

# The Stratfield Mortimer Benefice of

St Saviour  
Mortimer West End

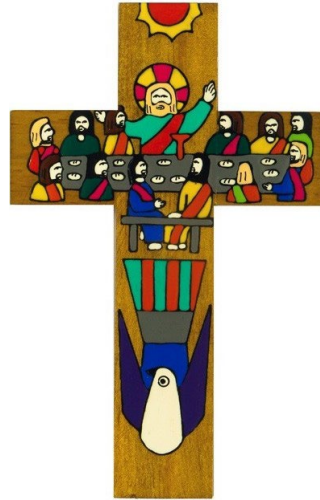
St Mary and St John  
Stratfield Mortimer

St John the Baptist  
Padworth

St Mary's Church of England School

St John's Church of England School

Diocese of Oxford



## The Parish Sunday Eucharist

The Fifth Sunday after Trinity

9<sup>th</sup> July 2023 at 10 a.m. at John's, Mortimer

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

**Prayer Thoughts:** During the Second World War the Supreme Allied Commander - later President of the United States - Dwight D. Eisenhower knew well, of course, that his every strategic decision would have huge consequences for the lives of so many people. Yet he was clear that he always found that necessary 'inner rest' and perspective of which today's Gospel passage speaks. When asked how he dealt with the pressure he said that he didn't try to carry his burden alone. He added that some nights when the strain was great he would simply pray, 'Lord, with your grace I've done the best I can. You take over until morning.' General/President Eisenhower understood Jesus' advice in today's Gospel passage: 'Come to me, all who labour and are heavy laden, and I will give you rest' (Matthew 11:28).

I imagine that during last Tuesday's 4th July Independence Day celebrations many Americans heard again Emma Lazarus' poem which is inscribed on the base of the Statue of Liberty: 'Give me your tired, your poor, your huddled masses yearning to breathe free.... Send these, the homeless tempest-tossed to me.' Today's Gospel passage gives us a similar message but in a more powerful way: 'Shoulder my yoke... and you will find rest.' (Matthew 11:29). Jesus' message is that there is rest for those 'who labour and are overburdened' (Matthew 11:29), if they will but accept that 'easy yoke' (Mt 11:30). This is not, of course, to say that the burdens of life are ever easy to carry, but that when carried with love even the heaviest burdens are lightened.

Towards the end of today's Gospel Jesus promises 'peace,' not as the world gives peace but as the Spirit gives it. Now, here Jesus was speaking to people who were trying to find God, who were exhausted by the search for truth, who were trying to be good, but who ultimately found the task impossible. Jesus' response is to invite them - and all of us - to take his 'yoke' upon our shoulders. Now, we know that in Palestine ox yokes were made of wood and made carefully to fit the ox comfortably and 'easily.' For a contemporary analogy perhaps we should consider something like the advantages of new, high-tech, custom-made athletic equipment. Of course, the point is that the yoke of Christ can be seen as the sum of Christian responsibilities and duties. To take the yoke of Christ is to enter into a relationship of service with Christ and to do our part and conduct ourselves accordingly. The yoke of Christ is not to be seen as a yoke from Christ but as a 'yoke with him.' A yoke was fashioned for a pair, for a team, working together. So we are not expected to do the work in our own unaided power, but together with Christ and relying on the help of his strength.

Although we may not feel 'burdened' today by the observance of religious 'laws' there are, perhaps, many other 'burdens' in our modern life e.g. business, concerns about jobs, marriage, money, health, children, security, old age and a thousand other things. When we hear Jesus says 'I will give you rest' from these stresses (11:28) we need to grasp that he is asking us to see our 'burdens' in the perspective of his service - his 'yoke' - which is the service of love. So, by saying 'Take my yoke . . . and you will find rest' Christ is asking us to do things the 'Christian way' which is to love God directly and to love him in the service of others and to see him in everyone.

Perhaps the issue is not whether we shall be burdened, but with what we shall be burdened. Likewise, perhaps the question is not shall we be yoked, but to what and with whom shall we be yoked? Some comedians are good at 'unburdening' us from our own exaggerated self-esteem and too from the burden of other debilitating infatuations and anxieties. And we can all see that Jesus himself is interested in lifting off our backs the burdens that drain us and suck the life out of us in order that we can be free to shoulder his worthwhile 'yoke,' which brings to us - and to others through us - new energy, new joy, new life. And Christians believe, of course, that forgiveness is an essential part of that process which releases us from so many burdens to a point where we are free to live and give of ourselves as responsible human beings who want to grow into our own humanity. So, we are called not only to find peace, refreshment and rest for ourselves, but also to live the kind of life through which others too may find peace, grace and joy in life.

In 1863, whilst the American Civil War was raging, President Abraham Lincoln was out one day riding with his aide and friend Noah Brooks. Brooks could see the President's obvious fatigue and suggested that when they got back to the White House he take a rest. 'I don't know about a rest,' Lincoln replied, 'I suppose it's good for the body, but the tired part of me is inside.' Lincoln was acknowledging, of course, that there are many sources of fatigue. There is physical fatigue. There is fatigue that comes from stress; fatigue that comes from worry; fatigue that comes not only from worrying about the future but also worrying about the past; and there is fatigue that comes from trying to be something we are not. Perhaps sometimes what we really need is not time off or time away, but rather time that is filled with real meaning and truly good purpose - time that is filled with grace and truth. Of course, according to this wonderful Gospel paradox, what we really need is a different burden and a new yoke.

God bless, Paul

# The Parish Eucharist for Sunday 9<sup>th</sup> July 2023

## - Trinity 5 -

**A warm welcome to the Parish Sunday Eucharist.**

**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 Sunday 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 SONG

**Praise to the Lord, the Almighty, the King of creation;  
O my soul, praise him, for he is your health and salvation:  
all ye who hear,  
now to his temple draw near,  
joining in glad adoration!**

**Praise to the Lord, who o'er all things so wondrously reigneth,  
shieldeth thee gently from harm, or when fainting sustaineth:  
hast thou not seen  
how thy heart's wishes have been  
granted in what he ordaineth?**

**Praise to the Lord! O let all that is in me adore him!  
All that hath life and breath, come now with praises before him!  
Let the Amen  
sound from his people again:  
gladly for aye we adore him.**

### 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.

*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.*

Priest           Christ invites us all:  
                  'Come to me, all you who labour and are overburdened  
                  and I will give you rest.  
                  Learn from me, for I am gentle and humble of heart.'

All                May our good and gentle Lord be always with you.  
                  **And also with you.**

*The priest may introduce the Eucharist.*

### 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, let us come before our Lord  
                  with the burden of our sins.

*A pause for quiet reflection follows.*

All                Lord Jesus Christ, you lived in the glory of the Father's goodness  
                  and yet you humbled yourself to become one with us:  
                  Lord, have mercy.  
                  **Lord, have mercy.**

Lord Jesus Christ, you are the Son of our heavenly Father,  
and yet you made yourself poor to be with us:  
Christ, have mercy.

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

Lord Jesus, you are the Master,  
and yet you made yourself our servant:

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

**All**            **Lord, in your mercy, take away from us the burden of our sins.**

*The Absolution*

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

**All**            **Amen.**

**THE GLORIA**

**Glory to God, glory to God,  
glory to the Father!**  
**Glory to God, glory to God,  
glory to the Father!**  
*To God be glory forever!*  
*To God be glory forever!*  
*Alleluia, Amen!*  
*Alleluia, Amen!*  
*Alleluia, Amen!*

**Glory to God, glory to God,  
glory to Christ Jesus!**  
**Glory to God, glory to God,  
glory to Christ Jesus!**  
*To God be glory forever!*  
*To God be glory forever!*  
*Alleluia, Amen!*  
*Alleluia, Amen!*  
*Alleluia, Amen!*

**Glory to God, glory to God,  
glory to the Spirit!**  
**Glory to God, glory to God,  
glory to the Spirit!**  
*To God be glory forever!*  
*To God be glory forever!*  
*Alleluia, Amen!*  
*Alleluia, Amen!*  
*Alleluia, Amen!*

**THE COLLECT**

**Priest**            Let us pray.

*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.*

Heavenly Father, by whose Spirit the whole body of the Church is governed and sanctified:  
hear our prayer which we offer for all your faithful people,  
that in their vocation and ministry they may serve you in holiness and truth  
to the glory of your name;  
through our Lord and Saviour Jesus Christ,  
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).*

*Either two or three READINGS FROM SCRIPTURE follow, the last of which is the Gospel.*

### THE FIRST READING – ROMANS 7: 15. 21 – 25 a. - To be read by Roger Jones.

Reader A reading from the Letter of St Paul to the Romans.

I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.

So I find that it seems it to be a law to me that when I want to do what is good, evil is close. For in my inmost self I really do delight in the law of God, but I see in my bodily self another law at war with the law of my mind, making me captive to the law of sin that dwells in me. Wretched person that I am! Who then will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord!

*At the end of the reading:*

Reader This is the word of the Lord.

All Thanks be to God.

*Now we 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

**Alleluia, Alleluia, Alleluia.**

Blessed are you Father, Lord of heaven and earth,  
for revealing the mysteries of the kingdom to mere children.

*Matthew 11: 25.*

**Alleluia, Alleluia, Alleluia.**

*Now we 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 READING - ST MATTHEW'S GOSPEL 11: 25 – 30.

**God gives himself first not to the self-sufficient but to the humble, for they are open to God. Christ will free them from burdens 'invented' by people and teach them to carry the easy burden of loving service.**

The Lord be with you.

All **And also with you .**

Hear the Gospel of our Lord Jesus Christ according to St Matthew.

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

Jesus exclaimed, 'I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children. Yes, Father, for that is what it pleased you to do. Everything has been entrusted to me by my Father; and no one knows the Son except the Father, just as no one knows the Father except the Son and those to whom the Son chooses to reveal him.

'Come to me, all you who labour and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden is light.'

*At the end of the Gospel:*

This is the Gospel of the Lord.

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

### 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**                    **We believe and trust in God the Father who made the world.**  
**We believe and trust in his Son, Jesus Christ, who redeemed the world.**  
**We believe and trust in the Holy Spirit who gives life to the people of God. 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 and for of people. 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 for our benefice - our parishes and our two Church schools; for the world, for our Queen and country, for our local communities, 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**                **In the power of the Spirit, and in union with Jesus Christ, let us pray to our heavenly Father.**

*The deacon or minister continues:*

Heavenly Father, strengthen your Church in the service of Christ that Christians everywhere may witness to the grace, truth and humility of Christ. Strengthen Justin our Archbishop, Stephen Archbishop of York, Steven our Bishop, Olivia our area Bishop, and our benefice's parishes and schools of St Mary's and St John's that we may be equipped for the mission and ministry before us...

Lord, in your mercy,

**Hear our prayer.**

Heavenly Father, bless and guide Charles our King and give grace to our Government, to our Parliament, to our District and Village Councils, and to all in authority that they may govern with justice, wisdom and compassion and seek the common good...

Lord, in your mercy,

**Hear our prayer.**

Heavenly Father, bless our families and friends and all our relationships. Give us grace to see and serve Christ in one another and to love as he loves us...

Lord, in your mercy,

**Hear our prayer.**

Heavenly Father, we pray for all who hunger for bread and for those who long for peace, and for all who are suffering in body, mind or spirit...

Lord, in your mercy,

**Hear our prayer.**

Heavenly Father, we remember before you those who have gone before us... May we be united for ever in the joy of heaven.

Lord, in your mercy,

**Hear our prayer.**

Heavenly Father, in communion with the Blessed Mother, St John the Evangelist, St John the Baptist and all the saints, we commend all humankind and all creation to your unfailing love.

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

All And also with you.

### THE OFFERTORY HYMN

**Just as I am, without one plea  
but that thy blood was shed for me,  
and that thou bidst me come to thee,  
O Lamb of God, I come.**

**Just as I am, though tossed about  
with many a conflict, many a doubt,  
fightings and fears within, without,  
O Lamb of God, I come.**

**Just as I am, poor, wretched, blind;  
sight, riches, healing of the mind,  
yea, all I need, in the to find,  
O Lamb of God, I come.**

**Just as I am, thy love unknown  
has broken every barrier down;  
now to be thine, yea, thine alone,  
O Lamb of God, I come.**

**Just as I am, of that free love  
the breadth, length, depth, and height to prove,  
here for a season, then above,  
O Lamb of God, I come.**

### 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 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,  
in the simple sacramental signs of bread and wine  
Christ your son comes among us  
to be our companion on the road  
and to help us carry the burdens of life.

May we learn from him the way of loving humility and generous service.

**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.**

Lift up your hearts.

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

Let us give thanks to the Lord our God.

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

*In the Preface we praise God for his mighty acts:*

Heavenly Father, we do well always and everywhere to give you thanks  
because at his last supper, as Jesus sat at table with his apostles,  
he gave us this memorial of his passion  
to bring us its saving power until the end of the age.

In this sacrament you feed your people  
and strengthen us in holiness,  
so that the family of humankind  
may come to walk in the light of faith and hope,  
and live in the communion of love.

Therefore we join our voices  
with the whole company of heaven to sing:

**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** We thank you, loving Father, because when we turned away  
you sent to us your Son Jesus Christ our Lord.  
He gave his life for us upon the cross. He shows us now the way to live.  
Send your Holy Spirit that these gifts of bread and wine  
may be for us Christ's body and his blood.  
On the night before he died, when darkness had fallen, Jesus took bread. He gave thanks,  
broke it, and shared it with his disciples, saying:  
'This is my body, given for you. Do this to remember me.'  
After they had eaten he took the cup of wine, gave thanks, and shared it with his disciples,  
saying:  
'This is my blood, poured out for you and for many, for the forgiveness of sins.  
Do this to remember me.'  
So, Father, with this bread and this cup we celebrate his love, his death, his risen life.  
As you feed us with these gifts, send your Holy Spirit upon us and change us more and more  
to be like Jesus our Saviour.  
Help us, Father, to love one another, as we look forward to that day when suffering is ended  
and all creation is gathered in your loving arms.  
And now with the Blessed Mother, St John the Evangelist, St John the Baptist,  
and all your saints, we give you glory, through Jesus Christ  
and in the strength of your Holy Spirit,  
today and for 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** With the humility of those who know themselves to be the children of God  
let us pray to our heavenly Father the prayer which Jesus gave 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.**

**Deliver us Lord from every evil and grant us peace in our day not by the force of weapons, but by the humble service of person to person and the gentleness of the nonviolent. Keep us free from sin as we prepare with hope and joy for the fullness of life in your kingdom.**

**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            The Lord, speaks to us:  
                      ‘Come to me, all you who labour and are overburdened, and I will give you rest.’  
                      Blessed are we now to receive that rest and peace from him.

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 or songs.*

**Bless the Lord, my soul, and bless God’s holy name.**            *The Taizé Community*  
**Bless the Lord, my soul, who leads me into life.**

**Come and fill our hearts with your peace.**  
**You alone, O Lord, are holy.**  
**Come and fill our hearts with your peace. Alleluia.**  
**Confitemini Domino,**  
**Quoniam Bonus.**  
**Confitemini Domino, Alleluia.**

## PRAYER AFTER HOLY COMMUNION

Priest            Let us pray.

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

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

All                **Amen.**

All                **Lord of heaven and earth, we thank you**  
**for showing yourself to us in the gentle and humble heart of Jesus.**  
**Uplifted by his word and his bread of life**  
**may we learn to give time and help to the weary.**  
**May we always speak your encouraging word**  
**that all who seek you may find among us**  
**your Son, Jesus Christ our Lord. Amen.**

## THE NOTICES FOR THE COMMUNITY ARE GIVEN.

### THE CONCLUDING RITE

Priest            The Lord be with you.

All                **And also with you.**

### THE BLESSING

Priest            We are about to go out in to a world often manipulated by the mighty and the violent,  
                      but we have a Lord who is gentle and humble in heart who asks us to follow in his way.  
                      Therefore let us ask for the strength of his blessing.

*A pause for quiet reflection follows.*

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 almighty God,  
the Father, the Son, and the Holy Spirit,  
be among you and remain with you for ever.

All Amen.

Let us go in the peace of Christ and follow in his good way.

All Thanks be to God.

### **THE SENDING OUT or RECESSIONAL 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.*

**He died in pain on Calvary,  
walk, walk in the light;  
to save the lost like you and me,  
walk, walk in the light.**

**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 have been closed due to Covid 19 and with no regular Government or Church of England funding we have lost significant income. Please see the website to see how to give efficiently. Thank you.*



# THE LITURGICAL CALENDAR



## July 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
25	26	27	28	29	30	1
TRINITY 5	THE BEAM IN YOUR OWN EYE	THE TWO WAYS	IRENÆUS OF LYONS, Bishop, Martyr	SOLEMNITY OF SAINTS PETER AND PAUL, APOSTLES	A COMPASSIONATE HEART	GOD AS VISITOR, GREAT FAITH
2	3	4	5	6	7	8
TRINITY 6	THOMAS, Apostle	IN WIND AND STORM	OUTCASTS ARE PEOPLE	FAITH ON TRIAL	NO SACRIFICES BUT JUSTICE THE LORD EATS WITH SINNERS	OLD AND NEW
9	10	11	12	13	14	15
TRINITY 7	OUR GOD OF THE LIVING	BENEDICT, Abbot	PROCLAIM THE GOOD NEWS	SENT IN POVERTY	ST. CAMILLUS DE LELLIS, Priest	BONAVENTURE, Bishop, Doctor
16	17	18	19	20	21	22
TRINITY 8	LEAVE FATHER AND MOTHER	SEEING SIGNS, CONVERSION	THE BURNING BUSH: I AM HERE FOR YOU	I AM WHO AM, I WILL LIBERATE YOU	THE BLOOD OF THE LAMB THE SABBATH IS FOR PEOPLE	MARY MAGDALENE
23	24	25	26	27	28	29
TRINITY 9	FAITH AND SIGNS	FEAST OF ST. JAMES MAJOR, Apostle	STS. JOACHIM AND ANNE, Parents of Mary	HARDEN NOT YOUR HEARTS	THE COMMANDMENTS THE ROAD TO FREEDOM	ST. MARTHA
30 <sup>th</sup> July	TRINITY 10					