

The Holy Eucharist

ON SUNDAYS & HOLY DAYS



GONVILLE & CAIUS COLLEGE CHAPEL

The Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body which is broken for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

1 Corinthians 11.23

Preparation

The Collect for Purity

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.

Devotion

Pity my shame O God, bind up my wounds;
lift me up from the dust, raise me up from this nothing,
and make me something –
what thou wilt, what thou wilt delight in.
Take away the partition-wall, the hindrance,
the sin that so easily besets me,
and bring me unto Jesus, to my sweetest Saviour Jesus;
unite me unto him;
and then although in myself I am nothing,
yet in him I shall be what I ought to be,
and what thou canst not choose but love. Amen.

Adapted from The Worthy Communicant, by Jeremy Taylor (Caian)

Please join in saying the words in **bold type**, and singing the music printed in this booklet.

The music for the Ordinary of the Eucharist is by John Merbecke (c.1505 – c.1585).

When Edmund Gonville founded the College in 1348 it was known as the College of the Annunciation of Blessed Mary the Virgin, but was commonly called Gonville Hall. Before the Chapel was built, the Fellows worshipped across Trinity Street in the parish Church of St Michael the Archangel. These two saints, therefore, are regularly mentioned in chapel prayers.

The Holy Eucharist: Order One

All stand at the entrance of the Priest [with other clergy, servers and Choir].

An INTROIT HYMN or MOTET may be sung.

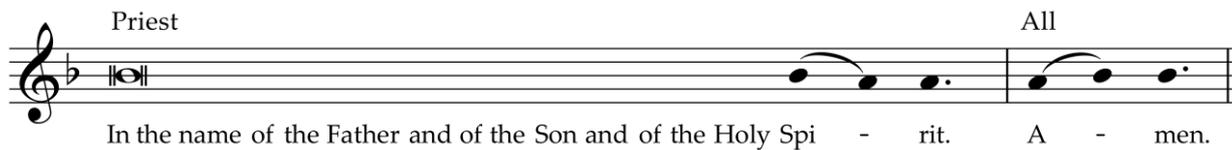
THE GREETING

The Greeting may be said or sung, as follows.

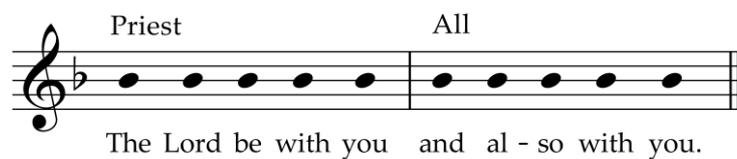
In the name of the Father and of the Son and of the Holy Spirit.

Amen.

The Lord be with you
and also with you.



Musical notation for the Greeting. The first part is for the Priest, starting with a double bar line and a repeat sign. The second part is for All. The lyrics are: In the name of the Father and of the Son and of the Holy Spi - rit. A - men.

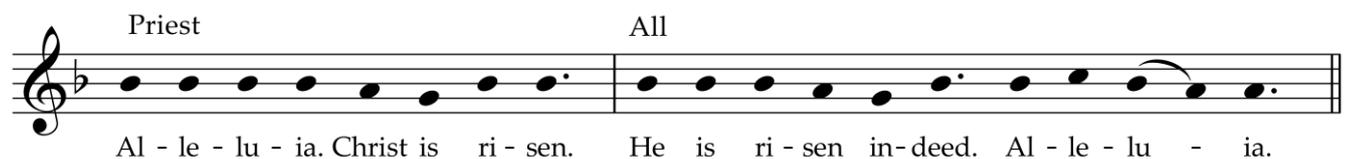


Musical notation for the Lord be with you. The first part is for the Priest, and the second part is for All. The lyrics are: The Lord be with you and al - so with you.

From Easter to Pentecost this acclamation follows

Alleluia. Christ is risen.

He is risen indeed. Alleluia.



Musical notation for Alleluia. The first part is for the Priest, and the second part is for All. The lyrics are: Al - le - lu - ia. Christ is ri - sen. He is ri - sen in - deed. Al - le - lu - ia.

INVITATION TO CONFESSION

The Priest invites the congregation to kneel and call to mind their sins, using one of these (or another, seasonal) invitations.

Jesus said:

Before you offer your gift, go and be reconciled.

As brothers and sisters in God's family,

we come together to ask our Father for forgiveness. *Kneel*

or

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.

Kneel

CONFESSION

One of the following forms of confession is used.

**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.**

or

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

Kyrie Eleison may be sung or said (according to the season) in English or Greek:

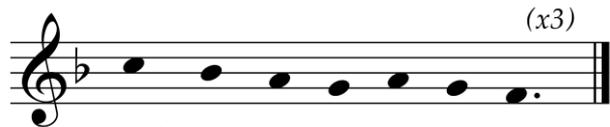
KYRIE ELEISON



Lord, have mer - cy up - on us.



Christ, have mer - cy up - on us.



Lord, have mer - cy up - on us.

Kyrie, eleison

or

Lord, have mercy

Kyrie, eleison

Lord, have mercy

Christe, eleison

Christ, have mercy

Christe, eleison

Christ, have mercy

Kyrie, eleison

Lord, have mercy

Kyrie, eleison

Lord, have mercy

ABSOLUTION

The Priest declares 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.**

Stand.

Gloria in Excelsis (Glory to God in the Highest: a hymn of praise to God dating from the fourth century) is said or sung by the Congregation and/or the Choir.

Because of its celebratory character, Gloria in Excelsis is omitted in Advent & Lent (and the congregation remains kneeling after the Absolution for the Collect).

GLORIA IN EXCELSIS

**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.**

Priest	All
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Glo - ry be to God on high, and in earth peace, good will to - wards men.

We praise thee, we bless thee, we wor - ship thee, we glo - ri - fy thee,

we give thanks to thee for thy great glo - ry, O Lord God, heav' nly King,

God the Fa - ther al - migh - ty. O Lord the on - ly be - got - ten Son,

Je - sus Christ. O Lord God, Lamb of God, Son of the Fa - ther,

that ta - kest a - way the sins of the world, have mer - cy up - on us.

Thou that ta - kest a - way the sins of the world, re - ceive our prayer.

Thou that sit'st at the right hand of God the Fa - ther,

have mer - cy up - on us. For thou on - ly art ho - ly;

thou on - ly art the Lord; thou on - ly, O Christ, with the Ho - ly Ghost,

art most high in the glo - ry of God the Fa - ther. A - men.

Remain standing (after Gloria in Excelsis) or kneeling (after Kyrie Eleison).

CREED

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.

After the Nicene Creed, at the invitation, kneel for the Prayers of Intercession.

PRAYERS OF INTERCESSION

Form I

In the power of the Spirit and in union with Christ,
let us pray to the Father.

Almighty God, our heavenly Father,
you promised through your Son Jesus Christ
to hear us when we pray in faith.

Strengthen *N* our bishop and all your Church in the service of Christ,
that those who confess your name may be united in your truth,
live together in your love, and reveal your glory in the world.

Bless and guide *Charles our King*; give wisdom to all in authority;
and direct this and every nation in the ways of justice and of peace;
that we may honour one another, and seek the common good.

Give grace to us, our families and friends, and to all our neighbours,
that we may serve Christ in one another, and love as he loves us.

Comfort and heal all those who suffer in body, mind, or spirit ...;
give them courage and hope in their troubles;
and bring them the joy of your salvation.

Hear us as we remember those who have died in the faith of Christ ...;
according to your promises,
grant us with them a share in your eternal kingdom.

Rejoicing in the fellowship of [*N and of*] all your saints,
we commend ourselves and the whole creation to your unfailing love.

Silence may be kept and a Collect or other ending may be said:

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

After the Prayers of Intercession, stand for the Peace.

Form II

In the power of the Spirit and in union with Christ,
let us pray to the Father.

O God, the creator and preserver of all,
we pray for people in every kind of need;
make your ways known on earth,
your saving health among all nations ...

We pray for the good estate of the catholic Church;
guide and govern us by your good Spirit,
that all who profess and call themselves Christians
may be led into the way of truth,
and hold the faith in unity of spirit,
in the bond of peace and in righteousness of life ...

We commend to your fatherly goodness
all those who are any ways afflicted or distressed,
in mind, body or estate;
comfort and relieve them in their need,
give them patience in their sufferings,
and bring good out of all their afflictions ...

We remember those who have gone before us
in the peace of Christ,
and we give you praise for all your faithful ones,
with whom we rejoice in the communion of saints ...

Silence may be kept and a Collect or other ending may be said.

Almighty God, the fountain of all wisdom,
you know our needs before we ask,
and our ignorance in asking:
have compassion on our weakness,
and give us those things
which for our unworthiness we dare not,
and for our blindness we cannot ask,
for the sake of your Son Jesus Christ our Lord. **Amen.**

After the Prayers of Intercession, stand for the Peace.

THE PEACE

The Priest introduces the Peace with these, or other, words of Scripture.

Christ is our peace.

He has reconciled us to God in one body by the cross.

We meet in his name and share his peace. *cf Ephesians 2.15,16*

or

Jesus said, Peace I leave with you; my peace I give to you.

Not as the world gives do I give you.

Do not let your hearts be troubled,

neither let them be afraid. [Alleluia.] *cf John 14.27*

or

Jesus said, Blessed are the peacemakers:

they shall be called children of God.

We meet in the name of Christ and share his peace. *cf Matthew 5.9*

In Eastertide

The risen Christ came and stood among his disciples
and said, 'Peace be with you'.

Then were they glad when they saw the Lord. Alleluia. *cf John 20.19-20*

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

A sign of peace may be shared, at the invitation:

Let us offer one another a sign of peace.

An OFFERTORY HYMN or MOTET is announced.

During the Offertory Hymn the gifts are prepared; no collection is taken.

If the Choir sings an Offertory Motet, please sit; and, after the Motet, stand at the words 'Let us pray' for the Offertory Prayer (overleaf).

OFFERTORY PRAYERS

One of the following, or another (seasonal) prayer is used:

Blessed are you, Lord God of all creation:
through your goodness we have this bread to set before you,
which earth has given and human hands have made.
It will become for us 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 set before you,
fruit of the vine and work of human hands.
It will become for us the cup of salvation.

Blessed be God for ever.

This prayer may be added

[Blessed are you, Lord, God of all creation.
Through your goodness we have ourselves to offer.
Blessed and broken, may we become the body of Christ.

Blessed be God for ever.]

or

Yours, Lord, is the greatness, the power,
the glory, the splendour, and the majesty;
for everything in heaven and on earth is yours.

**All things come from you,
and of your own do we give you.**

or

Blessed be God,
by whose grace creation is renewed,
by whose love heaven is opened,
by whose mercy we offer our sacrifice of praise.

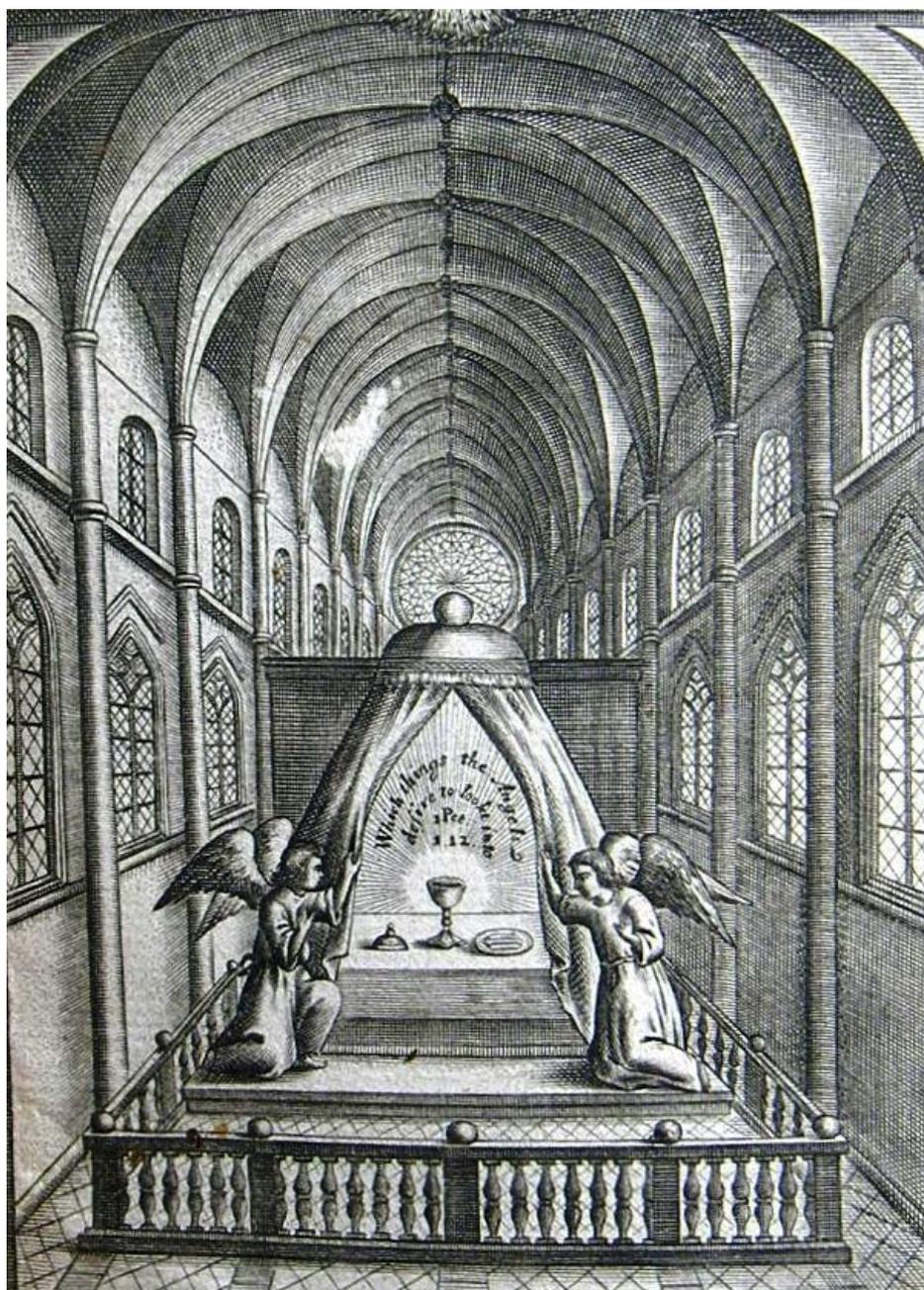
Blessed be God for ever.

THE EUCHARISTIC PRAYER

This begins with the Sursum Corda ('Up with your hearts'), followed by a Preface said or sung by the Priest.

Either Prayer B [p. 16] or Prayer G [p. 20] is used.

An alternative Preface may be used; or a short Proper Preface (not printed here) may be added where indicated for a Season or Holy Day.



PRAYER B

Sursum Corda

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 thanks and praise.

Musical notation for the first line of the Sursum Corda prayer. It consists of a single staff in G-clef and F-sharp key signature. The first measure is labeled 'Priest' and contains the notes G4, A4, B4, C5, D5, E5, F5, G5. The second measure is labeled 'All' and contains the notes G4, A4, B4, C5, D5, E5, F5, G5. The lyrics 'The Lord be with you and also with you.' are written below the staff.

Musical notation for the second line of the Sursum Corda prayer. It consists of a single staff in G-clef and F-sharp key signature. The first measure is labeled 'Priest' and contains the notes G4, A4, B4, C5, D5, E5, F5, G5. The second measure is labeled 'All' and contains the notes G4, A4, B4, C5, D5, E5, F5, G5. The lyrics 'Lift up your hearts. We lift them to the Lord.' are written below the staff.

Musical notation for the third line of the Sursum Corda prayer. It consists of a single staff in G-clef and F-sharp key signature. The first measure is labeled 'Priest' and contains the notes G4, A4, B4, C5, D5, E5, F5, G5. The second measure is labeled 'All' and contains the notes G4, A4, B4, C5, D5, E5, F5, G5. The lyrics 'Let us give thanks to the Lord our God. It is right to give thanks and praise.' are written below the staff.

Preface

Father, we give you thanks and praise
through your beloved Son Jesus Christ, your living Word,
through whom you have created all things;
who was sent by you in your great goodness to be our Saviour.

By the power of the Holy Spirit he took flesh;
as your Son, born of the blessed Virgin,
he lived on earth and went about among us;
he opened wide his arms for us on the cross;
he put an end to death by dying for us;
and revealed the resurrection by rising to new life;
so he fulfilled your will and won for you a holy people.

A Short Proper preface, for the season, may be added here.

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

SANCTUS & BENEDICTUS *(either said or 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.**

Ho - ly, ho - ly, ho - ly, Lord God of hosts,
heav'n and earth are full of thy glo - ry.
Glo - ry be to thee, O Lord most high.
Bles-sed is he that co-meth in the name of the Lord.
Ho-san - na in the high - est.

After the Sanctus and Benedictus, kneel for the consecration.

Lord, you are holy indeed, the source of all holiness;
grant that by the power of your Holy Spirit,
and according to your holy will,
these gifts of bread and wine
may be to us the body and blood of our Lord Jesus Christ;
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:

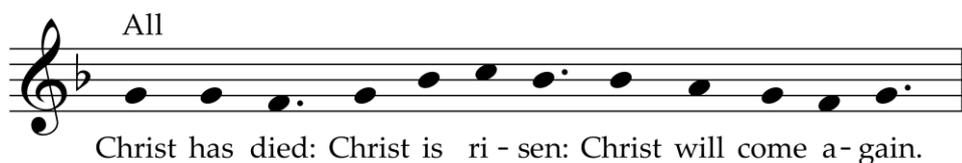
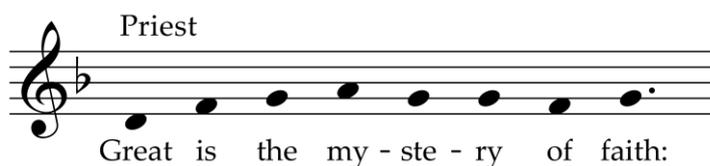
**DRINK THIS, ALL OF YOU;
THIS IS MY BLOOD OF THE NEW COVENANT,
WHICH IS SHED FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS, AS OFTEN AS YOU DRINK IT,
IN REMEMBRANCE OF ME.**

Great is the mystery of faith:

Christ has died:

Christ is risen:

Christ will come again.



or

Praise to you, Lord Jesus:
**Dying you destroyed our death,
rising you restored our life:
Lord Jesus, come in glory.**

And so, Father, calling to mind his death on the cross,
his perfect sacrifice made once for the sins of the whole world;
rejoicing in his mighty resurrection and glorious ascension,
and looking for his coming in glory,
we celebrate this memorial of our redemption.
As we offer you this our sacrifice of praise and thanksgiving,
we bring before you this bread and this cup
and we thank you for counting us worthy
to stand in your presence and serve you.

Send the Holy Spirit on your people
and gather into one in your kingdom
all who share this one bread and one cup,
so that we, in the company of [N and]* all the saints,
may praise and glorify you for ever,
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. **Amen.**

**Here the Priest may honour the dedication of this Chapel, to the Annunciation to Blessed Mary the Virgin, or may name some other saint whose feast day it is.*

The Liturgy continues with the Lord's Prayer on p. 23.

PRAYER G

Sursum Corda

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 thanks and praise.

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

Priest All
Lift up your hearts. We lift them to the Lord.

Priest All
Let us give thanks to the Lord our God. It is right to give thanks and praise.

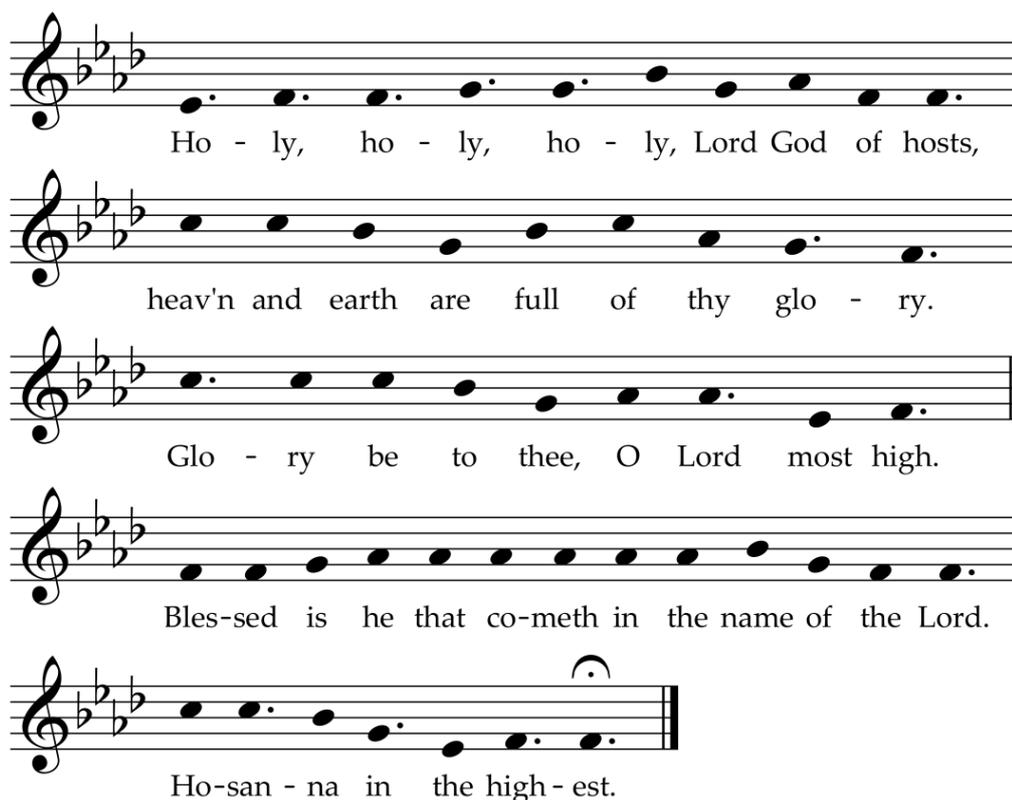
Preface

Blessed are you, Lord God,
our light and our salvation;
to you be glory and praise for ever.
From the beginning you have created all things
and all your works echo the silent music of your praise.
In the fullness of time you made us in your image,
the crown of all creation.
You give us breath and speech,
that with angels and archangels
and all the powers of heaven
we may find a voice to sing your praise:

SANCTUS & BENEDICTUS *(either said or 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.



Ho - ly, ho - ly, ho - ly, Lord God of hosts,
heav'n and earth are full of thy glo - ry.
Glo - ry be to thee, O Lord most high.
Bles-sed is he that co-meth in the name of the Lord.
Ho-san - na in the high - est.

After the Sanctus and Benedictus, all kneel for the Consecration.

How wonderful the work of your hands, O Lord.
As a mother tenderly gathers her children,
you embraced a people as your own.
When they turned away and rebelled
your love remained steadfast.
From them you raised up Jesus our Saviour, born of Mary,
to be the living bread,
in whom all our hungers are satisfied.
He offered his life for sinners,
and with a love stronger than death
he opened wide his arms on the cross.

On the night before he died, he came to supper with his friends
and, taking bread, he gave you thanks.
He broke it and gave it to them, saying:

**TAKE, EAT;
THIS IS MY BODY WHICH IS GIVEN FOR YOU;
DO THIS IN REMEMBRANCE OF ME.**

At the end of supper, taking the cup of wine, he gave you thanks, 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.**

Christ is the bread of life:

**When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus, until you come in glory.**

Father, we plead with confidence
his sacrifice made once for all upon the cross;
we remember his dying and rising in glory,
and we rejoice that he intercedes for us at your right hand.
Pour out your Holy Spirit as we bring before you these gifts of your creation;
may they be for us the body and blood of your dear Son.
As we eat and drink these holy things in your presence,
form us in the likeness of Christ,
and build us into a living temple to your glory.
[Remember, Lord, your Church in every land.
Reveal her unity, guard her faith, and preserve her in peace ...]
Bring us at the last with [*N and*] all the saints
to the vision of that eternal splendour for which you have created us;
through Jesus Christ, our Lord,
by whom, with whom, and in whom,
with all who stand before you in earth and heaven,
we worship you, Father almighty, in songs of everlasting praise:
**Blessing and honour and glory and power
be yours for ever and ever. Amen.**

THE LORD'S PRAYER

Let us pray with confidence as our Saviour has taught us,

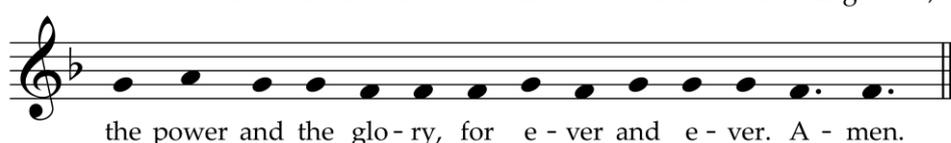
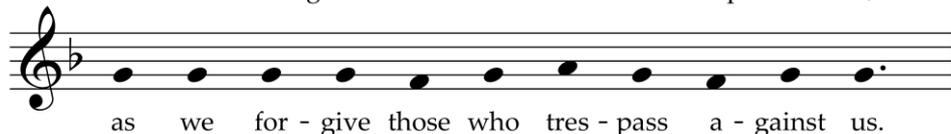
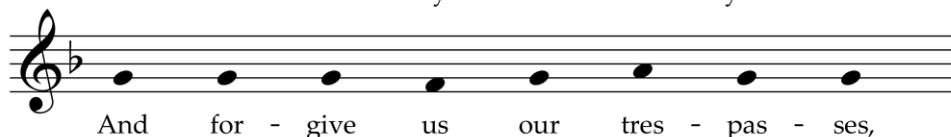
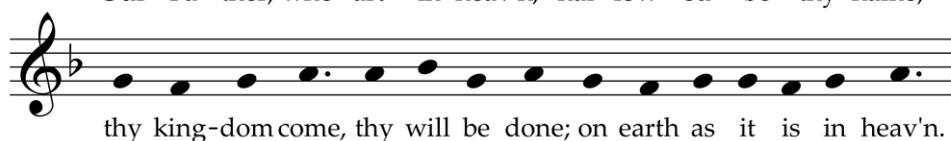
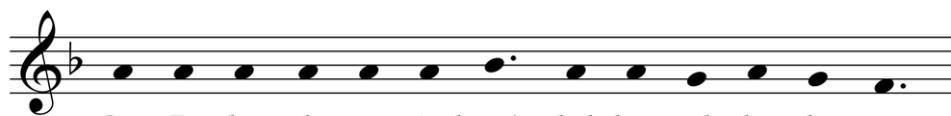
**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come; thy will be done;
on earth as it is in heaven.**

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 FRACTION *(the 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.

AGNUS DEI *(either said or sung)*

**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.**

or

Jesus, Lamb of God, have mercy on us.

Jesus, bearer of our sins, have mercy on us.

Jesus, redeemer of the world, grant us peace.

O Lamb of God, that tak'st a - way the sins of the world,
have mer - cy up - on us.
O Lamb of God, that tak'st a - way the sins of the world.
have mer - cy up - on us.
O Lamb of God, that tak'st a - way the sins of the world,
grant us thy peace.

The image shows musical notation for the Agnus Dei text. It consists of six staves of music, each with a treble clef and a key signature of one flat (B-flat). The notes are simple, mostly quarter and half notes, with some dotted notes. The lyrics are written below the notes. The first two staves correspond to the first line of text, the next two to the second line, and the last two to the third line. Each line of text is followed by a double bar line.

GIVING OF COMMUNION

The Priest invites the people of God to receive communion.

Jesus is the Lamb of God
who takes away the sin of the world.
Blessed are those who are called to his supper.
**Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

or

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.

or, from Easter Day to Pentecost

Alleluia. Christ our Passover is sacrificed for us.
Therefore let us keep the feast. Alleluia.

All who customarily receive the sacrament are welcome to receive it here.

*If you do not usually receive, you are invited to the altar for a blessing –
if you would like a blessing, please bring this order as a sign to the Priest.*

*The Choir comes forward for communion first; the congregation follows immediately
after the Choir.*

It is fine to walk past the Choir while they are singing.

*The Choir may sing a COMMUNION MOTET; if a COMMUNION HYMN is
announced, remain kneeling or seated to sing.*

After Communion, silence may be kept.

PRAYER AFTER COMMUNION

*A sentence of Scripture is said: then kneel at the invitation, 'Let us pray'.
The Priest prays a Post-Communion Prayer, to which all respond **Amen**.
All then pray together one of the following:*

**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.**

or

**We thank you, Lord,
that you have fed us in this sacrament,
united us with Christ,
and given us a foretaste of the heavenly banquet
prepared for all peoples. Amen.**

or

**Father of all,
we give you thanks and praise,
that when we were still far off
you met us in your Son and brought us home.
Dying and living, he declared your love,
gave us grace, and opened the gate of glory.
May we who share Christ's body live his risen life;
we who drink his cup bring life to others;
we whom the Spirit lights give light to the world.
Keep us firm in the hope you have set before us,
so we and all your children shall be free,
and the whole earth live to praise your name;
through Christ our Lord. Amen.**

Sit for any notices.

Thanksgiving Prayers

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inspire me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within your wounds hide me.
Never let me be parted from you.
Defend me from illwishing foes.
In the hour of my death call me,
And bid me come to you,
That with your saints I may praise you
For ever and ever. Amen.

From a fourteenth-century Latin prayer, 'Anima Christi'

O now come, Lord Jesus, come quickly:
my heart is desirous of thy presence and thirsty of thy grace,
and would entertain thee, not as a guest, but as an inhabitant,
as the Lord of all my faculties.
Enter in and take possession, and dwell with me for ever;
that I also may dwell in the heart of my dearest Lord,
which was opened for me with a spear and love. Amen.

From Holy Living, "An Act of Desire" by Jeremy Taylor (Caian)