

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



An El Salvadoran Cross

There are many El Salvadoran crosses in our parishes and schools, which add colour and prompt enquiry about their symbolism and our understanding of the teaching of Christ.

The Parish Sunday Eucharist

The Last Sunday after Trinity

29th October 2023 at 10 a.m. at John's, Mortimer

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

One of the themes running through today's readings is drawn from the greatest commandment in the Bible, which is to love God and our neighbours.

There is a legend from the early Church about how, in old age, St John, the beloved disciple's health began to fail to the point where he could only speak the same six words over and over again. The story tells how every Sunday when John was carried into the church at Ephesus a reverent silence fell upon the whole congregation even though everyone already knew what John would say. Then the elderly man would speak the words, *'My little children, love one another'* - and would repeat his six-word sermon over and over until he grew tired.

This Sunday's Gospel story relates how some Pharisees, seeing how Jesus had just silenced some Sadducees - last week's Gospel story - decided, themselves, to 'disconcert' him. The context of their 'challenge' was that in the Judaism of their day there was a tension between on the one hand a tendency to expand the Mosaic Law into hundreds of rules and regulations to cover everything and on the other a tendency to condense the 613 precepts of the Torah into a single sentence or two so that the average Jew didn't lose focus on loving God with all his/her heart, soul, mind and strength - in God himself and in all his children i.e. the neighbours. Perhaps the question was a trap intended to show either Jesus' ignorance of the 613 commands (*mitzot*) in the Torah and of the Law or his disrespect for parts of it by choosing one command over the others.

Anyway, Jesus gave the Pharisee a straight answer by quoting straight from the Law itself. His listeners were startled both by his simple straightforwardness and by his depth of understanding both of the Law and of its purpose. Jesus cited the first sentence of the Jewish Shema prayer, *'Therefore, you shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength'* (Dt 6:5). Then he added its complementary law: *'You shall love your neighbour as yourself'* (Lv 19:18). Finally, he stated that the 'whole Law and the prophets' depended on the commands to love God and love 'your neighbour as yourself.' In other words, the two are interdependent.

Jesus underlines the importance of loving our neighbour as we love ourselves because both of us bear God's image and to honour God's image is to honour God. And the love of God should be a source of love of our neighbour. In other words, in our neighbour we see something of God - his image and, please God, something of his likeness. And in these terms 'love' for our neighbour is not a matter of feelings, but of deeds by which we share with others the unmerited love of God for all.

The simple message here is that loving God with all our heart, soul, mind, and strength, means that it should be paramount to give thanks together and to discern together from his wisdom that way which can lead us to the common good. And we can find help through prayer, through meditating on his word in the Bible, and through accepting Christ's invitation to join with him in the Eucharist.

And, so, here loving our neighbour means seeing God in every human being and loving others as Jesus loves. This means, of course, that we need to help, support, encourage and pray for one another. Forgiveness, too, is vital. A rebuke can be an act of love, but only if it is done with the right heart. Ultimately, we express *agápe* / *love* through seeking the true good of another, by meeting a need that God has given us the power to meet, by comforting each other, by teaching each other, and by sharing the Gospel / Good News of Christ in words and deeds. In short, we express our love for our neighbour by feeding the hungry, meeting the needs of the poor, nursing the sick, caring for the disabled, listening to the lonely and broken-hearted, patching up quarrels, helping the lost, educating the young, and taking care of the old. And as G. K. Chesterton put it: *'The Bible tells us to love our neighbours, and also to love our enemies; probably because they are generally the same people!'*

The Pharisee in the Gospel story put a question to Jesus, but it wasn't a good question. The truth was he felt he knew already all he needed to know and had only come, once again, with a clever-clever question designed to undermine. Isidor Isaac Rabi (1898-1988), the 1944 Nobel Prize winner in Physics, was once asked how he became a scientist. He replied that after school every evening his mother asked him about his school day. Apparently, she wasn't so much interested in what he had learned that day, but how he had conducted himself in his studies. She always inquired, 'Did you ask a good question today?' Isidor Rabi continued, 'Asking good questions made me become a scientist.' The simple message seems to be that in order to ask good questions we need to be diligent and have good motives for the question and want to know the truth.

In a home run by the Missionaries of Charity, founded by Mother Teresa, a friend saw a notice on a wall which read: 'People are unreasonable, illogical, and self-centred, but love them anyway. If you do good people will accuse you of selfish ulterior motives, but do good anyway. If you are successful you'll win false friends and true enemies, but succeed anyway. The good you do will be forgotten tomorrow, but do good anyway. Honesty and truthfulness will make you vulnerable, but be honest and truthful anyway. What you spent years building may be destroyed overnight, but build anyway. People really need help but may attack you if you help them, but help people anyway. Give the world the best you have and you'll get kicked in the teeth, but give the world the best you've got anyway.' Apparently Mother Teresa's sisters and brothers counsel that all these, the challenges of life, can only be met upfront when human beings are motivated by a love and a respect for one another which looks beyond faults, differences, ulterior motives, success, and failure. God bless, Paul

The Parish Eucharist for Sunday 29th October 2023

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

**Who would true valour see,
let him come hither;
one here will constant be,
come wind, come weather;
there's no discouragement
shall make him once relent
his first avowed intent
to be a pilgrim.**

**Whoso beset him round
with dismal stories,
do but themselves confound,
his strength the more is.
No lion can him fright:
he'll with a giant fight,
but he will have the right
to be a pilgrim.**

**Hobgoblin nor foul fiend
can daunt his spirit;
he knows he at the end
shall life inherit.
Then, fancies, fly away;
He'll not fear what men say;
He'll labour night and day
to be a pilgrim.**

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.

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

The Absolution

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

THE GLORIA

**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.

Merciful God,
teach us to be faithful in change and uncertainty,
that trusting in your word
and heeding your loving will,
we may enter together into the joy of life
of Jesus Christ our Lord.

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 THESSALONIANS 1: 5b - 10. - To be read by Elizabeth Porter.

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

St. Paul congratulates the Thessalonians on the positive effects of their example of loving one another as Jesus had commanded.

You observed the sort of life we lived when we were with you, which was for your instruction, and you were led to become imitators of us, and of the Lord; and it was with the joy of the Holy Spirit that you took to the gospel, in spite of the great opposition all round you. This has made you the great example to all believers in Macedonia and Achaia since it was from you that the word of the Lord started to spread – and not only throughout Macedonia and Achaia, for the news of your faith in God has spread everywhere. We do not need to tell other people about it: other people tell us how we started the work among you, how you broke with idolatry when you were converted to God and became servants of the real, living God; and how you are now waiting for Jesus, his Son, whom he raised from the dead, to come from heaven to save us from the retribution which is coming.

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.**

Open our hearts, O Lord
to accept the words of your Son.

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING – ST MATTHEW'S GOSPEL 22: 34 - 40.

All The Lord be with you.

And also with you .

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

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

Jesus combines the commandment to love God with the commandment to love one's neighbour and gives the result as the one Commandment of supreme importance in Christian life. Jesus underlines the principle that we are to love our neighbour as we love ourselves because, as God's children, both of us bear God's image, and to honour God's image is to honour God. Love for our neighbour should not be a matter of feelings, but of deeds by which we share with others the unmerited love that God has for us.

When the Pharisees heard that he had silenced the Sadducees they got together and, to disconcert him, one of them put a question, 'Master, which is the greatest commandment of the Law?' Jesus said, 'You must love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second resembles it: You must love your neighbour as yourself. On these two commandments hang the whole Law, and the Prophets also.'

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 and compassion of Christ. Bless Justin our Archbishop, Steven our Bishop, Olivia our area Bishop, and our parishes and schools of St Mary's and St John's that we may be equipped for the mission before us...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, bless 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 and wisdom and seek always the common good...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, bless us, and our families and friends, and all our relationships that we may serve Christ in one another and love others as he loves us...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we pray to you for all who hunger for bread to eat and for those who long to live in 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 all 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 Mary, John the Evangelist, 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 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

**A new commandment I give unto you:
that you love one another as I have loved you,
that you love one another as I have loved you.
By this shall all know that you are my disciples:
if you have love one for another.
By this shall all know that you are my disciples:
if you have love one for another.**

**A new commandment I give unto you:
that you love one another as I have loved you,
that you love one another as I have loved you.
You are my friends if you do what I command you.
Without my help you can do nothing.
You are my friends if you do what I command you.
Without my help you can do nothing.**

**A new commandment I give unto you:
that you love one another as I have loved you,
that you love one another as I have loved you.
I am the true vine, my Father is the gard'ner.
Abide in me: I will be with you.
I am the true vine, my Father is the gard'ner.
Abide in me: I will be 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

All 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

All 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, receive and bless our gifts and bring to perfection within us
the loving generosity which we see in Christ
that the communion we share in this Eucharist
may so transform our lives that we may witness to his Gospel message.

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 we 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 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 anthems or songs or lead hymns.*

**Christ's is the world in which we move;
Christ's are the folk we're summoned to love;
Christ's is the voice which calls us to care,
and Christ is the one who meets us here.**

*To the lost Christ shows his face,
to the unloved he gives his embrace,
to those who cry in pain or disgrace
Christ makes, with his friends, a touching place.*

**Feel for the people we do avoid -
strange or bereaved or never employed.
Feel for the women and feel for the men
who fear that their living is all in vain.**

To the lost...

**Feel for the parents who've lost their child,
feel for the those whom others have defiled,
feel for the baby for whom there's no breast,
and feel for the weary who find no rest.**

To the lost...

**Feel for the lives by life confused,
riddled with doubt, in loving abused;
feel for the lonely heart, conscious of sin,
which longs to be pure but fears to begin.**

To the lost...

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 God of all grace, your Son Jesus Christ fed the hungry
with the bread of his life and the word of his kingdom:
renew your people with your heavenly grace,
and in all our weakness
sustain us by your true and living bread;
who is alive and reigns, now and for ever.

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 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.

All Let us go in the peace of Christ.
 Thanks be to God.

THE SENDING OUT or RECESSIONAL HYMN

Through all the changing scenes of life,
 in trouble and in joy,
the praises of my God shall still
 my heart and tongue employ.

O magnify the Lord with me,
 with me exalt his name;
when in distress to him I called,
 he to my rescue came.

To Father, Son, and Holy Ghost,
 the God whom we adore,
be glory, as it was, is now,
 and shall be evermore.

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.

