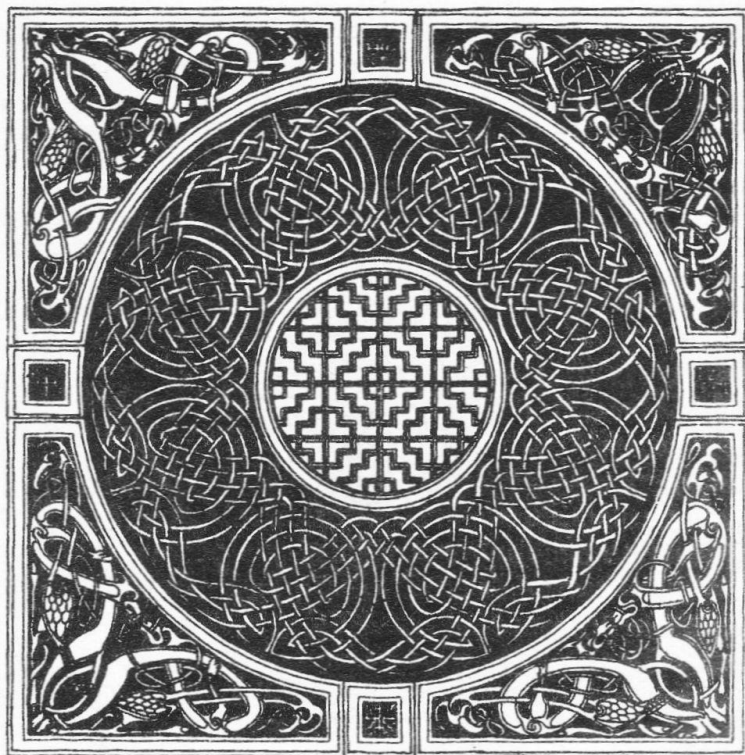
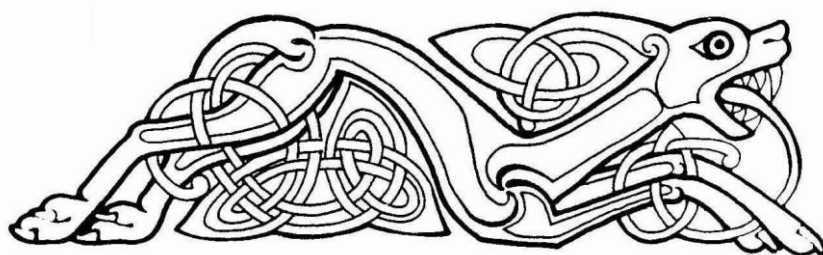


**S**t. **M**argaret's, **F**ish **H**oek  
**H**oly **W**eek  
**T**uesday 12<sup>th</sup> **A**pril 2022



**F**ull **T**ext: **C**eltic **E**ucharist





## Holy Week – Tuesday St Margaret’s Fish Hoek 12 March 2022

### Introductory Address.

Thank you to Father Andrew for inviting me to share this Celtic Eucharist with you and to Wendy Sheen for reading the Celtic interpolations.

Instead of a sermon **in** the service itself, in this introductory address I will share with you why I created this service and also explain a small bit about Celtic Spirituality.

Us Anglican are justly proud of our prayer books and liturgies. When Bishop Robert Gray, the first Anglican bishop of Cape Town, first arrived here, he was appalled to find Anglican ministers were using *ex tempore* prayers in services. However, our Anglican Prayer Book 1989 gives us a lot more freedom. Its rubrics say things like ‘This or similar words **may** be used’ or ‘This or other scripture verses **may** be said.’ Of course, The Prayers of the People Form D in the Eucharist is a perfect example of *ex tempore* prayers being now allowed.

As a priest I was always aware that at the altar I **could** go into auto-pilot and find myself saying the Eucharistic Prayer with my mouth, while my mind was thinking about what I would have for Sunday Lunch! Obviously, I consciously tried to prevent this and since retiring I found that the same unconscious going into auto-pilot can occur in the pews as well.

There are many ways of preventing this. Tonight is merely an auditory demonstration of one way. When I was confirmed here at St Margaret’s in 1963 the parish gave each candidate this book, *My Prayer Book*, which is the Holy Communion Service from the SAPB but interspersed with additional prayers at significant moments. This is more or less what I’m hoping to do to night. In a simple celebration of the Eucharist, we will incorporate additional material written by David Adam, a well-known author on Celtic Spirituality, into the APB 1989 Eucharist Service. This additional material is from his book, *The Open Gate: Celtic Prayers for Growing Spirituality*. The interspersions are poems and meditations in the Celtic Tradition of spirituality. What do I mean by Celtic Spirituality?

In the Celtic tradition, prayer is part of life. It is lived, not theorised about. So even as we explain it to you now, it is necessary for us to live the prayers and not just talk about them.

A woman kneels on the earth floor in her small hut in the Outer Hebrides and lights her fire with this prayer:

***I will kindle my fire this morning  
In the presence of the Holy angels of heaven.***

She started the day by splashing her face with three palmfuls of water in the name of the trinity.

***The palmful of the God of life  
The palmful of the Christ of Love  
The palmful of the Spirit of Peace  
Triune Of Grace.***

Then as she makes her bed, she makes this a prayerful invocation to the trinity and a prayerful reflection on the span of life itself.

***I make this bed***

***In the name of the Father, the Son and the Holy Ghost,  
In the name of the night we were conceived,  
In the name of the night that we were born,  
In the name of the day we were baptised,  
In the name of each night, each day,  
Each angel that is in the heavens.***

And now, at daybreak, before the rest of her family is awake, she starts to do what is her morning chores, to stir into life the fire banked down the night before. Fire was never taken for granted. It was seen as one of the miraculous gifts of God, given so that people have warmth and light, and it was for them at the same time a continual reminder that they too needed constant renewal. The lifting of the peat that brought the flame of the fire to life again was a daily task, done year in, year out. Yet by her words and gestures this woman gives it meaning, for she makes of that first flickering flame a symbol of the love that she keeps burning for herself, the whole family, the whole family of humankind.

***I will kindle my fire this morning  
In the presence of the Holy Angels of heaven...  
God kindle Thou in my heart within  
A flame of love to my neighbour,  
To my foe, to my friend, to my kindred all...  
To the brave, to the knave, to the thrall,  
O son of the loviest Mary,  
O Son of the loviest Mary,  
From the lowiest thing that liveith  
To the Name that is highest of all.***

The day would end with the “Smoothing” or smothering of the fire, and again this would be done with a ritual which involved the laying down of the peat in the name of the Trinity and the saints and the angels. This was always performed carefully, symbolically, with loving care, the first in the name of the God of life, the second the God of peace, the third the God of grace. Then covering them with ashes, sufficient to subdue but not extinguish the flames, in the name of the Three of Light, she would stretch out her hand and quietly intone a prayer, asking the sacred three to save, shield and surround her household.

***The sacred Three  
To save  
To shield  
To surround  
The hearth  
The House  
The household  
This eve***

***This night  
And every night  
Each single night. Amen.***

Saving the fire brings the thought of the saving and protecting grace of Christ and the saints. This is the common theme which runs through the simple daily prayers and invocation that were collected by Alexander Carmichael and Douglas Hyde in Scotland and Ireland at the end of the last century. The following blessing comes from Ireland but it could have an exact parallel from Scotland too.

***As I save this fire tonight  
Even so may Christ save me.  
On the top of the house let Mary,  
Let Bride in its middle be,  
Let eight of the mightiest angels  
Round the throne of the Trinity  
Protect this house and its people  
Till the dawn of the day shall be.***

Prayers such as these come from people for whom an active living faith was a positive factor in their daily life. There is nothing posed or formal about them. For the men and women who recited them prayer was not a formal exercise; it was a state of mind. Life was lived under the shadow of God's outstretched arm, his protection was constantly sought. They have in them something of the breadth and depth of the psalms. Awe and dread of the might of God and his anger at sin is more than balanced by trust in his love and mercy.

These traditional blessings and songs of men and women had been learnt from their mothers in earliest childhood and continued to be used for the rest of their lives. They were the prayers of a people who are so busy from dawn to dusk, from dark to dark, that they have little time for long formal prayers. Instead throughout the day they do whatever has to be done carefully, giving it their full attention, yet at the same time making it, the occasion for prayer. Each thing in turn, however humble and mundane it might be, was performed with the help of the trinity, the saints, and the angels. This is totally unselfconscious. It was entirely natural to assume God's presence and partnership from the start of the day until its close. Each of the three person of the Trinity was acclaimed in turn, for each had an appropriate role to play - quite apart from the fact that saying and doing something rhythmically three times over, fitted in so well with much of their daily work.

As the day proceeds whatever has to be done is done with prayer. Before making bread or preparing food women will say,

***The luck that God put upon the five loaves and upon the two fishes may He put upon this food.***

A similar blessing was said at the start of the meal and the grace said at the end of the meal:

***A hundred glories to you bright God of Heavens  
Who gave us this food, and the sense to eat it.  
Give mercy and glory to our souls***

***And life without sin to ourselves and to the poor.***

The milking blessings reveal the extent to which women felt at home with Christ and the saints, who they knew were standing beside them ready to give practised help and support. So as they milked they turn to them:

***Come, Mary, and milk my cow,  
Come, Bride, and encompass her,  
Come Columba the benign,  
And twine thine arm around my cow.***

***Come Mary Virgin, to my cow,  
Come, great Bride, the beauteous,  
Come, thou milkmaid of Jesus Christ  
And place thine arms beneath my cow.***

They pray not only for their own hands but also for the teats of the cow.

***Bless O God my little cow  
Bless O God my desire;  
Bless Thou my partnership  
And the milking of my hands, O God.***

***Bless O God each teat  
Bless O God each finger;  
Bless Thou each drop  
That goes into the pitcher, O God.***

The men's days were spent on the farms, the fields or at sea. Inevitably time was involved in walking between home and the place of work. Whatever the distance they would never set out on any journey without first asking a blessing, however simple.

***I on Thy path O God  
Thou God in my steps.***

***Bless to me, O God  
The earth beneath my foot,  
Bless to me, O God,  
The Path whereon I go.***

***My walk this day with God,  
My walk this day with Christ,  
My walk this day with Spirit.  
The threefold all-kindly:  
Ho! Ho! Ho! The Threefold all-kindly.***

***My shielding this day from ill,  
My shielding this night from harm,  
Ho! Ho! Both my soul and my body,***

***Be by Father, by Son, by Holy Spirit:  
By Father, by Son, by Holy Spirit.***

***Be the Father shielding me,  
Be the Son shielding me,  
Be the Spirit shielding me,  
As Three and as One:  
Ho! Ho! Ho! As Three and as One.***

Birth death, waking sleeping, and in between all the working hours of each day, are all part of a life in which the presence of God is known. Living and praying is inseparable. Much of that praying, with its frequent repetition, was of a rhythmical nature that responded well to the actual work itself. Here Celtic Spirituality touches something that is universal to us all, even if, in our sophisticated world today, we far too often tend to forget it. Praying is not separated from singing or working or any other aspect of life. Celtic spirituality is deeply incarnational. It is through God's world, in its totality however mundane and down to earth that God reveals Godself. So the Celtic way of seeing the world is infused with the sense of the all pervading presence of God. This is God's world, a world to be claimed, affirmed and honoured.

**Introit Hymn:** Be thou my vision [Tune: Slane]

**THE EUCHARIST**

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

Let us pray

**Almighty God**

**to whom all hearts are open  
all desires known**

**and from whom no secrets are hid:  
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.**

*To you Lord, all hearts are open.*

*Forgive our secret sins*

*Forgive our habitual sins*

*Forgive our unnoticed sins;*

*Our sins of thought,*

*Word,*

*and deed,*

*All that we have left undone;*

*Our sins against ourselves,*

*Our sins against others,*

*Our sins against you,*

*All where we have fallen short of your Glory*

*And not done what you have called us to do.*

*For our disregard and neglect of your creation,*

Lord have mercy

**Lord have mercy**

*For our indifference to the needs of others*

Christ have mercy

**Christ have mercy**

*For the wasting of our abilities*

Lord have mercy

**Lord have mercy**

Jesus said, 'Come to me, all who labour and are heavy laden, and I will give you rest.'

Let us call to mind and confess our sin

*We come to you, Lord, for you alone can heal and restore us.  
We are not able to heal ourselves,  
We are not able to forgive ourselves,  
We are not able to restore ourselves,  
We are not able to sanctify ourselves,  
We are not able to satisfy ourselves,  
We come to you, Lord, for you alone can make us whole.*

*For the dullness of our vision  
Father forgive.  
For the weakness of our faith  
Jesus forgive.  
For the joylessness of our living,  
Spirit forgive.  
Holy Three have mercy upon us,  
Forgive us our sins,  
Help us to seek,  
Help us to see,  
Help us to serve you.*

**Almighty God, our heavenly Father  
in penitence we confess  
that we have sinned against you  
through our own fault  
in thought, word, and deed  
and in what we have left undone.  
For the sake of your son, Christ our Lord  
forgive us all that is past  
and grant that we may serve you  
in newness of life  
to the glory of your name.**

Almighty God, who forgives all who truly repent have mercy on us; pardon our sins and set us free from them; confirm and strengthen us in all goodness and keep us in eternal life; through Jesus Christ our Lord. **Amen.**

Let us Pray  
**True and humble king,  
hailed by the crowd as Messiah:  
grant us the faith to know you and love you,  
that we may be found beside you on the way of the cross  
which is the path of glory;  
for you live and reign in the unity of the Holy Trinity,  
one God in glory everlasting. Amen**

## Readings

Isaiah 49:1-7

**Gradual Hymn:** Be still for the presence of the Lord [Tune: David Evans]

John 12:20-36

## Intercessions:

To the versicle ***We come to you***  
can you respond ***For you alone can make us whole***

Jesus, Saviour,  
Man of sorrow and acquainted with grief,  
*We come to you...*  
***For you alone can make us whole***

Jesus saviour,  
Wounded for our transgressions,  
Bruised for our iniquities,  
*We come to you...*  
***For you alone can make us whole***

Jesus, Saviour,  
We come as a church broken by factions,  
Weak in our mission,  
Wavering in our faith.  
*We come to you...*  
***For you alone can make us whole***

Jesus, Saviour,  
We come as people of the world,  
Torn by war,  
Ruined by greed  
spoilt by selfishness.  
*We come to you...*  
***For you alone can make us whole***

Jesus, Saviour,  
We come as members of a family,  
Insensitive to each other,  
Blind to tears and deaf to cries.  
*We come to you...*  
***For you alone can make us whole.***

Jesus Saviour,  
We come with the sick at heart,

We come with the ill in mind,  
We come with the diseased in body.  
*We come to you...*  
***For you alone can make us whole***

Holy Father make us holy,  
Holy Jesus make us holy,  
Holy Spirit make us holy,  
Holy Trinity make us Whole. **Amen.**

**The Peace:**

***God grant you peace,  
to achieve peace  
to radiate peace  
to extend peace  
to live in peace***

The Peace of the Lord be with you always  
**Peace be with you.**

**Offertory Hymn:** When you prayed beneath the trees [tune: Kelvingrove]

**The Offering**

Blessed are you, Lord God of all creation; through your goodness we have this bread to offer,  
which the earth has given and human hands have made....

***With this bread we rejoice in all who are  
experiencing growth and the incoming tide today.  
With this bread we share with parents rejoicing in a new birth,  
We rejoice with couples discovering a new love or a newness in their love,  
We rejoice with employees in new work or doing new things at work.***

***We rejoice in all places of growth and learning,  
With schools, colleges and universities,  
With all church colleges and monasteries,  
With all preachers and evangelists;***

***For all growing in stature, in wisdom and in spirit,  
For infants in their classes,  
For youth in their adventures,  
For adults in their enthusiasm;***

***For those growing crops, flowers and produce,  
For those working the land and caring for cattle,  
For those working in industry and those at sea;  
For all who will come to this place,  
For all who will meet us this day,***

*For the freshness and the newness of this day;*

*We have this bread to offer, which earth has given,  
And human hands have made.*

For us it becomes the bread of life

**Blessed be God for ever.**

Blessed are you, Lord God of all creation; through your goodness we have this wine to offer,  
which the earth has given and human hands have made...

*We offer this wine for all who are being poured out and diminished this day,  
For all who are experiencing the ebb tide -*

*For all experiencing the waning of powers,  
For those losing mobility or agility,  
For those whose minds can no longer cope;*

*We offer this wine for all families facing sickness and death,  
For those with loved ones ill,  
For all who are in hospital,  
For all who are orphaned and widowed,  
For all who this day will bring life on earth to a close;*

*For those who have been betrayed in love,  
For those deceived by friends,  
For those made redundant;*

*For those whose lives are diminished by tyranny,  
For those who are belittled by oppression,  
For those restricted by injustice,*

*For the poor of our world,  
For refugees and the homeless,  
For the starving and the impoverished;*

We have this wine to offer,

*Made by the crushing of the grapes.*

*Where the Spirit ferments, it is set free,*

*Wine that is outpoured,*

Fruit of the vine and work of human hands

For us it becomes the cup of salvation.

**Blessed be God for ever.**

## **The Great Thanksgiving**

The Lord be with you

**And also 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 God thanks and praise**

It is indeed right, it is our duty and our joy, to give you thanks, holy Father, through Jesus Christ our Lord.

Through him you have created us in your image; through him you have freed us from sin and death; through him you have made us your own people by the gift of the Holy Spirit.

**Holy, holy, holy Lord**

**God 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.**

Hear us, Father, through Christ your Son our Lord, and grant that by the power of your Holy Spirit these gifts of bread and wine may to us his body and his blood.

Who in the same night that he was betrayed, took bread....

***Be gentle when you touch bread.***

***Let it not lie, uncared for,***

***Unwanted.***

***So often bread is taken for granted.***

***There is such beauty in bread -***

***Beauty of sun and soil,***

***Beauty of patient toil,***

***Wind and rain have caressed it***

***Christ often blessed it***

***Be gentle when you touch bread.***

...And gave you thanks...

***Bread is a lovely thing to eat,***

***God bless the barley and the wheat.***

***A lovely thing to breathe is air,***

***God bless the sunshine everywhere.***

***The world is a lovely place to know,***

***God bless the folk that come and go.***

***Alive is a lovely thing to be,***

***Giver of life we say Bless Thee.***

....he broke it and gave it to his disciples....

*On the holy cross I see*

*Jesus' hands nailed fast for me.*

*On the holy cross I see*

*Jesus' feet nailed fast for me.*

*Loving Jesus let me be*

*Still and quiet, close to thee,*

*Learning all thy love for me*

*Giving all my love to thee!*

... saying, 'Take, eat this is my body which is given for you; do this in remembrance of me.'

*Do this, meet together, break the bread, remember me.*

*Remember me at the feeding of the five thousand -*

*You do not have to perish in the wilderness -*

*Come to me, and I will refresh you,*

*I will renew you,*

*I will restore you.*

*Come to me, I am the bread of life,*

*The bread that comes down from heaven.*

*Remember me.*

*Remember me, I am known in the breaking,*

*In the breaking of the day and in the breaking of the bread.*

...In the same way, after supper he took the cup and gave you thanks; he gave it them, saying, 'Drinking 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.'

*Forgive -*

*As I have forgiven you*

*Forgive others.*

*I accept you as you are -*

*Learn to accept others as they are.*

*'Love ever gives,*

*Forgives, outlives*

*And ever stands with open hands*

*And while it lives it gives*

*For this is love's prerogative*

*To give and give and give.*

Therefore, Father, proclaiming his saving death and resurrection and looking for his coming again in glory, we celebrate with this bread and this cup his one perfect sacrifice.

Accept through him, our great high priest, this our sacrifice of thanks and praise, and grant that we who eat this bread and drink this cup may be renewed by your spirit and grow into his likeness.

Through Jesus Christ our Lord, by whom, and with whom and in whom, all honour and glory be yours, Father, now and for ever.

**Amen.**

## **The Lord's Prayer**

**Our Father in heaven  
hallowed be your name  
your kingdom come  
your will be done  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
    as we forgive those who sin against us.  
Save us from the time of trial  
and deliver us from evil.  
For the kingdom, the power, and the glory are yours  
now and for ever.  
Amen.**

## **The Breaking of the Bread**

The bread which we break is it not a sharing of the body of Christ  
**We, who are many, are one body  
for we all partake of the one bread.**

## **The Sharing of the Gifts of God**

Draw near and receive the body of our Lord Jesus Christ which he gave for you and his blood which he shed for you. Feed on him in your hearts by faith with Thanksgiving.

**Communion Hymn:** For the bread that we have broken [Tune: Cross of Jesus]

## **Conclusion**

Give thanks to the Lord, for he is gracious  
**His mercy endures for ever**

***Lord you have invited us  
To be guests at your table.  
You have welcomed us  
Into your Presence.  
You have fed us  
with your body.  
You have refreshed us.  
With your blood  
You have given of your own self.  
Help us to give ourselves to you,  
In joy and Thanksgiving,  
In love and dedication.  
As you give freely,  
Let us give freely to you.***

**Father almighty  
we offer ourselves to you  
as a living sacrifice  
in Jesus Christ our Lord.  
Send us out into the world  
in the power of the Holy Spirit  
to live and work  
to your praise and glory.**

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.**

***The Creator who brought order out of chaos,  
give peace to you.***

***The Saviour who stilled the raging storm,  
give peace to you.***

***The Spirit who broods on the deeps,  
give peace to you.***

***Deep peace, pure white of the moon to you.***

***Deep peace, pure green of the grass to you.***

***Deep peace, pure brown of the earth to you.***

***Deep peace, pure grey of the dew to you.***

***Deep peace, pure blue of the sky to you.***

***Deep peace of the running wave to you.***

***Deep peace of the flowing air to you.***

***Deep peace of the quiet earth to you.***

***Deep peace of the shining stars to you.***

***Deep peace of the Son of Peace to you.***

Go in peace to love and serve the Lord.  
**In the name of Christ. Amen.**

Concluding hymn: Christ be beside me. [Tune: Bunesan]