

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 Assurance of Thomas.'
A window by Christine Alexander
at St. Thomas the Apostle church, Nassau Bay.

The Parish Eucharist for the Second Sunday of Easter 16th April 2023 at 10.00 a.m.

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

Prayer thoughts: A character from a Victor Hugo novel was named 'Quasimodo' because he was found as an abandoned baby in the cathedral of Notre Dame, Paris, on this 'Quasimodo Sunday' - so called because the Eucharist for the day began with words from 1 Peter 2: 2 - '*Quasi modo geniti infantes,...*' which is sometimes translated as, '*Like new-born babies... thirst for spiritual milk on which your spirit can grow to strength.*'

Today's Gospel passage tells the story of how the risen Christ appeared to the first disciples to nurture and strengthen them. He found them huddled together in hiding because, having seen Jesus unjustly and brutally killed, they knew that no one was safe. And they were bewildered still further because Mary had reported that the tomb was empty and that she had seen Jesus alive. The disciples might have asked themselves what all this could mean for them, but they would certainly have known that such reports would only further antagonise the authorities and place their lives in even deeper jeopardy. So they sought refuge together behind locked doors.

The Gospel story goes on to tell how the risen Christ appeared to them with familiar and comforting words - 'peace be with you' or 'Salom alekem' / 'Shalom' - and, then, how he showed them his wounds to reassure them that it really was him.

Perhaps it sometimes feels like not a lot has changed when people today are frightened and confused by injustice and feel paralysed by inadequacy. Yet, surely, part of this Gospel message is that it is to such as these that Christ entrusts his 'work' as he meets people in their doubts and difficulties and encourages them to get up and move forward. Perhaps a poet got it right when he wrote: '*He that never doubted scarce ever well believed.*'

The scriptures remind us, of course, time and again, how 'discipleship' requires us to acknowledge humbly our own doubts and inadequacies. We might remember Moses: 'I cannot do this God, I cannot speak.' Or remember Jeremiah struggling with his depression. Or remember Peter whose whole life seemed characterised by failure and who denied Jesus three times. They all had anxieties and doubts. And, of course, the simple message is that doubt is an ingredient of faith and part of the mix which nurtures and strengthens us to search and seek and find the way forward.

The Gospel story tells that Thomas doubted Jesus' resurrection. And, of course, subsequently he was labelled 'Doubting Thomas.' But, the Gospel writer tells Thomas' story to remind us what faith is and how it works out and, how, whilst Thomas started out immersed in doubts, he grew in faith and trust to the point where he was able to do his part in helping to continue Jesus' work. The simple message is, of course, that like Thomas we too may have difficulties in believing, but when, like him, we too can humbly recognise our inadequacies and difficulties for what they are then, perhaps, like Thomas, we too can find grace and truth to 'confess' in 'word and deed,' or, in other words, find strength to put what faith we do have into action. God bless, Paul

The Eucharist for the Second Sunday of Easter

A very warm welcome as we gather for our Parish's celebration of the Sunday Eucharist during the Fifty Days of Eastertide.

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

Now the green blade rises from the buried grain,
wheat that in the dark earth many days has lain;
love lives again, that with the dead has been:
Love is come again, like wheat that springs up green.

In the grave they laid him, Love whom men had slain,
thinking that he never would awake again,
laid in the earth like grain that sleeps unseen:
Love is come again, like wheat that springs up green.

Forth he came at Easter, like the risen grain,
he that for three days in the grave had lain,
back from the dead my risen Lord is seen:
Love is come again, like wheat that springs up green.

When our hearts are wintry, grieving, or in pain,
then your touch can call us back to life again,
fields of our hearts that dead and bare have been:
Love is come again, like wheat that springs up green.

THE GATHERING

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

All Amen.

The priest may introduce the Eucharist.

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.

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

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

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 come together as God's family
 to celebrate the Easter mysteries,
 let us ask with confidence the Father's forgiveness for our sins,
 for he is full of gentleness and compassion.

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.**

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 risen Christ will raise us up and renew our lives.

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.

Risen Christ, for whom no door is locked, no entrance barred:
open the doors of our hearts, that we may seek the good of others
and walk together the joyful road of sacrifice and peace,
to the praise of God the Father.

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: ACTS 2: 14a, 22-32. - Read by Sarah Theaker.

Reader A reading from Acts of the Apostles.

Peter, standing with the eleven, raised his voice and addressed them: 'Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know - this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. But God raised him up, having freed him from death, because it was impossible for him to be held in its power. For David says concerning him, "I saw the Lord always before me, for he is at my right hand so that I will not be shaken; therefore my heart was glad, and my tongue rejoiced; moreover, my flesh will live in hope. For you will not abandon my soul to Hades or let your Holy One experience corruption. You have made known to me the ways of life; you will make me full of gladness with your presence."

'Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. Foreseeing this, David spoke of the resurrection of the Messiah, saying, "He was not abandoned to Hades, nor did his flesh experience corruption." This Jesus God raised up, and of that all of us are witnesses.

At the end of the reading:

Reader This is the word of the Lord.

All **Thanks be to God.**

Cantor Laudate Dominum, Laudate Dominum,
 Omnes gentes, alleluia!

Psalm 117 - The Ecumenical Community of Taizé

**All Laudate Dominum, Laudate Dominum,
 Omnes gentes, 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 ACCLAMATION

Alleluia, Alleluia, Alleluia.

Jesus said, 'Have you believed because you have seen me?'

John 20: 29

Blessed are those who have not seen and yet have come to believe.'

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 JOHN'S GOSPEL 20: 19 - 31.

Alleluia. Christ is risen.

All He is risen indeed. Alleluia.

The Lord be with you.

All And also with you .

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

All Glory to you, O Lord.

Jesus appears to the disciples

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you.' After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.'

Jesus and Thomas

But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, 'We have seen the Lord.' But he said to them, 'Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.'

A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, 'Peace be with you.' Then he said to Thomas, 'Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.' Thomas answered him, 'My Lord and my God!' Jesus said to him, 'Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.'

The purpose of this book

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

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.

**All Laudate Dominum, Laudate Dominum,
 Omnes gentes, 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 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 Holy Spirit and in union with the risen Christ, let us pray to the Father.**

The deacon or minister continues:

Heavenly Father, shed the light of the risen Christ upon the world and give us grace to live to proclaim the triumph of his goodness.

We pray your blessing on Justin our Archbishop, Steven our Bishop and Olivia our area Bishop, and on the mission and ministry of your Church in this place - for our parishes and our schools of St Mary's and St John's.

**Lord, in your mercy,
Hear our prayer.**

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

**Lord, in your mercy,
Hear our prayer.**

Heavenly Father, bless our families and friends and all those given us to care for... May our love for one another witness to the risen Christ.

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we pray to you for all who suffer today in body, mind or spirit... May the love of the risen Christ bring comfort and the hope of the resurrection bring peace.

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we remember before you all who have gone before us... We pray that we may be united forever in the joy of heaven.

Lord, in your mercy,
Hear our prayer.

Heavenly Father, in communion with Mary, the Blessed Mother of our Lord, St John the Evangelist, St John the Baptist and all your saints, we commend 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 The Risen Christ came and stood among his disciples
 and said, 'Peace be with you.'
 Then were they glad when they saw the Lord. Alleluia.

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

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.

Heavenly Father, by the Easter mysteries you have given us cause for great joy and gladness
as we join with heaven to celebrate the eternal triumph of your love.

May our thanksgiving offerings be acceptable in your sight and, by your grace,
may the gifts we bring bear fruit in the service of the risen Christ.

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 through Christ you have delivered us from the old order
of fear and sin into the glorious freedom of the people of God.

And so, with all the choirs of heaven we proclaim your glory
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, the Blessed Mother of our Lord, 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

Priest As our Saviour taught us, so we pray.

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.

PREPARATION FOR HOLY 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 communion may be given 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 hymns, anthems and songs.*

'Yesu Yu Hai Leo...' *The Choir.*

Light's glittering morning bedecks the sky;
heaven thunders forth its victor-cry;

Alleluia, alleluia.

The glad earth shouts her triumph high,
and groaning hades makes wild reply:

*Alleluia, alleluia, alleluia,
alleluia, alleluia.*

That Eastertide with joy was bright,
the sun shone out with fairer light,
when, to their longing eyes restored,
the glad apostles saw their Lord:

He bade them see his hands, his side,
where yet the glorious wounds abide;
the tokens true which made it plain
their Lord indeed was risen again:

Jesu, the King of gentleness,
do thou thyself our hearts possess,
that we may give thee all our days
the tribute of our grateful praise:

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 Heavenly Father, through our Saviour Jesus Christ
you have assured all your children of the gift of eternal life
and in baptism have made us one with him:
deliver us from the death of fear and sin
and raise us to new life in your love,
in the fellowship of the Holy Spirit,
and by the grace of our Lord Jesus Christ.

All **Amen.**

THE NOTICES FOR THE COMMUNITY ARE GIVEN.

THE CONCLUDING RITE

Priest Alleluia, Christ is risen.

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

Priest The Lord be with you.

All **And also with you.**

THE BLESSING

Priest God the Father, by whose love Christ was raised from the dead,
open to you the gates of everlasting life.

All **Amen.**

Priest God the Son, who in bursting the grave has won a glorious victory,
give you joy as you share the Easter faith.

All **Amen.**

Priest God the Holy Spirit, whom the risen Lord breathed into his disciples,
empower you and fill you with Christ's peace.

All **Amen.**

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

All **Amen.**

Go in the peace of Christ, Alleluia, Alleluia.

All **Thanks be to God, Alleluia, Alleluia.**

HYMN

We have a gospel to proclaim,
good news for all throughout the earth;
the gospel of a Saviour's name:
we sing his glory, tell his worth.

Tell of that glorious Easter morn:
empty the tomb, for he was free.
He broke the power of death and hell
that we might share his victory.

Now we rejoice to name him King:
Jesus is Lord of all the earth.
This gospel-message we proclaim:
we sing his glory, tell his worth.

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

Happy Eastertide

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.

