the increase of his government and of peace
 there shall be no end.

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

Deacon Let us offer one another a sign of peace.

All may exchange a sign of peace.

The Offertory Hymn

During the Offertory Hymn the gifts of the people are gathered and presented, the table is prepared and bread and wine are placed upon it. Hymn numbers can be found in the weekly bulletin.

The Preparation of the Table

The Taking of the Bread and Wine


President Lord, accept your people's gifts,
 not gold, frankincense or myrrh,
 but hearts and voices raised in praise of Jesus Christ,
 our light and our salvation.

All **Amen.**

The Eucharistic Prayer

The President and people sing

The Sursum Corda



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

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

Let us give thanks to the Lord our God.

It is right to give thanks and praise.

The musical notation consists of four staves of music in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The first staff ends with a double bar line. The second staff has a double bar line after the first measure. The third and fourth staves also end with double bar lines.

From the First Sunday of Christmas until the Eve of the Epiphany:

President All glory and honour be yours always and everywhere,
mighty creator, ever-living God.
We give you thanks and praise for your Son,
our Saviour Jesus Christ,
who for love of our fallen race humbled himself,
was born of the Virgin Mary by the power of your Spirit,
and lived as one of us.
In this mystery of the Word made flesh
you have caused his light to shine in our hearts,
to give knowledge of your glory
in the face of Jesus Christ.
In him we see our God made visible
and so are caught up in the love
of the God we cannot see.
Therefore with all the angels of heaven
we lift our voices to proclaim the glory of your name
and sing our joyful hymn of praise:

From the First Sunday of Epiphany until the Eve of the Presentation:

President All honour and praise be yours always and everywhere,
mighty creator, ever-living God,
through Jesus Christ your only Son our Lord:
for at this time we celebrate your glory
made present in our midst.
In the coming of the Magi
the King of all the world was revealed to the nations.
In the waters of baptism
Jesus was revealed as the Christ,
the Saviour sent to redeem us.
In the water made wine
the new creation was revealed at the wedding feast.
Poverty was turned to riches, sorrow into joy.
Therefore with all the angels of heaven
we lift our voices to proclaim the glory of your name
and sing our joyful hymn of praise:

A setting is normally sung by the choir in English or Latin. Alternatively, a congregational setting may be used.

Choir 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.

President Lord God, you are the most holy one,
enthroned in splendour and light,
yet in the coming of your Son Jesus Christ
you reveal the power of your love
made perfect in our human weakness.

Embracing our humanity,
Jesus showed us the way of salvation;
loving us to the end,
he gave himself to death for us;
dying for his own,
he set us free from the bonds of sin,
that we might rise and reign with him in glory.

On the night he gave up himself for us all
he 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.

Deacon

All

Jesus Christ is Lord:

**Lord, by your cross and resurrection
you have set us free,
you are the Saviour of the world.**

Therefore we proclaim the death
that he suffered on the cross,
we celebrate his resurrection, his bursting from the tomb,
we rejoice that he reigns at your right hand on high
and we long for his coming in glory.

As we recall the one, perfect sacrifice of our redemption,
Father, by your Holy Spirit let these gifts of your creation
be to us the body and blood of our Lord Jesus Christ;
form us into the likeness of Christ
and make us a perfect offering in your sight.

Look with favour on your people
and in your mercy hear the cry of our hearts.
Bless the earth,
heal the sick,
let the oppressed go free
and fill your Church with power from on high.

Gather your people from the ends of the earth
to feast with Mary the Mother of God,
James the Apostle, Edmund the Martyr and all your saints
at the table in your kingdom,
where the new creation is brought to perfection
in 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.

All



All kneel as the consecrated bread and wine are raised in the sight of the people and the Sanctus bell is rung.

The Lord's Prayer

Deacon Rejoicing in the presence of God here in our midst,
as Jesus taught us, so we pray.

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

The Breaking of the Bread

President We break the bread of life,
and that life is the light of the world.

**All God here among us,
light in the midst of us,
bring us to light and life.**

The Giving of Communion

President 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.

Spiritual Communion

The prayer for Spiritual Communion is offered here for those joining by livestream. Spiritual Communion is the historic practice in the church for anyone who cannot receive the bread and wine physically.

Agnus Dei

A setting is normally sung by the choir in English or Latin. Alternatively, a congregational setting may be used.

Choir 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.

If you are used to receiving communion in a church of your own, whatever your Christian tradition, you are warmly invited to receive the sacrament today. Please follow the directions of the wardens.

If you require gluten free communion bread, please indicate to the minister.

Anyone wishing to receive a blessing is also welcome: please carry this order of service with you as an indication to the ministers.

During the distribution of communion, the choir may sing a motet.

Prayers for Healing

Prayer or anointing for healing for yourself or someone else is normally offered in the Lady Chapel during the distribution of communion. Please follow the directions of the wardens.

The Prayer after Communion

President Let us pray.

All sit or kneel as silence is kept.

A Post Communion Prayer found on the weekly bulletin may be led by the President, after which all may say:

**All We praise and thank you, creator God,
 for you have not left us alone.
 Every year we celebrate your coming as Emmanuel.
 Every Eucharist celebrates his death,
 in the bread we break and the cup we share,
 until that day when we shall see you face to face,
 in Jesus Christ our Lord.
 Amen.**



The Dismissal

All stand for

The Blessing

One of the following is used

President The Lord be with you

All **and also with you.**

President May God the Father,
who led the wise men by the shining of a star
to find the Christ, the Light from light,
lead you also in your pilgrimage to find the Lord.

All **Amen.**

May God the Son,
who turned water into wine at the wedding feast at Cana,
transform your lives and make glad your hearts.

All **Amen.**

May God the Holy Spirit,
who came upon the beloved Son
at his baptism in the river Jordan,
pour out his gifts on you
who have come to the waters of new birth.

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.**

or

Christ, who by his incarnation gathered into one
things earthly and heavenly,
fill you with peace and goodwill
and make you partakers of the divine nature;
and the blessing of God almighty,
the Father, ✠ the Son, and the Holy Spirit,
be among you and remain with you always.

All **Amen.**

All remain standing to sing

The Final Hymn

Hymn numbers can be found in the weekly bulletin.

All remain standing for

The Christmas and Epiphany Dismissal

Deacon Go in peace. Proclaim the Word made flesh.

All Glory, thanks and praise to God.

All remain standing as the procession departs and the organist plays

The Organ Voluntary

Refreshments are normally served after the service to which you are warmly invited.

If you are visiting the Cathedral today, please take our prayers and best wishes back to your own church.

*The **Friends of St Edmundsbury Cathedral** support the Cathedral Chapter in caring for the fabric of the building and by expanding the resources available to the Cathedral in its work and mission.*

*You may wish to support the choral tradition of our Cathedral Church by joining the **Friends of the Cathedral Choirs (FOCC)**.*

Membership forms for the Friends of St Edmundsbury Cathedral and the Friends of the Cathedral Choirs are available at the west end of the Cathedral. Please ask a warden for help if needed.

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Congregational setting by Peter Jones

Gloria

Choir Glory to God, glory in the highest,
and peace to his people, peace on earth.

All



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



peace to his peo - ple, peace on earth.

Choir Lord God, heavenly King,
almighty God and Father,

All **Glory to God, glory in the highest,
and peace to his people, peace on earth.**

Choir we worship you,

All



glory in the highest,

Choir give you thanks,

All **glory in the highest,**

Choir praise you for your glory.

All **Glory to God, glory in the highest,
and peace to his people, peace on earth.**

Choir 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,



Choir you are seated at the right hand of the Father:
receive our prayer,



Choir Glory to God, glory in the highest,
and peace to his people, peace on earth.

All **Glory to God, glory in the highest,
and peace to his people, peace on earth.**

Choir 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 glory of God the Father.

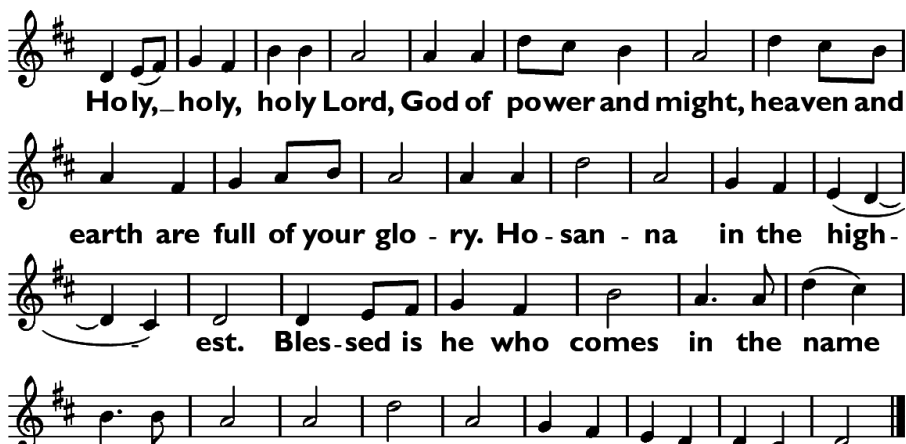
All **Glory to God, glory in the highest,
and peace to his people, peace on earth.**

Choir Amen,



Congregational Setting by Gregory Murray

Sanctus and Benedictus



Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glo - ry. Ho - san - na in the high - est. Bles - sed is he who comes in the name of the Lord. Ho - san - na in the high - est.

The musical notation is written on a single staff in treble clef with a key signature of two sharps (F# and C#). The melody is simple and suitable for congregational singing. The lyrics are written below the staff, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

Agnus Dei



Lamb of God, you take a-way the sin_ of the world, have mer - cy on us. grant_ us peace.

The musical notation is written on a single staff in treble clef with a key signature of two sharps (F# and C#). The melody is simple and suitable for congregational singing. The lyrics are written below the staff, with hyphens indicating syllables that span across multiple notes. The piece includes a repeat sign with first and second endings, marked '1. 2.' and '3.' respectively. The piece concludes with a double bar line.

Congregational Setting by David Thorne

Gloria

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
sea- ted 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.

Sanctus and Benedictus

Ho- ly, Ho- ly, Ho- ly Lord, God of pow- er and might.
 Heav- en and earth are full of your glo- ry. Ho- san- na
 Ho- san- na Ho- san- na in the High- est.
 Bles- ed is he who comes in the name of the Lord. Ho-
 san- na Ho- san- na Ho- san- na in the High- est.

Agnus Dei

Lamb of God; you take a-way the sin of the world: have
mer- cy on us. Lamb of God; you take a- way the
sin of the world: have mer- cy on us. Lamb of
God; you take a- way the sin of the world: Grant us peace.



Our weekly pattern of worship:

Monday

8.30 am	Morning Prayer
9.00 am	Eucharist
5.30 pm	Evening Prayer

Thursday

8.30 am	Morning Prayer
12.30 pm	Meditation + Eucharist
5.30 pm	Choral Evensong

Tuesday

8.30 am	Morning Prayer
12.30 pm	Eucharist
2.00 pm	Together on Tuesday*
5.30 pm	Choral Evensong

Friday

8.00 am	Eucharist
8.30 am	Morning Prayer
10.00 am	Diddy Disciples
5.30 pm	Choral Evensong

Wednesday

8.30 am	Morning Prayer
1.00 pm	BCP Eucharist
5.30 pm	Choral Evensong

Saturday

8.45 am	Morning Prayer
9.00 am	Eucharist
3.30 pm	Evening Prayer / Choral Evensong

*One service per month, usually on the second Tuesday. This service is a short Eucharist designed for those who find a traditional service difficult, and is dementia-friendly.

Sunday

8.00 am	Holy Communion
9.00 am	All-Ages Eucharist
10.30 am	Choral Eucharist
3.30 pm	Choral Evensong

Please note that the above is our normal pattern of services.

For up-to-date information about service times and events, please visit our website:

stedscathedral.org

St Edmundsbury Cathedral



Angel Hill
Bury St Edmunds
Suffolk
IP33 1LS

stedscathedral.org

reception@stedscathedral.org

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