

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 *for* The First Sunday in Advent

3rd December 2023 at 10 a.m. at St John's church, Mortimer

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

This First Sunday of Advent marks both the beginning of a time of preparation and the beginning of a new liturgical year – in the three-year cycle this next is that of Mark's Gospel. Advent (from 'ad-venire' in Latin or 'to come to') is the season encompassing the four Sundays (and weekdays) leading up to the celebration of Christ's birth. It's also the season which directs our hearts and minds to 'Christ's coming' at the end of our time. There have always been some people fascinated by Jesus' promise to come back for us, but the Advent scripture readings direct us not to waste our time with such speculations, but simply make sure that we are not weighted down or distracted by our cares and concerns and always alert and prepared for the next part of the way. Like Lent the liturgical colour for Advent is purple simply because both are seasons of preparation and, of course, part of that preparation includes an element of penance in the sense of preparing, quieting, and disciplining our hearts and lives.

All the Advent devotions remind us, of course, of the meaning and purpose of this season. The village Christmas tree has been put up on the Fairground and is ready and, as is the Mortimer tradition, will be blessed on Advent Sunday evening. And Advent Calendars are already up and ready to help us with their daily suggestions of prayers and activities to enter more deeply into the season's spirit of preparedness. And in the final days of Advent, from 17th December to 24th December, the liturgies invite us to focus more closely on our preparation for the celebrations of the Nativity as the beautiful 'O' Antiphons are sung. The magnificent poetry, drawn from ancient biblical imagery, speaks not only of the messianic hopes of OT times, but also of present day hopes of fulfilment.

Our forebears reflected at this time of year how as our daylight time grows shorter so our earthly time slips away and 'the day of the Lord' comes towards us. And, so, as the days darken we light the first candle of the Advent Wreath to be a little beacon of hope that the grace of God and the light of truth and love which will always ultimately prevail over sin and evil. And this reflection can renew our hope and give us new confidence to do our part in turning our world around for the better. So, not surprisingly, in Advent we reflect on those scripture passages which aim to renew our hope and confidence in the power of sacrificial love and which can help us see how we can change ourselves, our communities and our world for the better.

Often peoples' faith in God is challenged by the magnitude of wickedness and evil and we can feel left helpless. Yet the Advent readings remind us that the OT prophets were made of sterner stuff and were more resilient. They made sure that they never lost sight of goodness in this world or stopped their ears to the call to responsibility and to do their part in what they saw as the advancement of God's Kingdom. For example, Isaiah's words – 2: 1-5 – ring out with a defiant message of hope and confidence in the triumph of goodness. The Assyrian war machine was about to descend on Israel and Isaiah knew it, but he also knew that the sins of those in power would eventually be their own undoing and, in that light, he stepped up to encourage his people to share a new vision, find a new way forward, and work together for a new world, when, *'in the light of the Lord' people will 'hammer their swords into ploughshares, their spears into sickles and nation will not lift sword against nation and there will be no more training for war.'* And, of course, St Paul and other early Christian saints reinforced the message about the dangers of distractions and complacency as they encouraged each other to see that 'now' is the time to make a decisive break with all that's 'dark' and embrace the light of truth and get on with tackling the problems caused by this world's sins and evils.

Perhaps what Advent does is give us a timetable for change and renewal and, like those stark health warnings on some substances, today's Gospel passage gives us a wake-up call: 'Stay awake, because you don't know when the master of the house is coming.' Of course, from one perspective that's been the story of humankind all along where it reads like a bad dream when, from the start – from 'the fall of humankind' in the story of the Garden of Eden – people have ever since been sleepwalking into 'sin.' But the Advent message is that God has all along been shaking us awake – in the words of the prophets, and then 'in person' in the role of a humble servant. Perhaps part of the message of the 'First Advent' of Christ is that God is as close to us as our neighbour, closer, and we only have to reach out. And perhaps part of the message of the 'Second Coming' is a challenge to reflect on our openness to our given responsibilities. The simple message of the scriptures is that whilst in every generation the master finds servants 'asleep' – some may have given up on him, some been distracted, some never known him – Advent is an opportunity for us all to reflect again and find new hope for ourselves and our world.

God bless, Paul

THE PARISH EUCHARIST FOR THE FIRST SUNDAY IN ADVENT

SUNDAY 3rd DECEMBER 2023

THE FIRST SUNDAY OF THE YEAR OF ST MARK'S GOSPEL

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

**Longing for light, we wait in darkness.
Longing for truth, we turn to you.
Make us your own, your holy people,
light for the world to see.**

*Christ, be our light!
Shine in our hearts. Shine through the darkness.
Christ, be our light!
Shine in your Church gathered today.*

**Longing for peace, our world is troubled.
Longing for hope, many despair.
Your word alone has power to save us.
Make us your living voice.**

**Many the gifts, many the people,
many the hearts that yearn to belong.
Let us be servants to one another,
making your kingdom come.**

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 The Lord be with you.
All 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, as we prepare to celebrate the mystery of God's love,
 revealed to us in Word and Sacrament, let us call to mind our sins.

A pause for quiet reflection follows.

When the Lord comes he will bring to light
the things now hidden in darkness
and will disclose the true purposes of the heart.
Therefore in the light of Christ let us confess our sins.

cf 1 Corinthians 4:5

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.**

KYRIE ELEISON *is sung.*

The word 'mercy' is the English translation of the New Testament Greek word 'eleos' which, perhaps, has the same ultimate root as the old Greek word for oil, olive oil, which the ancients used extensively as a soothing agent for minor wounds, thus soothing, comforting and 'making whole' the injured part. The Hebrew word which is also translated as eleos and mercy is 'hesed', and means steadfast love. The Greek words for 'Lord, have mercy' are 'Kyrie, eleison,' that is to say, 'Lord, soothe me, comfort me, take away my pain, show me your steadfast love and make me/us whole.'

**Lord, have mercy.
Christ, have mercy.
Lord, have mercy.**

The Absolution

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

All **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.

Almighty God,
give us grace to cast away the works of darkness
and to put on the armour of light,
now in the time of this mortal life,
in which your Son Jesus Christ came to us in great humility;
that on the last day,
when he shall come again in his glorious majesty
to judge the living and the dead,
we may rise to the life immortal;
through him 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 – 1 CORINTHIANS 1: 3 – 9. – To be read by Viv Adler.

Reader A reading from the First Letter of St Paul to the Corinthians.

Grace to you and peace from God our Father and the Lord Jesus Christ.

I give thanks to God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind – just as the testimony of Christ has been strengthened among you – so that you are not lacking in any gift as you wait for the revealing of our Lord Jesus Christ. He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful, by whom you were called into the partnership of his Son, 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 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.**
Show us Lord, your love;
and grant us your salvation.
Alleluia, Alleluia, Alleluia.

cf Psalm 85: 8

THE GOSPEL READING – ST MARK’S GOSPEL 13: 33 - 37.

The Lord be with you.
All **And also with you .**
Hear the Gospel of our Lord Jesus Christ according to St Mark.
All **Glory to you, O Lord.**

Jesus said to his disciples: ‘Beware, keep alert, for you do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to be on the watch. Therefore, keep awake, for you do not know when the master of the house will come, in the evening or at midnight or at cockcrow or at dawn, or else he may find you asleep when he comes suddenly. And what I say to you I say to all: Keep awake.’

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 My brothers and sisters, let us pray to our heavenly Father in the power of the Holy Spirit and in union with Christ Jesus that we may be found vigilant and working for the kingdom of justice and peace.

The deacon or minister continues:

Heavenly Father, give grace to Christian people everywhere to seek Christ in the Scriptures; to recognize Christ in the breaking of the Bread; to find in Christ grace to live by the light of truth; and to strive in the power of Christ for your kingdom of justice and peace for all.

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we pray for your blessing upon Justin our Archbishop, Stephen Archbishop of York, Steven our Bishop and Olivia our area Bishop. We pray for the renewal of Christ’s mission in our parishes, and for your blessing on our federated schools of St Mary’s and St John’s, and that we may all be equipped for the mission which is before us...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, bless and guide Charles our King, our government, our parliament, our district and village councils, and give grace to all in authority that they may govern with wisdom and compassion and always seek justice and the common good...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we pray for your blessing on our families and friends and neighbours and all the communities to which we belong. May we learn to love one another as Christ loves all...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we pray to you for all who are suffering today... May the love of Christ bring them comfort and may the hope of the resurrection bring them peace.

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we remember before you those who have gone before us... Bring us all, at the last, to be united in love's eternal joy.

Lord, in your mercy,
Hear our prayer.

Heavenly Father, in communion with Mary, 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 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 The dayspring from on high shall break upon us,
 to give light to those who dwell now in darkness
 and in the shadow of death,
 and to guide our feet into the way of peace.

cf Luke 1: 78,79.

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

THE OFFERTORY HYMN

*There is a longing in our hearts, O Lord,
for you to reveal yourself to us.
There is a longing in our hearts
for love we only find in you, our God.*

**For justice, for freedom,
for mercy: hear our prayer.
In sorrow, in grief:
be near, hear our prayer, O God.**

**For wisdom, for courage,
for comfort: hear our prayer.
In weakness, in fear:
be near, hear our prayer, O God.**

**For healing, for wholeness,
for new life: hear our prayer.
In sickness, in death:
be near, hear our prayer, O God.**

**Lord save us, take pity,
light in our darkness.
We call you, we wait:
be near, hear our prayer, O God.**

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, the sacrificial love which we behold in Christ
brings reconciliation to relationships and healing to hearts and lives.
Bless the gifts we now offer for your service and may this sacrament of love
bring us grace and strength to strive for justice and peace for all your children.
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, it is our joy always and everywhere to give you thanks
and to sing of the glory of your goodness through Jesus Christ our Lord.

He came among us to open before us the way of salvation.

Through him the day of our deliverance has dawned and through him
you make all things new.

Now we hope that that salvation will be ours when Christ will come again in glory.

And so, with all the company of heaven we proclaim the glory of your goodness
and join in their unending hymn of praise:

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 Mary, 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 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 these hymns or other anthems or songs.*

Wait for the Lord – Taizé.

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 O Lord our God, make us watchful and keep us faithful
as we await the coming of your Son our Lord;
that, when he shall appear,
he may not find us sleeping in sin
but active in his service
and joyful in his praise;
through Jesus Christ our Lord.

All **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 Christ the Sun of Righteousness shine upon you,
scatter the darkness from before your path,
and make you ready to meet him when he comes in glory.

**+ 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.

All **Thanks be to God.**

THE SENDING OUT or RECESSIONAL HYMN

**Lo, he comes with clouds descending,
once for favoured sinners slain;
thousand thousand saints attending
swell the triumph of his train:
Alleluia!
God appears on earth to reign.**

**Every eye shall now behold him
robed in dreadful majesty;
those who set at naught and sold him,
pierced and nailed him to the Tree,
deeply wailing,
shall the true Messiah see.**

**Those dear tokens of his passion
still his dazzling body bears,
cause of endless exultation
to his ransomed worshippers:
with what rapture
gaze we on those glorious scars!**

**Yea, Amen, let all adore thee,
high on thine eternal throne;
Saviour, take the power and glory,
claim the kingdom for thine own:
Alleluia!
Thou shalt reign, and thou alone.**

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.

