

The Stratfield Mortimer Benefice of

St Saviour
Mortimer West End

St Mary and St John
Stratfield Mortimer

St John the Baptist
Padworth

St Mary's Church of England School

St John's Church of England School

Diocese of Oxford



The Parish Eucharist *for* Pentecost Sunday

19th May 2024 at 10.00 a.m. at St John's church, Mortimer.

Online at Zoom: <https://us02web.zoom.us/j/6931233940>

The Christian celebration of Pentecost has its roots in a Jewish thanksgiving held fifty days after Passover – ‘pentecoste’ (Gk) simply ‘fiftieth’ – which Christians took up to celebrate a ‘new Pentecost’ fifty days after the resurrection when, as the NT imagery puts it, the Holy Spirit of God descended upon the Apostles and Mary as ‘tongues of fire’ with such power that a disarrayed group was transformed into a living community with the vision, grace and courage to witness to Christ’s goodness and continue on with his mission.

There is also, of course, a reference in the Pentecost account to the OT story of the ‘Tower of Babel’ which tells of how people abused ‘language’ to promote themselves (Genesis 11:3-4) and of how, subsequently, God ‘confused tongues’ into many different languages (Genesis 11:7), all of which showed up their spirit of ‘disunity’ (Gen. 11:6-7). That story tells of how the people were scattered (Gen. 11:9). But, then, in the Acts of the Apostles, we have the NT story which tells of how in Jerusalem, on the day of Pentecost, the Spirit enabled a diverse crowd, speaking many different languages, to hear and understand that one Good News message (Acts 2:5-11), which resulted in people coming together to find a new unity and purpose (Acts 2:41). Perhaps we can say that Pentecost marks the beginning of a new story which is about the ‘reunification’ of the whole human family. And so the story tells of how God ‘sends’ people across the world to gather ‘others’ into ‘a New Covenant’ / ‘a new relationship’ where everyone is seen as worthy to be offered ‘redemption’ (Acts 1:8; 2:37-41).

On Pentecost Sunday 1978 Oscar Romero, the soon-to-be assassinated Archbishop of El Salvador, affirmed ‘It will always be Pentecost in the Church provided the Church lets... the Holy Spirit shine forth from her... When the Church ceases to let her strength rest on the power from above which Christ promised... when the Church leans instead on the weak forces of the power or wealth of this earth, then the Church ceases to be... The Church will be fair to see... as long as she is faithful to the Spirit... and reflects that Spirit through her communities... through her very life.’

This Pentecost Sunday 2024 many Christians will pray for the rekindling of that same fire of fidelity and love to which Oscar Romero witnessed in life and in a martyr’s death. And if the Church is to be ‘fit for its purpose’ and to be ‘Spirit-filled’ for its mission then, of course, it needs Spirit-filled people to step up to the plate of responsibility. And the simple NT message is, of course, that the ‘Spirit-filled’ ones are those who are ready to acknowledging their own weaknesses and muddle and ask for the Spirit’s guidance and strength ‘in the morning’ and for forgiveness ‘at the evening.’ Those are the ones who take heart/heed the encouragement of people like St Paul and Oscar Romero: ‘never give up; and pray for all God’s people’ (Ephesians 6:18). The simple NT message is, of course, that those are the ones who look to grow themselves and seek out opportunities to help others – in the way of Christ. We can see that the NT ‘pattern’ sets out to show how, through reflecting together on the wisdom of the scriptures and sharing together in the breaking of the bread, people and communities can indeed be transformed and find a new spirit. The NT message is, of course, that such Spirit-filled people and communities and organizations heal and restore, challenge and encourage, nurture, build up and make whole. The NT message is that the ‘Spirit-filled’ share that love which, people of faith believe, is of God though showing mercy, through generosity, through acts of kindness and though courage.

Pope Francis has said ‘We ask the Lord for many things, but how often do we forget to ask him for what is most important and what he desires most to give us: the Holy Spirit, the power to love. Indeed, without love, what can we offer the world?’

Happy Pentecost/Whitsun,
God bless, Paul



THE PARISH EUCHARIST FOR PENTECOST SUNDAY

A warm welcome to the Parish Eucharist for Ascension Sunday.

An induction loop is provided. To use, please turn your hearing aid to T.

Gluten free wafers are available for those who need them. Please inform one of the vergers who will pass the information on to the clergy.

Online: *If you are not able to come to St John's you are warmly invited to share in the Parish's Christmas Day Eucharist online. And may God bless and renew us as we join together to worship. Thank you.*

THIS 'HOLY MEMORIAL' is known by various names: 1) **'The Eucharist'** - which means 'Thanksgiving' - because Jesus offered himself in love; 2) **'The Lord's Supper'** - or 'Breaking of the Bread' - because we celebrate it as a shared meal; 3) **'Holy Communion,'** - because we become one with Christ by receiving him; and 4) **'Holy Mass'** - holy sending - because it gives us a mission: to go in peace to serve the Lord.

The 'objectives' of the Eucharist: *The community gathers for the public celebration of the Eucharist in order to worship God; ask his forgiveness for sins; thank him for blessings received; listen to his voice in the Scriptures; present the needs of the world and our own needs too; offer our lives to him and his loving service; gain spiritual nourishment and recharge our weakened spiritual batteries by sharing life with him in Holy Communion. The simple structure of the Eucharistic celebration is organized around achieving these goals.*

THE GATHERING HYMN

**Come down, O Love divine,
seek thou this soul of mine,
and visit it with thine own ardour glowing;
O Comforter, draw near,
within my heart appear,
and kindle it, thy holy flame bestowing.**

**Let holy charity
mine outward vesture be,
and lowliness become mine inner clothing:
true lowliness of heart,
which takes the humbler part,
and o'er its own shortcomings weeps with loathing.**

**And so the yearning strong,
with which the soul will long,
shall far outpass the power of human telling;
for none can guess its grace,
till Love create the place
wherein the Holy Spirit makes a dwelling.**

THE GATHERING

Priest + In the name of God - the Father, the Son, and the Holy Spirit.
All Amen.

THE GREETING - Words of Welcome and Introduction on Pentecost Sunday.

Now the greeting proclaims the presence of the Lord with us.

The Penitential Rite, the Gloria and the Opening Prayer follow. The purpose of these preliminary rites is to help the people, gathered for the celebration of the Eucharist, to join with each other as a worshipping community, and to prepare to listen to the Word of God and to celebrate the Eucharist - the Great Thanksgiving.

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Priest The Spirit of Lord be always with you.
All **And also with you.**

All Alleluia. Christ is risen.
All **He is risen indeed. Alleluia.**

The priest may introduce the Eucharist.

The Altar Servers Introduce the Eucharist for Pentecost Sunday

Seiybryn to read: *The Spirit of Understanding*

Pentecost reminds us that we can begin to understand one another even when we do not speak the same language. The kindness and good will of strangers can help us begin to understand them. At the first Pentecost people who did not speak the same language began to understand how they could each hear the Good News of Christ in their own language. We too, of course, speak our own languages: not only different mother tongues but the languages of our different cultures and personalities, even of the different ways we live our lives and practise our faith. Perhaps the Spirit of Pentecost can help us to understand and appreciate one another and recognise those bonds of faith, hope and love which can unite us.

Anan to read: *The Spirit of Openness*

Pentecost reminds us that perhaps sometimes we can be timid and too preoccupied with our own concerns and live too much in 'our own world' and that the call of the Spirit is the call to open the windows and doors of our lives and communities and to break out and find liberty to share life through words and deeds which speak of God's love and blessings. And as we can't keep 'God' or 'goodness' to ourselves Pentecost reminds us of the Spirit's call to be open to sharing the 'Good News.'

Seiybryn and Anan to read: *The Spirit of Enthusiasm*

The Pentecost story tells how the Spirit came down upon the Apostles and Mary. The imagery of wind and fire reminds us that we all sometimes need a breath of fresh air to blow away the cobwebs, and a tongue of fire to light the way and perhaps to spark a fresh enthusiasm. The Pentecost story tells how the apostles came to recognise how God's Spirit can be found in the midst of life's storms and fires and we do not need to be paralysed by a spirit of timidity and fear. The celebration is, of course, a call to reflect on how this could be 'our Pentecost' and on how we might recognise a spark which could light a new fire in us and in our communities.

THE PRAYERS OF PENITENCE

The Invitation to Confession - we call to mind our sins that we may repent of them / turn from them and ask forgiveness of God and each other.

Priest My brothers and sisters,
 we stand before the Lord to acknowledge that too often we are estranged from one another,
 seeing more what divides us than what unites us.
As we come together as God's family to celebrate the holy mysteries of the Eucharist,
 let us open our hearts and minds to the guidance of the Holy Spirit
 and confess our sins in penitence and faith.

A pause for quiet reflection follows.

All **I confess to almighty God,
 and to you, my brothers and sisters,
 that I have sinned through my own fault,
 in my thoughts and in my words,
 in what I have done and in what I have failed to do.**

The Absolution

All **+ Almighty God, have mercy on us, forgive us our sins, and bring us to everlasting life.
 Amen.**

THE GLORIA

Gloria, gloria, in excelsis Deo.

**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 sins 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 COLLECT

Priest Let us pray that the Holy Spirit will work through the Church and through our lives
to bring Christ to the world.

Together we spend a few moments in silence, realising, and giving thanks, that we are in the presence of God our Father to whom we make our prayers. The prayer 'collects' our thoughts.

O God, who as at this time
taught the hearts of your faithful people
by sending to them the light of your Holy Spirit:
grant us by the same Spirit
to have a right judgement in all things
and evermore to rejoice in his holy comfort;
through the merits of Christ Jesus our Saviour,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

All **Amen.**

THE LITURGY OF THE WORD

The Liturgy of the Word consists of readings from the scriptures; a sermon/homily, which expounds the readings; the Profession of Faith, which is the Creed of God's people; and the Prayer of the Faithful or General Intercessions in which the people of God intercede for all humankind and all creation.

In the Liturgy of the Word God speaks to us of redemption and salvation and nourishes us with his 'word.' We are not only listening to past history. The God who speaks to Israel and to the early Church speaks to us today through the power of the Holy Spirit working within us as we listen to him and as he reveals the pattern for our lives. 'The word of God is something alive and active: it cuts like any double edged sword but more finely...it can judge the secret emotions and thoughts' (The Letter to the Hebrews 4:12).

THE FIRST READING – THE ACTS OF THE APOSTLES 2: 1 - 21. To be read by Gill McInnes.

Reader A reading from The Acts of the Apostles.

The Coming of the Holy Spirit

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Now there were devout Jews from every people under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, 'Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, ¹¹ Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power.' All were amazed and perplexed, saying to one another, 'What does this mean?' But others sneered and said, 'They are filled with new wine.'

Peter Addresses the Crowd

But Peter, standing with the eleven, raised his voice and addressed them, 'Fellow Jews and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel:

'In the last days it will be, God declares,
that I will pour out my Spirit upon all flesh,
and your sons and your daughters shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams.
Even upon my slaves, both men and women,
in those days I will pour out my Spirit,
and they shall prophesy.

And I will show portents in the heaven above
and signs on the earth below,
blood, and fire, and smoky mist.
The sun shall be turned to darkness
and the moon to blood,
before the coming of the Lord's great and glorious day.
Then everyone who calls on the name of the Lord shall be saved.'

At the end of the reading:

Reader This is the word of the Lord.

All **Thanks be to God.**

Now we prepare to hear the Gospel (the Good News) and acknowledge that we are his people and called to be part of his mission to the world inasmuch as we share his message and his life with faith, hope and love.

THE GOSPEL ACCLAMATION

Cantor Alleluia, Alleluia, Alleluia.

All **Alleluia, Alleluia, Alleluia.**

Come, Holy Spirit, fill the hearts of your faithful people
and kindle in them the fire of your love.

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING – ST JOHN'S GOSPEL 15: 26 – 27; 16: 4b – 15.

Alleluia. Christ is risen.

All **He is risen indeed. Alleluia.**

The Lord be with you.

All **And also with you .**

Let us hear the Gospel of our Lord Jesus Christ according to St John.

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

Jesus said to his disciples, 'When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. You also are to testify, because you have been with me from the beginning.

The Work of the Spirit

'I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me, yet none of you asks me, "Where are you going?" But because I have said these things to you, sorrow has filled your hearts. Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you, but if I go, I will send him to you. And when he comes, he will prove the world wrong about sin and righteousness and judgment: about sin, because they do not believe in me; about righteousness, because I am going to the Father, and you will see me no longer; about judgment, because the ruler of this world has been condemned.

'I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me because he will take what is mine and declare it to you. All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.'

At the end of the Gospel:

This is the Gospel of the Lord.

All **Praise to you, O Christ.**

Alleluia. Christ is risen.

All **He is risen indeed. Alleluia.**

THE SERMON

We are a Eucharistic community - united around word and sacrament. Through the readings God has spoken to his people of his redeeming love and of the nourishment which his Spirit gives. The sermon reflects on our readings and relates them to our Eucharistic celebration and to our ordinary daily life.

After the sermon there may be a short period of silent reflection.

THE PROFESSION OF CHRISTIAN FAITH - THE CREED

We make the profession of faith in response to the word of God written in the Gospels and spoken in the sermon. We testify that God is our Father who gives us new life through his Son and who calls us together in the power of his Spirit to be a Eucharistic people, a 'thanksgiving people', a living community of his abiding self-giving love.

All **I believe in one God, the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
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,
and by the Holy Spirit was incarnate of the Virgin Mary and became man.**

**For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
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.**

**I 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 adored and glorified,
who has spoken through the prophets.**

I believe in one holy, catholic and apostolic Church.

**I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.**

THE PRAYER OF THE FAITHFUL OR GENERAL INTERCESSION

We are invited to pray for all people and for all creation and for the needs of the Church's mission in bringing Christ's Gospel to the world. Through baptism we have been made one with Christ, our great high priest, and we share in his prayer before the Father for the needs of the Church's mission to the world. Our prayer flows from our listening to the Gospel and sermon by which we have been made more aware of our Christian commitment.

This Prayer of the Faithful, or General Intercession, is announced and consists of a series of intercessions; we pray for the universal Church and its mission and for our bishop and diocese and for our benefice - our parishes and our two Church schools; for the world, for this United Kingdom, for the King, for our District and Village Councils and local communities, for our families and friends; for the sick and suffering and for all in pain; and we remember those who have died. And in communion with Mary, St John the Evangelist, St John the Baptist and all the Saints of God we entrust one another and all people and all creation to God's saving love.

Priest: **Let us pray to our Heavenly Father, in union with Christ,
that he may fill our hearts and lives,
our communities and churches,
and all the world,
with his holy and life-giving Spirit.**

The deacon or minister continues:

**Heavenly Father, empower your Church for its mission and ministry, and bless with the gifts of the Spirit
Justin our Archbishop, Steven our Bishop, Olivia our area Bishop, and every Christian that we may be
equipped to continue the mission of Christ.**

Lord, bless us,

All **And fill us with your Holy Spirit.**

Heavenly Father, bless and guide Charles our King that, ever inspired by the example and teaching of Christ, he may find discernment in your Holy Spirit and nourishment in your Word and Sacrament. And give grace to our Government, to our Parliament, to our District and Village Councils, and to all in authority that they may seek the wisdom of your Spirit, discern your loving will for this world and strive for justice and peace and the common good.

All Lord, bless us,
And fill us with your Holy Spirit.

Heavenly Father, we ask you to reveal through every family, friendship and relationship, the blessings of the fruits of your Holy Spirit.

All Lord, bless us,
And fill us with your Holy Spirit.

Heavenly Father, we ask that your Holy Spirit may empower the ministry of reconciliation wherever there is conflict and division...

All Lord, bless us,
And fill us with your Holy Spirit.

Heavenly Father, we pray to you for all who suffer in body, mind or spirit...

May the presence of the Spirit bring comfort and the hope of the resurrection bring peace.

Lord, bless us,
And fill us with your Holy Spirit.

Heavenly Father, we pray through the grace of our Lord Jesus Christ, and in the fellowship of the Holy Spirit, for all who have gone before us...

May they know the joy of heaven.

Lord, bless us,
And fill us with your Holy Spirit.

Heavenly Father, may the presence of your Holy Spirit unite us in heart and mind that, in communion with Blessed Mary, John the Evangelist, John the Baptist and all the Saints, we may serve you with joy today and for evermore.

Priest Merciful Father

All **Accept these prayers for the sake of your Son, Our Saviour, Jesus Christ. Amen.**

THE LITURGY OF THE HOLY EUCHARIST

At the Last Supper Christ 'took some bread and when he had given thanks, broke it and gave it to his disciples, saying "This is my body which will be given for you; do this in remembrance of me". He did the same with the cup...' (Luke 22:19-20). The Church, joyfully obedient to the Lord's command, celebrates the Eucharist taking care that our 'liturgy' corresponds to the words and actions of Christ: 1) Taking bread and wine - we take our own gifts to the Altar, such as our time and talents and our money for the poor and for ministry. 2) Giving thanks (the meaning of the word Eucharist) - in the Eucharistic Prayer the priest, in the name of us all, says the great hymn of our thanksgiving to God for the whole work of salvation, in which the offerings become the Body and Blood of Christ. 3) The breaking of the one bread is a sign of the unity of the faithful - a sign of the unity which comes through sharing in Christ. 4) And in Holy Communion we receive Christ. In this way, Sunday by Sunday and day by day, the Church tries to carry out what the Lord asked his disciples to do in remembrance of him.

THE PEACE

We acknowledge and give thanks for our unity with one another in Jesus Christ our Lord, which his death and resurrection have brought to us. He is the peace between us. The sign of peace echoes Christ's own resurrection greeting to his disciples. Before we share in the same bread we express our love for one another in Christ and pray for peace and unity (cf Luke 1.78,79).

Priest God has made us one in Christ.
He has set his seal upon us
and, as a pledge of what is to come,
has given the Spirit to dwell in our hearts.

All **Alleluia.**

All The peace of the Lord be always with you.
And also with you.

THE OFFERTORY HYMN

Lord, the light of your love is shining,
in the midst of the darkness, shining:
Jesus, light of the world, shine upon us;
set us free by the truth you now bring us,
shine on me, shine on me.

*Shine, Jesus, shine,
fill this land with the Father's glory;
blaze, Spirit, blaze,
set our hearts on fire.
Flow, river, flow,
flood the nations with grace and mercy;
send forth your word, Lord,
and let there be light!*

As we gaze on your kingly brightness
so our faces display your likeness,
ever changing from glory to glory:
mirrored here, may our lives tell your story:
shine on me, shine on me.

THE PRESENTATION AND PREPARATION OF THE GIFTS

The peoples' gifts of bread and wine are brought to the altar. The offerings of money is made and promised to support the wider ministry and work of the Church. Taking the Gifts: We give thanks to God for the gifts in the following words.

BREAD

Priest Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.

All **Blessed be God for ever.**

WINE

Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become for us the cup of salvation.

All **Blessed be God for ever.**

OUR TIME, TALENTS AND TREASURE/MONEY

Blessed are you, Lord, God of all creation. Through your goodness we have the gifts of our time, talents and money to offer. May our offerings of our gifts be a sincere sign of our gratitude and our dedication to your service.

All **Blessed be God for ever.**

The priest prays quietly: Lord God, we ask you to receive us and be pleased with the sacrifice we offer you with humble, contrite and thankful hearts.

The priest washes hands as an act of cleanliness and as an expression of the desire for inward purification, praying quietly: Lord, wash away my iniquity; cleanse me from my sin.

PRAYER OVER THE GIFTS

Priest Pray my brothers and sisters, that my sacrifice and yours may be acceptable to God, the Almighty Father.

All **May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his Church.**

Priest Amen.

Priest Lord, may your Holy Spirit lead us into the way of grace and truth
and give us the heart and mind
to live generously,
to serve joyfully,
and to share lovingly
of the gifts of our time, talents and treasure.

All **Amen.**

THE EUCHARISTIC PRAYER

The Eucharistic Prayer is the centre and high point of the whole Christian celebration. This great prayer of praise and thanksgiving proclaims the wonderful works of God and through it we join ourselves with Christ in praise and thanksgiving to God the Father and in offering ourselves to him in union with Christ's self-offering on the cross. We express our share in the prayer, which is said on behalf of all the people, by listening inwardly and joining in the acclamations (joyful shouts or songs) and the Sanctus (the Holy, Holy, Holy which concludes the preface), the memorial acclamation and the great 'Amen' which concludes our Eucharistic Prayer.

Priest The Lord be with you.
All **And also with you.**

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

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

In the Preface we praise God for his mighty acts:

Father, all-powerful and ever-living God, we give you thanks
because in fulfilment of your promise you pour your Holy Spirit upon us,
filling us with your gifts, leading us into all truth, and uniting peoples of many tongues
in the confession of one faith.

You give us power to proclaim your Gospel to all peoples
and to serve you as a royal priesthood.

Therefore we join our voices with all those in whom the Spirit dwells,
and with the whole company of heaven,
to proclaim the glory of your goodness,
for ever praising you and singing:

All **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.**

We pray to the Father for the sending down of the Holy Spirit and recall the Lord's Supper.

Priest Lord God, you are the most holy one, enthroned in splendour and light,
yet in the coming of your Son Jesus Christ you reveal the power of your love
made perfect in our human weakness.

Embracing our humanity, Jesus showed us the way of salvation;
loving us to the end, he gave himself to death for us;
dying for his own, he set us free from the bonds of sin,
that we might rise and reign with him in glory.

As we recall the one, perfect sacrifice of our redemption,
Father, by your Holy Spirit let these gifts of your creation
be to us the body and blood of our Lord Jesus Christ.

On the night he gave himself up for us all
he 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.

Therefore we proclaim the death that he suffered on the cross,
we celebrate his resurrection, his bursting forth from the tomb,
we rejoice that he reigns at your right hand on high
and we long for his coming in glory.

Form us into the likeness of Christ
and make us a perfect offering in your sight.

Look with favour on your people
and in your mercy hear the cries of our hearts.

Bless the earth, heal the sick, let the oppressed go free
and fill your Church with power from on high.

Gather your people from the ends of the earth to feast with Blessed Mary,
St John the Evangelist, St John the Baptist and all your Saints
at the table in your kingdom, where the new creation is brought to perfection
in Jesus Christ our Lord;
by whom, and with whom, and in whom, in the unity of the Holy Spirit,
all honour and glory be yours, almighty Father, for ever and ever.

All Amen.

HOLY COMMUNION

The communion rite lays strong emphasis on peace, unity and our prayer for forgiveness. We come together to the Lord's table in accordance with the Lord's command, 'Take, eat... take, drink', as a community bound together by the love of God manifest in Christ. We can all be confident in Christ's mercy as we respond to his call to come to his table. Our communal recitation of the Lord's Prayer - the prayer he taught us - prepares us for Holy Communion with our Lord.

THE LORD'S PRAYER

We bless God and pray for our world, our communities and our lives to be shaped by God's will; we pray for daily needs to be met, for forgiveness for wrongdoings, strength to resist temptation and protection from danger.

Priest Let us pray with confidence as our Saviour has taught us.

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

THE BREAKING OF THE BREAD

The priest takes the host and breaks it over the cup, praying quietly: 'May this mingling of the body and blood of our Lord Jesus Christ bring eternal life to us who receive it.' 'Because there is one bread, we who are many are one body, for we all partake of the one bread' (1 Corinthians 10:17)

Christ's gesture of breaking bread with his disciples at the Last Supper gave the Eucharist the name of the 'breaking of bread.'. This gesture signifies that we who share one bread and one cup are made one. The breaking of the Eucharistic bread becomes a sign of unity and charity as the one bread is distributed to the family of God's people.

Priest 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.**

The priest prepares quietly for Holy Communion. We may all join quietly in this prayer: Lord Jesus Christ, Son of the living God, by the will of the Father and the work of the Holy Spirit your death brought life to the world. By your holy body and blood free me from all my sins and from every evil. Keep me faithful to your teaching, and never let me be parted from you. Amen.

INVITATION TO COMMUNION

Priest Behold the Lamb of God who takes away the sin of the world. *cf. John 1: 29*
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.**

The sign of communion is more complete when given under both 'kinds' since then the 'sign' of the eucharistic meal appears more clearly. However, we live in exceptional times when, if you think right, communion may be received in one 'kind.'

The priest takes the host, raises it a little and shows it saying: The Body of Christ. And the same with the cup saying: The Blood of Christ. When receiving Holy Communion the response and assent to Christ is:

+ Amen.

DURING HOLY COMMUNION *the Choir may sing anthems, hymns and songs.*

**Spirit of the living God, fall afresh on me.
Spirit of the living God, fall afresh on me.
Melt me, mould me, fill me, use me.
Spirit of the living God, fall afresh on me.**

AFTER HOLY COMMUNION

Veni Creator



**Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing Spirit art,
Who dost Thy sev'nfold gifts impart.**

**Thy blessèd unction from above
Is comfort, life, and fire of love;
Enable with perpetual light
The dullness of our blinded sight.**

**Anoint and cheer our soilèd face
With the abundance of Thy grace;
Keep far our foes, give peace at home;
Where Thou art Guide, no ill can come.**

**Teach us to know the Father, Son,
And Thee, of both, to be but One;
That through the ages all along
This may be our endless song.**

***Praise to Thy eternal merit,
Father, Son, and Holy Spirit. Amen***

PRAYER AFTER HOLY COMMUNION

Priest Let us pray.

*The priest invites us all to pray that the Holy Eucharist will have its effect in trsansforming our lives and bring us all to God's kingdom.
We pray together silently for a while before the Post Communion prayer.*

**Faithful God, who fulfilled the promises of Easter
by sending us your Holy Spirit
and opening to every people and nation the way of life eternal:
open our lips by your Spirit, that every tongue may tell
of the glory of your goodness;
through Jesus Christ our Lord.**

All **Amen.**

THE NOTICES FOR THE COMMUNITY ARE GIVEN.

THE CONCLUDING RITE

Alleluia. Christ is risen.
All He is risen indeed. Alleluia.

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

THE BLESSING

Priest May God the Father who enlightened the minds of the first disciples
by the outpouring of the Holy Spirit,
grant us, with them, the blessing of gladness and the grace of the gifts of the Spirit.

All Amen.

May the holy flame that appeared above the disciples
cleanse our hearts and lives from every sin and evil
and set us on fire with the love of Christ.

All Amen.

May the Holy Spirit who has been pleased to unite many tongues
in the profession of our faith,
give us perseverance in that same faith that we may journey on from hope to understanding.

All Amen.

Priest + And the blessing of almighty God, the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

All Amen.

All May the Holy Spirit be our guide and strength
and give us grace to share the Gospel.

All Let us go in peace, Alleluia, Alleluia.
Thanks be to God. Alleluia, Alleluia.

THE RECESSIONAL OR SENDING OUT HYMN

**The Spirit lives to set us free,
walk, walk in the light;
he binds us all in unity,
walk, walk in the light.**

*Walk in the light,
walk in the light,
walk in the light,
walk in the light of the Lord.*

**By Jesus' love our wounds are healed,
walk, walk in the light;
the Father's kindness is revealed,
walk, walk in the light.**

**The Spirit lives in you and me,
walk, walk in the light;
his light will shine for all to see,
walk, walk in the light.**

Please donate regularly to support the Church's mission and work. *The church here needs your help in order to serve our villages, our diocese, our nation and our world in the future. Our doors were closed due to Covid 19 and with no regular Government or Church of England funding the parish lost significant income. Please see the website to see how to give efficiently. Thank you.*

