

The Eucharist on the  
Fifth Sunday after Trinity (12 July)  
with the Archbishop of York

*The Archbishop of York says*

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

*All* Amen.

The Lord be with you

*All* and also with you.

**HYMN**

**I heard the Voice of Jesus say**

*Sung by members of the choir of St Martin-in-the-Fields, directed by Andrew Earis*

I heard the voice of Jesus say,  
'Come unto me and rest;  
lay down, thou weary one,  
lay down thy head upon my breast.'  
I came to Jesus as I was,  
weary and worn and sad;  
I found in him a resting-place,  
and he has made me glad.

I heard the voice of Jesus say,  
'Behold, I freely give  
the living water, thirsty one;  
stoop down and drink and live.'  
I came to Jesus, and I drank  
of that life-giving stream;  
my thirst was quenched, my soul revived,  
and now I live in him.

I heard the voice of Jesus say,  
'I am this dark world's light;  
look unto me, thy morn shall rise,  
and all thy day be bright.'  
I looked to Jesus, and I found  
in him my star, my sun;  
and in that light of life I'll walk  
'till travelling days are done.

*Words Horatius Bonar (1808–89)  
Tune Kingsfold, traditional English melody*

### *The Archbishop introduces the service and contributors*

A very warm welcome to York Minster, and to this Eucharist on the fifth Sunday after Trinity. Welcome if you are a regular worshipper, and welcome if you are experiencing this form of worship for the first time. This is my first time presiding here in this magnificent building, as Archbishop of York. And it's a joy to be in this place where prayers have been said for over 1300 years.

I'm joined today by Canon Linda Ali, Honorary Canon at York Minster and member of the House of Laity on General Synod and the Rev Abigail Davison, Curate and Distinctive Deacon here at York Minster. We will also hear reflections from Abigail, from Rachel Bailes, Lead Chaplain at York Teaching Hospital NHS Foundation Trust and from Mark Rance, Manager of Wydale Hall retreat centre for the Diocese of York. They will each reflect on what prayer means to them in their daily living for this is the theme of our Eucharist today, how we can grow and learn as people of prayer.

So in this service wherever we are, whoever we are, we come together to offer our prayers, to hear the word of God, and let that word shape our hearts and our minds, forming us as Christians and helping us to live out our faith in every aspect of our lives. That word of God, the word that we will hear about in our Gospel reading is living and active, it judges the thoughts and intentions of the heart, all is open and laid bare before the eyes of him to whom we give account. And so, we begin by confessing our sins in penitence and faith.

### *The Archbishop says*

May your loving mercy come to me, O Lord,  
and your salvation according to your word:

Lord, have mercy.

*All* **Lord, have mercy.**

Your word is a lantern to my feet and a light to my path:

Christ, have mercy.

*All* **Christ, have mercy.**

O let your mercy come to me that I may live,  
for your law is my delight:

Lord, have mercy.

*All* **Lord, have mercy.**

And may almighty God have mercy on *us*,  
forgive *us our* sins,

and bring *us* to everlasting life

*All* **Amen.**

So let us pray.

Almighty God,  
send down upon your Church  
the riches of your Spirit,  
and kindle in all who minister the Gospel  
your countless gifts of grace;  
through Jesus Christ our Lord.

*All* **Amen.**

## OLD TESTAMENT READING

Isaiah 55.10-13

*Read by Canon Linda Ali, Honorary Canon at York Minster*

A reading from the book of the prophet Isaiah, chapter 55 beginning at verse 10.

For as the rain and the snow come down from heaven,  
and do not return there until they have watered the earth,  
making it bring forth and sprout,  
giving seed to the sower and bread to the eater,  
so shall my word be that goes out from my mouth;  
it shall not return to me empty,  
but it shall accomplish that which I purpose,  
and succeed in the thing for which I sent it.

For you shall go out in joy,  
and be led back in peace;  
the mountains and the hills before you  
shall burst into song,  
and all the trees and the fields shall clap their hands.  
Instead of the thorn shall come up a cypress;  
instead of the brier shall come up the myrtle;  
and it shall be to the Lord for a memorial,  
for an everlasting sign that shall not be cut off.

This is the word of the Lord.

*All*     **Thanks be to God.**

## REFLECTION

*Mark Rance, General Manager Wydale Hall, retreat centre for Diocese of York*

I'm struck by the significance of Psalm 65 verse 11, 'you crown the year with your bounty and your carts overflow with abundance'. Even in these difficult Covid times it's fine to ask the Lord to be bountiful. In recent weeks I've been using texts to pray with a friend. Each day we text each other and we say what's happening to us, and what we need. We pray simple 'please God' prayers, they don't need to be repetitive or complicated, and it's fantastic to see the answers to those prayers, for health, for work and for a particularly difficult situation that I've been wrestling with over the last few weeks.

And here at Wydale, the retreat house for the Diocese of York, we've been using Zoom to pray each morning. So, 25-30 of us pray each morning on Zoom. We ask God for things for ourselves and for others and it's been so encouraging to see those prayers answered often by the very next day. Personally speaking, I've been encouraged to pray more specifically. So, in recent weeks, we've had no income at all at Wydale and we haven't wanted to spend anything that we haven't had to, but recently a large tree fell down onto one of our neighbour's gardens and we had to deal with it. And in order to complete that we needed a new chainsaw and I felt God say 'Mark, ask for what you need'. So, I prayed for a thousand pounds for a new chainsaw and the very next day the Lord gave us a thousand and thirty pounds. I shared that with the zoom prayer people and we were encouraged, we honestly believe that God is being abundant and his carts for Wydale are overflowing.

## Psalm 65: Verses 9-14

*Sung by Canon Victoria Johnson, Precentor, York Minster*

Thou visitest the earth, and blessest it  
thou makest it very plenteous.

The river of God is full of water  
thou preparest their corn, for so thou providest for the earth.

Thou waterest her furrows, thou sendest rain into the little valleys thereof  
thou makest it soft with the drops of rain, and blessest the increase of it.

Thou crownest the year with thy goodness  
and thy clouds drop fatness.

They shall drop upon the dwellings of the wilderness  
and the little hills shall rejoice on every side.

The folds shall be full of sheep  
the valleys also shall stand so thick with corn, that they shall laugh and sing.

Glory be to the Father, and to the Son  
and to the Holy Ghost;  
As it was in the beginning, is now and ever shall be  
world without end. Amen.

### *The gospeller says*

Alleluia, alleluia. Speak, Lord, for your servant is listening.  
You have the words of eternal life.

*All* **Alleluia.**

Hear the Gospel of our Lord Jesus Christ according to Matthew (13.1-9,18-23)

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

That same day Jesus went out of the house and sat beside the lake. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: 'Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!'

'Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for that which was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away.

As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and another thirty.'

This is the Gospel of the Lord.

All Praise to you, O Christ.

## REFLECTION

*Abi Davison, Spiritual Care Lead at St Leonards Hospice*

Hello, my name is Abigail and I'm a Distinctive Deacon, sometimes called a Vocational or Permanent Deacon. And I'm talking to you from the gardens of St Leonard's Hospice in York, where I work as Spiritual Care Lead. Something struck me about today's Gospel reading, and it's more profound than it might seem, so do bear with me: The good soil, the very best soil, has a lot of muck in it. There's always this danger as Christians that we point to the good stuff and say, "There's proof God loves me!" and then, well, we're not really sure what to do with the muck: was God just not there? Are there some places, some situations where God just isn't?

Does God come to church on a Sunday, and then not to work on Monday? One of my favourite descriptions of what Deacons do is, "they go digging in the 'muck' of life, to see that God's love was already there." The muck can't be denied, and we can't deny where we've played our part in creating it for others, but through prayerful digging, it can become fertile soil and yield a hundred-fold. I invite you, this week: go digging and see what fruits it bears.

## SERMON

*The Archbishop of York*

St Matthew's Gospel, Chapter 13 and verse 23, Jesus said, "but as for what was sown on good soil, this is the one who hears the word and understands it and who indeed bears fruit." For the past few months during this difficult challenging time of lockdown, which we're just emerging from, I've been part of a small group of people who've been producing resources to help us pray. Yes, pray in our homes, but pray throughout our lives. And as we have been preparing these resources it's brought us face to face with the question, well what is prayer?

And although there is no single answer, there are various things that people say to describe the life of prayer. Some people for instance say prayer is like eating, it's something you do each day, you need a regular discipline about it, it's good for you. Some people, well St Paul, for instance he says in that rather provocative way of his, he says, pray all the time. Well I don't quite think he means do that activity we call prayer all the time, I think he means, make your life a prayer, make the whole of your life a hymn of praise to God, so it's rather like saying, prayer is like breathing. It's something you do all the time to keep you alive. But yes, prayer is like eating, it's regular, it needs discipline, yes it could be, should be like breathing, it should be something that's happening all the time. But let me give you my kind of current working definition of prayer, but I want to come at it through the lens of that Gospel story we've just heard; the parable of the sower. Because it's a strange and in itself rather provocative little story.

My feeling is that for the people who heard it the first time, that Jesus said it, that is without the explanation, which the disciples got, and we got later on. I think they would have been quite bewildered by the story, after all they were themselves in the main, you know fishermen and peasant farmers, they knew about sowing seeds, so they would hear the story and say, well how come some of the seed fell on the path, you know, why were you so wasteful of the seed, and why didn't you clear the stones out of the rocky ground, and if there are birds coming to eat the seed why for goodness sake didn't you build a scarecrow? They would have heard the story and been I think rather irritated by it. This sower obviously didn't know much about sowing, and yet he got the most magnificent harvest. And isn't this perhaps the point of the story?

In fact, isn't it the point of the whole Gospel, that Jesus comes? He comes to us, not to reward the rewardable, not to love the loveable, he comes to us to bring us into relationship with God, to plant the seed which is his word, his life in our hearts so that our lives might be fruitful.

Why? Well, because he loves us so much. That is the startling beautiful heart of the Gospel story. That God comes to us even though we didn't build the scarecrow, clear the ground, even though we were wasteful, so here's my kind of working definition of prayer: yes, it's like eating, yes it's like breathing, but most of all, it's like loving. Prayer is the lover coming into the presence of the beloved and saying, I love you.

And what I like about that definition of prayer is it puts all the emphasis where it belongs which is not with us, but with God. God is the great lover, God is the great lover who out of his great love for us and for all the world comes to us in his Son Jesus Christ to plant his word, his life, his hope, in our hearts that our lives might be fruitful as we in prayer enter into relationship with the God who in Jesus is revealed as this community of persons, Father, Son and Holy Spirit, we join in the very life of God when we pray, when we worship, why we're doing it here around this table, in this great house of prayer, in sharing bread and wine.

Prayer is what God does in us through the Holy Spirit. What we call prayer is just our response, however faltering, however uncertain, whenever we open our hearts, our minds, our voices to God and tell God our hopes, tell God our fears, express to God our hopes and our love, then not only do we become people of prayer, but we enter again into relationship with God.

### *All join in with the Creed*

So, having heard and received God's word for us today, let us now declare our faith:

*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.

*The president says*

And now in the power of the Spirit, and in union with Christ, let us pray to the Father. And as I offer these prayers, in your hearts and minds please offer to God your own concerns and hopes, and fears.

Almighty God, as we come before you in prayer,  
we ask that you till the ground of our hearts  
and plant the seed of your word within us.  
Through your grace may we live fruitful lives,  
witnessing to your truth, proclaiming your love  
and serving your world...

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

Lord, teach us how to pray in silence and simplicity  
and through everything that we think or speak or do.  
Help us to speak to you as we speak to a friend  
and make us a prayer for the Church.  
Let our prayer be as close as our breath,  
and may we not fear opening up our hearts to your love.

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

Lord, in times of challenge and change,  
in times of uncertainty, confusion and despair,  
teach us to keep on praying and never lose heart.  
Help us persevere in faith, keep us rooted in the Gospel  
and hold fast to all that is good so that Christ may grow within us.

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

Lord, you know our needs and hear our prayers before we even ask.  
We pray for our world in all of its need.  
Hear the cry of those who call out to you today.  
We pray for those who are suffering,  
for those who are in pain, anguish or grief  
and for those who live in fear.  
May our prayers, may the longings of our hearts from which compassion and justice grow  
and the place from which we plead: Thy Kingdom come.

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

Almighty God,  
we thank you for the gift of your holy word.  
May it be a lantern to our feet,  
a light to our paths,  
and a strength to our lives.  
Take us and use us  
to love and serve  
in the power of the Holy Spirit  
and in the name of your Son,  
Jesus Christ our Lord.

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

## REFLECTION

*Rachel Bailes, Lead Chaplain, York Teaching Hospital NHS Foundation Trust*

Prayer is vital to my daily life as a person and as a hospital chaplain. Time and time again I've had to learn the lesson, I cannot rely on my own strength. I need God's resourcing each and every day. Sometimes prayer is a struggle and at other times it's the most natural thing in the world. As in the parable of the sower, sometimes the ground is rocky and hard and other times the seeds seem to spring up easily. Prayer has been a challenge during the pandemic. It's felt important to be open, and imaginative and creative. The use of symbols have been helpful to many of our patients.

Knitted hearts made by folk in the local community have been used to connect loved ones and to remind them of God's love. Hand carved crosses made by workers who have been furloughed or shielded have helped people to remember that Jesus knows the pain of our suffering.

Battery operated tea lights have been a sign of hope that suffering does not have the final word. Do you know, sometimes that's just enough to help somebody through another day. 'For the light shines in the darkness and the darkness cannot put it out.'

*The president says*

Let the word of Christ dwell in you richly,  
let the peace of Christ rule in your hearts.  
The peace of the Lord be always with you.

*All*     **and also with you.**

And if you're with anyone at home please share a sign of peace with them and if you are alone, you are not alone because the peace of Christ is with you.

## **HYMN**

### **Word of the Father**

*Recorded remotely by the Choral Scholars of St Martin-in-the-Fields in their homes*

Word of the Father, source of all things living,  
word once made flesh, our true and only Saviour,  
grow in our hearts, O seed of heaven's harvest,  
Jesus, Redeemer.

Gospel from heaven, living word incarnate,  
open our minds, Lord, teach us your true wisdom;  
lamp to our footsteps, scatter all our darkness,  
day-star of glory.

Lord of the faithful, guide us on our journey;  
pilgrims, we hunger for the life of heaven;  
Jesus, our manna, feed us with your goodness,  
here and hereafter.

*Words: George B Timms (1910-1997) © SCM Canterbury Press  
Tune: Christe Sanctorum*

*The president says*

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

Lift up your hearts.

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

Let us give thanks to the Lord our God.

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

Father, you made the world and love your creation.  
You gave your Son Jesus Christ to be our Saviour.  
His dying and rising have set us free from sin and death.  
And so we gladly thank you,  
with saints and angels praising you, and singing:

## SANCTUS

*From the York Missa Brevis, by David Briggs*

*Sung by the Choir of York Minster*

*Sanctus, Sanctus, Sanctus,  
Sanctus, Sanctus, Sanctus,  
Dominus Deus Sabaoth.  
Pleni sunt caeli et terra gloria tua.  
Hosanna, Hosanna in excelsis.*

We praise and bless you, loving Father,  
through Jesus Christ, our Lord;  
and as we obey his command,  
send your Holy Spirit,  
that broken bread and wine outpoured  
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends  
and, taking bread, he praised you.  
He broke the bread, gave it to them and said:  
Take, eat; this is my body which is given for you;  
do this in remembrance of me.

When supper was ended he took the cup of wine.  
Again he praised you, gave it to them and said:  
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.

So, Father, we remember all that Jesus did,  
in him we plead with confidence his sacrifice  
made once for all upon the cross.

Bringing before you the bread of life and cup of salvation,  
we proclaim his death and resurrection  
until he comes in glory.

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

Lord of all life,  
help us to work together for that day  
when your kingdom comes  
and justice and mercy will be seen in all the earth.

Look with favour on your people,  
gather us in your loving arms  
and bring us with Mary, the mother of Jesus, St Peter, Paulinus and all the saints  
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,  
in the unity of the Holy Spirit,  
all honour and glory are yours, O loving Father,  
for ever and ever.

**All** Amen.

*The president says*

When the disciples asked Jesus that question, how do we pray? He of course taught them the prayer that we call the Lord's prayer, the prayer which is the heart of all prayer, the prayer that gives us Jesus' own words, for us to say. And so, when we offer this prayer God comes to us, and speaks in us and through us. And so, we say together:

**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 president breaks the consecrated bread*

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

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

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.

*A deacon reads the Spiritual Communion prayer*

Thanks be to you, Lord Jesus Christ,  
for all the benefits you have given me,  
for all the pains and insults you have borne for me.  
Since I cannot now receive you sacramentally,  
I ask you to come spiritually into my heart.  
O most merciful redeemer, friend and brother,  
may I know you more clearly,  
love you more dearly,  
and follow you more nearly, day by day. Amen.

**COMMUNION HYMN**

**Be still, for the Presence of the Lord, Arr. Richard Shephard**

*Recorded remotely by the Choral Scholars of St Martin-in-the-Fields in their homes*

Be still, for the presence of the Lord, the Holy One is here;  
come bow before Him now with reverence and fear.  
in Him no sin is found, we stand on holy ground;  
be still, for the presence of the Lord, the Holy One is here.

Be still, for the glory of the Lord is shining all around;  
He burns with holy fire, with splendour He is crowned.  
How awesome is the sight, our radiant King of light!  
Be still, for the glory of the Lord is shining all around.

Be still, for the power of the Lord is moving in this place;  
He comes to cleanse and heal, to minister His grace.  
No work too hard for Him, in faith receive from Him;  
be still, for the power of the Lord is moving in this place.

*Words and Music: David J Evans (born 1957)*  
© 1986 Thankyou Music/Adm. by worshiptogether.com songs excl UK & Europe,  
adm. by kingswaysongs.com. www.kingswaysongs.com.  
*Tune: Be Still*

*Silence is kept.*

*The president says*

Dear sisters and brothers it has been a great joy to share this Eucharist with you today, the first time I've celebrated here in York Minster, in my new ministry, though not the first time I've celebrated here. The last time was 28 years ago, when I walked here from Durham with a great load of young people. I've been here many times before but not presided at the Eucharist. So may God richly bless you wherever you are, may God fill your hearts with peace and joy and love. May he make your life a place of prayer and thanksgiving. And may you persevere as we begin to discover afresh what it means to be a follower of Jesus.

Grant, O Lord, we beseech you,  
that the course of this world may be so peaceably  
ordered by your governance,  
that your Church may joyfully serve you  
in all godly quietness;  
through Jesus Christ our Lord.

*All* **Amen.**

Hear the teaching of Jesus:  
'Blessed are those who hear the word of God and obey it.'  
So may you receive God's word,  
and may you go now to do God's will  
and the blessing of God Almighty,  
the Father, and the Son and Holy Spirit be among you and remain with you always.

*All* **Amen.**

*The deacon says*

Go in peace to love and to serve the Lord.

*All* **In the name of Christ. Amen.**

## HYMN

### Come and follow me

*Recorded remotely by the Choral Scholars of St Martin-in-the-Fields in their homes*

Will you come and follow me  
if I but call your name?  
Will you go where you don't know  
and never be the same?  
Will you let my love be shown,  
will you let my name be known,  
will you let my life be grown,  
in you and you in me?

Will you leave yourself behind  
if I but call your name?  
Will you care for cruel and kind  
and never be the same?  
Will you risk the hostile stare  
should your life attract or scare?  
Will you let me answer prayer  
in you and you in me?

Will you let the blinded see  
if I but call your name?  
Will you set the prisoners free  
and never be the same?  
Will you kiss the leper clean,  
and do such as this unseen,  
and admit to what I mean  
in you and you in me?

Will you love the 'you' you hide  
if I but call your name?  
Will you quell the fear inside  
and never be the same?  
Will you use the faith you've found  
to reshape the world around,  
through my sight and touch and sound  
in you and you in me?

Lord, your summons echoes true  
when you but call my name.  
Let me turn and follow you  
and never be the same.  
In your company I'll go  
where your love and footsteps show.  
Thus I'll move and live and grow  
in you and you in me.

*Word: John L Bell (born 1949) and Graham Maule (1958-2019)  
© 1987 WGRG, c/o Iona Community, 21 Carlton Court, Glasgow, G5 9JP,  
Scotland. [www.wildgoose.scot](http://www.wildgoose.scot)  
Tune: Kelvingrove*

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British Sign Language Interpretation provided by Gill Behenna.

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