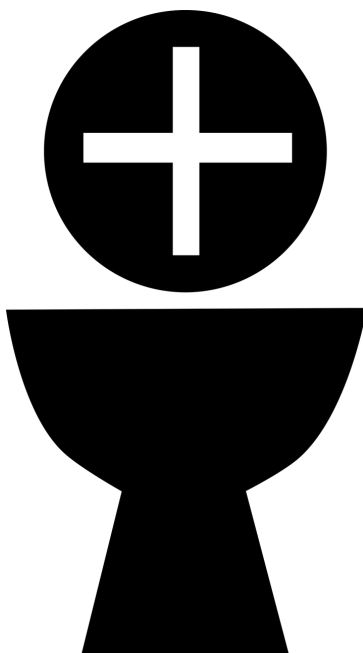


Warsaw Chaplaincy
Kościół Anglikański w Polsce
The Church of England in Poland



**An Order of Service for the
Eucharist**

The Eucharist

There are many words that Christians use as the name to describe something about this act of worship. It is a 'conversation' between God and His people, so it is called '**Holy Communion**'; in other words, being with God in a close and intimate way.

One of the most ancient names is '**Eucharist**'; a Greek word for thanksgiving. For Christians this gratitude is for everything, especially the love of God as revealed in the life, death and resurrection of Jesus Christ. There is no better prayer than giving thanks – in fact it is a way of living life.

Another name is '**Lord's Supper**', as we are fed here in so many ways. The taking of bread and wine into ourselves is such an intimate thing. We can do nothing deeper as Christ becomes a part of us.

It is also called '**Mass**' (Latin: *missa*). This comes from the final words of the service, the 'dismissal', when we are sent out to live the life of God's love, the life of Jesus in the Spirit, in our families, communities, and even with our enemies.

From the earliest times Christians have come together for this service on the first day of the week. This was not the day of rest but the first working day, Sunday to us now. On this day, we begin the week with a vision of living and loving together.

Whatever you call it, we're so pleased you're here with us!

*Before the service, you may wish to greet people. If you are new, the ministers would be delighted if you were to say hello and make yourself known to them. If possible, please make sure someone has your contact details, thank you! Normally in our service, we stand to sing and sit or kneel to pray, but please feel free to do as you wish. There will often be an organ voluntary before the service begins. Responses to be said by congregation are printed in **bold**.*

THE GATHERING

After a few words of welcome, there may be a procession as we all stand and sing the Processional Hymn.

Hymn

in the red hymnal; the hymn number of each hymn is found on the separate weekly reading sheet.

The Greeting

In the Name of the Father and of the Son, and of the Holy Spirit.
Amen.

An Introductory Sentence may be said

The Lord be with you
and also with you.

At this time, there may be a ‘children’s sermon’; then children who attend Sunday School are invited to recess.

Prayer of Preparation

We sit for a moment of silence before we continue, saying together the Prayer of Preparation:

**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.**

The Confession

**God so loved the world that he gave his only Son Jesus Christ
to save us from our sins, to be our advocate in heaven,
and to bring us to eternal life.**

**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.**

**Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry 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 grant that we may serve you in newness of life
to the glory of your name.
Amen.**

The Kyrie *may be sung:*

Kyrie eleison (Lord, have mercy)

Christe eleison (Christ, have mercy)

Kyrie eleison (Lord, Have mercy)

Kyrie eleison

Rostislaw Wygranienko

mf (moderately)

The musical score is written on three staves in G major (one sharp) and 4/4 time. The first staff begins with a treble clef and a key signature of one sharp (F#). The tempo/mood is marked *mf* (moderately). The lyrics are: Ky - ri - e e - le - i - son, Ky - ri - e e - le - i - son, Ky - ri - e e - le - i - son. The second staff continues the melody with lyrics: Chris - te e - le - i - son, Chris - te e - lei - son, Chris - te e - lei - son. The third staff concludes the phrase with lyrics: Ky - ri - e e - le - i - son, Ky - ri - e e - lei - son, Ky - ri - e e - lei - son. The final note of the third staff is marked *rit.* (ritardando) and has a fermata.

Ky - ri - e e - le - i - son, Ky - ri - e e - le - i - son, Ky - ri - e e - le - i - son.

Chris - te e - le - i - son, Chris - te e - lei - son, Chris - te e - lei - son.

Ky - ri - e e - le - i - son, Ky - ri - e e - lei - son, Ky - ri - e e - lei - son.

The Absolution

The president will say a prayer of absolution, declaring God's forgiveness:

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 life eternal;
through Jesus Christ our Lord.
Amen.

The Gloria (*this version or an alternative one may be said or sung, except during Advent and Lent (see music on next page)*):

**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**

The Gloria

Gloria

f (fast)

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

God, hea-ven-ly King, al - migh-ty God and Fa - ther, we wor-ship you,

we give you thanks, we praise you for your glo - ry. Lord Je-sus Christ, on-ly

mf

Son of the Fa - ther, Lord God, Lamb of God, you take a - way the

ff *decrescendo*

sin of the world: have mer - cy on us; you are sea-ted at the right

mp

hand of the Fa-ther: re - ceive our prayer. For you a-lone are the

cresc. *f* *ff*

Ho-ly One, you a-lone are the Lord, you a-lone are the Most High,

cresc.

Je - sus Christ, with the Ho-ly Spi - rit, in the glo-ry of God the

rit. *ff*

Fa - ther. A - - - men.

The Collect

After the Collect is said, see weekly reading sheet, all respond:
Amen.

THE MINISTRY OF THE WORD

*We sit to hear two readings from the Scriptures and a psalm.
At the end of each reading (which are found on the weekly
reading sheet), the following may be said:*

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

Hymn

*in the red hymnal; the hymn number for the
second hymn is found on the weekly reading sheet. We stand
to sing this Gradual Hymn.*

Gospel Reading

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

At the end:

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

Sermon

The preacher will invite the congregation to sit.

The Creed *(or an alternative version (see next page))*

**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

Do you believe and trust in God the Father,
who made the world?

I believe and trust in him.

Do you believe and trust in his Son Jesus Christ,
who redeemed mankind?

I believe and trust in him.

Do you believe and trust in his Holy Spirit,
who gives life to the people of God?

I believe and trust in him.

This is the faith of the church.

This is our faith.

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

Prayers of Intercession: *Often the responses will be as follows:*

Lord, in your mercy,
hear our prayer.

or

Lord, hear us,
Lord, graciously hear us.

At the end of the prayers

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

or an alternative version

THE EUCHARIST

The Peace

We stand as the president introduces the Peace:

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

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

The peace is shared with other members of the congregation.

Preparation of the Table

A collection may be taken as a token of our Life, Love and Gratitude and the gifts of bread and wine will be presented to the president as we sing the Offertory Hymn.

Hymn

The hymn number for the Offertory Hymn is found on the weekly reading sheet.

The Doxology *may be sung (using the "Old Hundredth" tune) following the Offertory Hymn.*

**Praise God, from Whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.**

The Eucharistic Prayer

The president says an introduction, then:

The Lord is here.

His Spirit is with us.

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 president praises God for His mighty acts and then all respond in the words of the Sanctus.

The Sanctus *may be sung:*

**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.**

Sanctus

ff (solemnly)

Ho - ly, ho - ly, ho - ly Lord, God of

6 po - wer and might, hea - ven and earth are full of your

11 glo - - - ry. Ho - san - - - na in the

15 high - - - est. Bless - ed is he who comes in the

20 name of the Lord. Ho - san - - - na in the high - est. *rit.*

The president recalls the last supper, ending with:

**Let us proclaim the mystery of our faith:
Christ has died:
Christ is risen:
Christ will come again.**

At the end of the Consecration Prayer:
Amen.

The Lord's Prayer

As our Saviour has taught us, we pray:

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

Breaking of the Bread

We break this bread
to share in the body of Christ
**Though we are many, we are one body,
because we all share in one bread.**

The Agnus Dei *may be sung as the bread is broken*

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.

Agnus Dei
mp (warmly)

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 Prayer of Humble Access *may be said*

**We do not presume
to come to this thy table, O merciful Lord,
trusting in our own righteousness,
but in thy manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under thy table.
But thou art the same Lord
whose property is always to have mercy:
grant us therefore, gracious Lord,
so to eat the flesh of thy dear Son Jesus Christ,
and to drink his blood,
that our sinful bodies may be made clean by his body,
and our souls washed through his most precious blood,
and that we may evermore dwell in him, and he in us.
Amen.**

The Invitation

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.

All baptized Christians are warmly invited to receive communion. If you do not wish to receive Communion, for any reason, feel free to come forward for a blessing.

Wedle naszego zwyczaju gorąco zapraszamy wszystkich chrześcijan do przystąpienia do Komunii Świętej.

Prayers after Communion

A Post Communion Prayer may be said by the president and then we all say the following prayer:

**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 in the power of your Spirit
to live and work to your praise and glory.**

Amen.

THE DISMISSAL

The Blessing *(an alternative Blessing may be used)*

The peace of God, which passes all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son Jesus Christ our Lord;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Amen *[may be sung]*



The children may be invited to show us what they have done in Sunday School.

Notices

Chaplaincy notices may be given at this time.

We stand to sing our Recessional Hymn:

Hymn

in the red hymnal; the hymn number for the final hymn is found on the weekly reading sheet.

Go in peace to love and serve the Lord.

In the name of Christ. Amen.

There may be an organ voluntary, during which you may wish to sit and listen.

You are warmly invited to join us for coffee or tea after the service.

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A History of the Anglican Church in Poland (Abridged)

In Poland, worship commenced in a building set aside for the purpose in Gdańsk (then Danzig) in 1706, following a visit to the city that year by Dr John Robinson, later to be Bishop of Bristol, but then a Minister of the Crown. Dr Robinson chaired a meeting of British residents at which a successful appeal for funds to purchase a suitable building for worship was launched. A property was bought at 80 Heilige Geist Gasse in Danzig (now Św. Ducha) to be both a chapel and residence. Around 1860 it was renovated and given a Gothic façade and was visited by Queen Victoria's daughter.

The first chaplain was a Scot, Dr Alexander Burnett, who in 1712 bequeathed to the church his library of three hundred volumes. Later, a Dr Gardiner, who had been chaplain for nineteen years, left Danzig in 1807 on the advance of a French force and took his family back to Scotland. It was not until 1844 that the chapel reopened with the appointment of the Revd. Hezekiah Lawrence, of the London Society for Promoting Christianity Amongst the Jews (LSPCAJ). He served the chaplaincy well for forty years, dying in Danzig in 1884. From 1898 until his death in Danzig in 1935, Mr Frank Dunsby was the lay missionary. Frank's wife, Martha, was a great asset – herself an author, pianist and church caretaker.

In Warsaw in 1821, as well as in Kraków, Lublin and other cities, Anglican clergy came as early missionaries from the LSPCAJ. The clergy had permission from the Tsar to establish missions but they were under the supervision of the consistory in Poland of the Evangelical-Augsburg Church. A

meeting of British subjects in Warsaw on 4 January, 1857, pressed the need for a chaplain. The Revd. J. Boys Smith was appointed. His stipend, raised locally, was supplemented by a grant of £100 p.a. afforded by the Consular Act of the British Parliament. In 1875, the Revd. Octavius James Ellis was appointed chaplain and he served until 1908. During these days, the Anglican chapel in Warsaw was at 1 Szpitalna.

From 1910, the Revd. Herman Carpenter proved to be a very effective chaplain. During WWI, he ministered to German prisoners of war in the United Kingdom, returning to Warsaw in 1919 and staying until 1935. In 1935, a new three-storey mission building was completed at 3 Sewerynów and dedicated as Emmanuel Church by the Bishop of Fulham on 7 November. Part of the new edifice was the Emmanuel Training Centre where, with the Revd. J Landsman as principal, at least nine Jewish converts received initial training for the ministry, including O.H. Prentki, later Assistant Chaplain in Warsaw. During World War II the building at 3 Sewerynów was badly damaged by enemy action and later demolished. It was not until 1995, that a new chaplain was appointed, Revd. David Williams. The Roman Catholic Primate, Cardinal Józef Glemp, kindly offered us the shared use of Res Sacra Miser Chapel. Services have been held continuously since then in Res Sacra Miser. The Revd. Stuart Robertson followed Revd. Williams, and then Revd. Robert Gamble served the chaplaincy from 2007 until 2014 when Revd. David Brown arrived.

By Revd. David Williams