



St Edmundsbury
Cathedral



Holy Communion in Lent

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 west end 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 our 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 the Cathedral 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, Junior Church meets each week during term time unless there is a family service. Please do speak to a warden or member of the clergy if you need confirmation about dates.

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 for reasons of Safeguarding and Data Protection and in order to help you concentrate on the service and not to distract others.



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 vergers.

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.

A large print version is available.

The Holy Eucharist – Lent

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.

Very early in Christian history, the holy season of Lent became the time of preparation for the celebration of Easter which was (and is) the principal occasion for baptism, confirmation and for the reconciliation of those who, for whatever reason, had left the family of the Church. The forty days of Lent have been used by Christians ever since as a life-giving time for growing in self-awareness, for penitence, prayer, self-denial, study, and almsgiving, all in preparation for celebrating the meaning and reality of the resurrection of Christ at Easter. Hence it became customary for candidates for baptism and confirmation to be instructed in the basics of the Christian faith, and normally the whole Christian community was invited to join in study and prayer to deepen their faith and understanding of God’s love. Doing so for the forty days of Lent, starting on Ash Wednesday, is a reminder of the forty days that Jesus spent in the wilderness. From early times it became the custom to begin Lent by being marked in ash with the sign of the cross, ashes being the ancient sign of penitence. In Lent, it is customary to keep churches bare of flowers and decoration to create an atmosphere of simplicity.

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 or vergers.

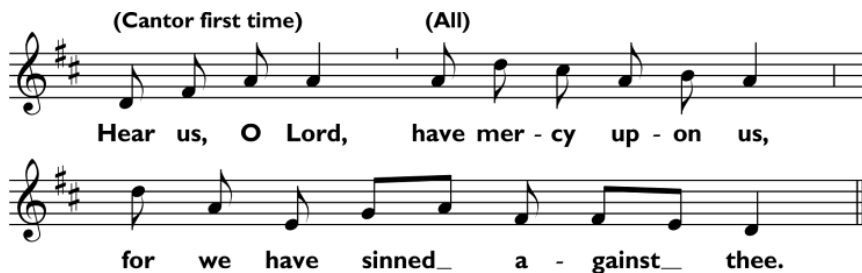
Incense is one of the gifts given to the Christ-child in the manger, and referred to throughout the bible as a symbol of worship. It has been used in Christian worship since the very earliest times as a sign of our prayer rising to God. The hot coals can be seen as representing the warmth of God's heart 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 the Lent Prose for reflection, preparation for worship, and prayer.

The Lent Prose



The musical notation is written on two staves in G major (one sharp). The first staff is divided into two parts: '(Cantor first time)' and '(All)'. The lyrics are: 'Hear us, O Lord, have mer - cy up - on us, for we have sinned_ a - gainst_ thee.' The melody is simple and melismatic, with long notes for the words 'sinned' and 'against'.

To thee, Redeemer, on thy throne of glory:
lift we our weeping eyes in holy pleadings:
listen, O Jesu, to our supplications.

O thou chief Corner-stone, Right Hand of the Father:
Way of Salvation, Gate of Life Celestial:
cleanse thou our sinful souls from all defilement.

God, we implore thee, in thy glory seated:
bow down and hearken to thy weeping children:
pity and pardon all our grievous trespasses.

Sins oft committed now we lay before thee:
with true contrition, now no more we veil them:
grant us, Redeemer, loving absolution.

Innocent, captive, taken unresisting:
falsely accused, and for us sinners sentenced,
save us, we pray thee, Jesu our Redeemer.

Music: Attende Domine, Mode V

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

*On the first Sunday of Lent, the Lent Prose is normally sung (see page 7).
Hymn numbers can be found in the weekly bulletin.*

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 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 failures and shortcomings
in penitence and faith.

All sit or kneel as silence is kept.

**All Father eternal, giver of light and grace,
 we have sinned against you
 and against our neighbour,
 in what we have thought,
 in what we have said and done,
 through ignorance, through weakness,
 through our own deliberate fault.
 We have wounded your love,
 and marred your image in us.
 We are sorry and ashamed,
 and repent of all our sins.
 For the sake of your Son Jesus Christ,
 who died for us,
 forgive us all that is past;
 and lead us out from darkness
 to walk as children of light.
 Amen.**

or

Lord Jesus, you made us to be one family,
yet we often divide humanity.
Lord, have mercy.

All Lord, have mercy.

You were born to bring reconciliation,
yet we sometimes bring disharmony amongst races.
Christ, have mercy.

All Christ, have mercy.

You rejoice in our differences,
yet we often make them a cause of enmity.
Lord, have mercy.

All Lord, have mercy.

All remain seated or kneeling for the

Kyrie

A setting is normally sung by the choir in English or Greek.

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

The Absolution

The following or some other words of absolution are used.

President May God, who loved the world so much
that he sent his Son to be our Saviour,
forgive you ✠ and free you from your sins,
heal and strengthen you by his Spirit,
and raise you to new life in Christ our Lord.

All Amen.

All remain seated or kneeling 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.**

¶ The Liturgy of the Word

All sit for

The Readings

*Either one or two readings from the bible come before the Gospel reading.
Readings can normally be found in the weekly bulletin.*

At the end of each, the reader says:

For the word of the Lord.

All Thanks be to God.

All stand 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 Praise to you, O Christ, King of eternal glory.

All




Praise to you, O Christ, King of e - ter - nal glo - ry.

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

The Gospel Reading

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



The musical notation is on a single staff in G major (one flat) and 3/4 time. It begins with a treble clef and a key signature of one flat. The first measure is a whole note G4, labeled 'Deacon'. The second measure is a half rest, followed by a quarter note G4, labeled 'All'. The third measure is a quarter note A4, followed by a quarter note B4, then a quarter note C5, and finally a half note B4. The piece ends with a double bar line.

Hear the Gospel of our Lord **Glor-y to you, O Lord.**
Jesus Christ according to Name.

At the end



The musical notation is on a single staff in G major (one flat) and 3/4 time. It begins with a treble clef and a key signature of one flat. The first measure is a whole note G4, labeled 'Deacon'. The second measure is a half rest, followed by a quarter note G4, labeled 'All'. The third measure is a quarter note A4, followed by a quarter note B4, then a quarter note C5, and finally a half note B4. The piece ends with a double bar line.

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

The Sermon

All sit after the preacher's opening prayer.

The sermon is followed by a time of stillness for reflection, sometimes accompanied by music on the organ.

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 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.**

or

Do you believe and trust in God the Father,
source of all being and life,
the one for whom we exist?

All **We believe and trust in him.**

Do you believe and trust in God the Son,
who took our human nature,
died for us and rose again?

All **We believe and trust in him.**

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?

All **We believe and trust in him.**

This is the faith of the Church.

All **This is our faith.
We believe and trust in one God,
Father, Son and Holy Spirit.
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 as the intercessor leads the prayers.

Silence is kept between each petition.

For the mission of the holy catholic and apostolic Church,
that in faithful witness
it may bring the message of God's love
to the ends of the earth,
let us pray to the Father.
**All Lord of compassion,
in your mercy hear us.**

For peace in the world
that a spirit of respect and reconciliation may grow
among nations and peoples,
let us pray to the Father.
**All Lord of compassion,
in your mercy hear us.**

For the poor, the persecuted, the sick,
and all who suffer;
for refugees, prisoners, and all in danger;
for those affected by climate change and injustice;
that they may be relieved and protected;
for members of our own community who are sick [...]
let us pray to the Father.
**All Lord of compassion,
in your mercy hear us.**

For those whom we have injured or offended,
let us pray to the Father.
**All Lord of compassion,
in your mercy hear us.**

For grace to amend our lives
and to bring in Christ's values of justice, mercy and peace,
let us pray to the Father.

All **Lord of compassion,**
in your mercy hear us.

In communion with all those
who have walked in the way of holiness and who have died,
remembering especially [...] let us pray to the Father.

All **Lord of compassion,**
in your mercy hear us.

Silence is kept.

God our Father,
in your love and goodness
you call us to come close to you in penitence
with prayer, fasting and generosity;
accept our Lenten discipline,
and when we fall by our weakness,
raise us up with your love;
through Jesus Christ our Lord.

All **Amen.**

¶ The Liturgy of the Sacrament

All stand for

The Peace

The following or some other words of introduction are used.

President Jesus said:
'Love one another.
As I have loved you, so you are to love one another.'

or

President Once we were far off
but now in union with Christ Jesus
we have been brought near
through the shedding of Christ's blood,
for he is our peace.

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

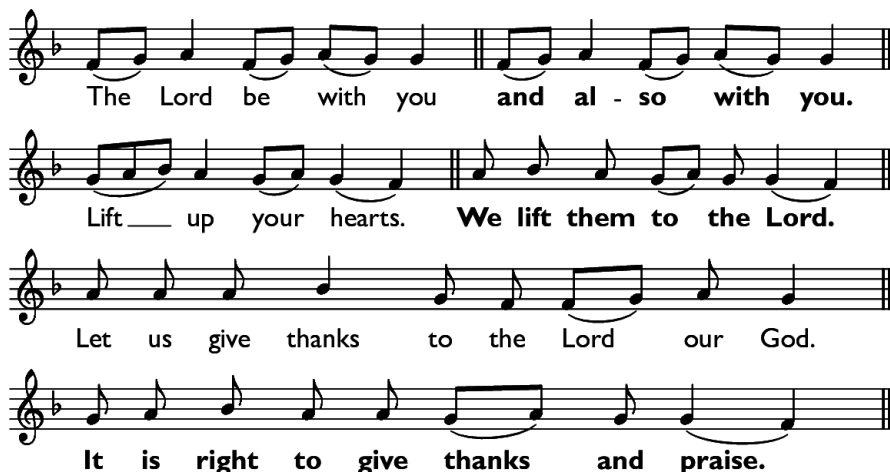
President God of mercy and compassion,
your Word calls us home to faith and love.
Accept all we offer you this day;
in the name of Jesus Christ the Lord.

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.

President It is indeed right,
it is our duty and our joy,
at all times and in all places
to give you thanks and praise,
holy Father, heavenly King,
almighty and eternal God,
through Jesus Christ our Lord.

from the First Sunday of Lent until the Fourth Sunday of Lent:

And now we give you thanks
because you give us the spirit of discipline,
that we may triumph over evil and grow in grace,
as we prepare to celebrate the paschal mystery
with mind and heart renewed.

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

from the Fifth Sunday of Lent until Palm Sunday:

And now we give you thanks
because, for our salvation,
he was obedient even to death on the cross.
The tree of shame was made the tree of glory;
and where life was lost, there life has been restored.

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

Sanctus and Benedictus

A setting is normally sung by the choir in English or Latin.

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

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

who, in the same night that he was betrayed,
took bread and gave you thanks;
he broke it and gave it to his disciples, saying:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

In the same way, after supper
he took the cup and gave you thanks;
he gave it to them, saying:
Drink this, all of you;
this is my blood of the new covenant,
which is shed for you and for many
for the forgiveness of sins.
Do this, as often as you drink it,
in remembrance of me.

Deacon Great is the mystery of faith:
All Christ has died:
Christ is risen:
Christ will come again.

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

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

Although we are unworthy, through our manifold sins,
to offer you any sacrifice,
yet we pray that you will accept this
the duty and service that we owe.
Do not weigh our merits, but pardon our offences,
and fill us all who share in this holy communion
with your grace and heavenly blessing;
through Jesus Christ our Lord,
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be yours, almighty Father,
for ever and ever.

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

The following or some other words are used.

Deacon In thanksgiving for his great love for us on the cross,
we pray as Jesus taught us.

**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 Every time we eat this bread and drink this cup,
All we proclaim the Lord's death until he comes.

The Giving of Communion

President Jesus is the Lamb of God
 who takes away the sin of the world.
 Blessed are those who are called to his supper.

**All Lord, I am not worthy to receive you,
 but only say the word, and I shall be healed.**

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.

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 or vergers.

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 God of our pilgrimage,
 you have fed us with the bread of heaven.
 Refresh and sustain us
 as we go forward on our journey,
 in the name of Jesus Christ our Lord.
 Amen.**

or

**All Faithful God,
 may we who share this banquet
 glory in the cross of our Lord Jesus Christ,
 our salvation, life and hope,
 who reigns as Lord now and for ever.
 Amen.**

¶ The Dismissal

All stand for

The Blessing

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

The following or some other words of blessing are used.

President Christ give you grace to grow in holiness,
 to deny yourselves, take up your cross, and follow him;
 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

 May God our creator,
 who so loved the world that he gave his only Son,
 bring you by faith to his eternal life.
All **Amen.**

 May Christ our redeemer,
 who accepted the cup of sacrifice
 in obedience to the Father's will,
 keep you steadfast
 as you walk with him the way of his cross.
All **Amen.**

 May the fire of the Spirit,
 who strengthens us to suffer with Christ
 that we may share his glory,
 set your minds on life and peace.
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.**

All remain standing to sing

The Final Hymn

Hymn numbers can be found in the weekly bulletin.

All remain standing for

The Dismissal

Deacon Let us go in peace to love and serve the Lord.

All In the name of Christ. Amen.

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 community.

*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)**.*

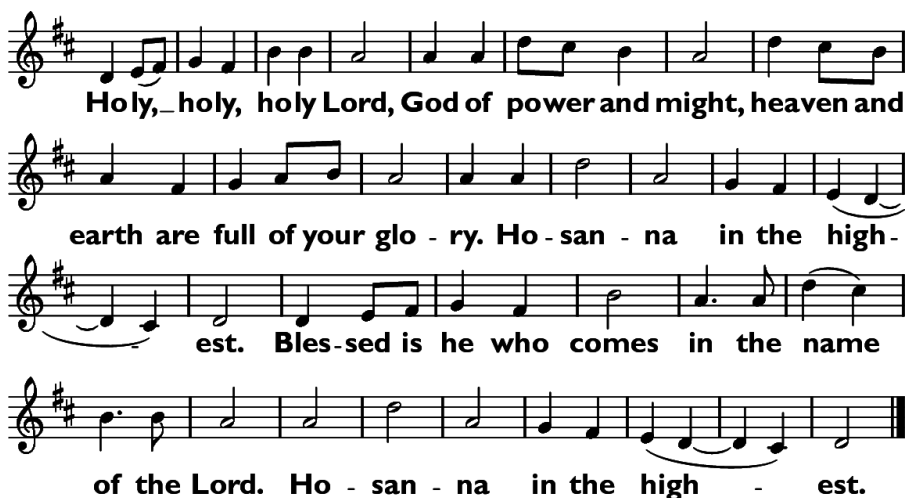
Membership forms for the Friends of St Edmundsbury Cathedral and the Friends of the Cathedral Choirs are available at the west end of the Cathedral. Please ask a warden for help if needed.

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Congregational Setting by 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 four staves in G major (one sharp). The first staff contains the melody for "Holy, holy, holy Lord, God of power and might, heaven and". The second staff continues with "earth are full of your glo - ry. Ho - san - na in the high -". The third staff continues with "est. Bles - sed is he who comes in the name". The fourth staff concludes with "of the Lord. Ho - san - na in the high - est." and ends 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 two staves in G major (one sharp). The first staff contains the melody for "Lamb of God, you take a-way the sin_ of the world,". The second staff continues with "have mer - cy on us. grant_ us peace." and includes a first ending bracket labeled "1-2" and a second ending bracket labeled "3". The piece concludes with a double bar line.

Congregational Setting by David Thorne

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.

The musical score for the Sanctus and Benedictus is written on five staves. The key signature is one sharp (F#) and the time signature is common time (C). The first staff begins with a treble clef and a common time signature. The lyrics are: "Ho- ly, Ho- ly, Ho- ly Lord, God of pow- er and might." The second staff continues with "Heav- en and earth are full of your glo- ry. Ho- san- na". The third staff continues with "Ho- san- na Ho- san- na in the High- est." The fourth staff continues with "Bles- ed is he who comes in the name of the Lord. Ho-". The fifth staff concludes with "san- na Ho- san- na Ho- san- na in the High- est." There are triplets indicated by a '3' over groups of three notes in the first, second, and fifth staves.

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.

The musical score for the Agnus Dei is written on four staves. The key signature is one sharp (F#) and the time signature is common time (C). The first staff begins with a treble clef and a common time signature. The lyrics are: "Lamb of God; you take a- way the sin of the world: have". The second staff continues with "mer- cy on us. Lamb of God; you take a- way the". The third staff continues with "sin of the world: have mer- cy on us. Lamb of". The fourth staff concludes with "God; you take a- way the sin of the world: Grant us peace." The musical notation includes various note values, rests, and bar lines.



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
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 or
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

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