

# 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



'Christ the Good Shepherd'

*'I will fear no evil for you are with me.'* (Psalm 23)

## The Parish Sunday Eucharist

The Third Sunday after Trinity

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

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

**Prayer Thoughts: 'Do not be afraid.'** Today's Gospel passage recounts some of the 'instructions' Jesus gave his disciples as he prepared them to carry on his mission and ministry. He asked them to live simple lives and to expect opposition, rejection and persecution and he encouraged them, in the face of all this, to stand firm. Indeed, over this whole discourse he told them several times, 'Do not fear!' 'Do not be afraid!' as he urged them not to shrink from the task before them, but, instead, to have faith that, whatever the opposition, all at the last shall be well.

Of course, simply put, we can be 'afraid' of all sorts of things: a wrong decision; of what others will think if we step up to responsibility or speak up for the good; of what the future will bring to our children's generation; of growing old; of declining health. We all know that, in part at least, at the root of these fears is the fear of loss - that we have someone or something to lose. We can lose our loved ones, perhaps our job or position, perhaps our home, perhaps what 'security' we may have, perhaps reputation, perhaps health, perhaps life itself. Yet, of course, the simple Gospel message here is that, whatever befalls us, God will be with us and that our faithful response, our loving response, can cast out fear and sets us free.

There is a story about St John Chrysostom, a fourth century Archbishop who refused the lavish social life expected of him, reformed the clergy, and made powerful enemies by his plain-speaking about the neglect of Christ in the poor by the rich and the misuse of authority in both civil and religious spheres. As a result he suffered exile three times. Once, when the Easter Roman emperor threatened banishment John Chrysostom responded by saying that the emperor could not banish him, 'because the whole world is my Father's Kingdom.' The emperor replied, 'Then I will take away your life.' To which John Chrysostom said, 'You cannot, for my life is hid with Christ in God.' Next, threatened with the loss of his treasure John Chrysostom replied, 'You cannot, for my treasure is in heaven where my heart is.' The emperor made one last effort: 'Then I will drive you away from here and you shall have no friend left.' But, again, John Chrysostom responded, 'You cannot, for I have one friend from whom you can never separate me. I defy you, for you can do me no harm.'

In Thomas Hughes' famous novel 'Tom Brown's School Days' there is a scene where a new boy is made fun of for kneeling to say his night prayers. But, later, Tom Brown, the most popular boy, felt shaken by the episode and, the following night, encouraged by the example of the fearless newcomer, Tom also knelt to pray. The others, who had intended to continue to bully the new boy, noticed what their leader was doing and fell silent. And soon after, of course, the courage of the two boys won the respect and admiration of the group. It seems, perhaps, that the novelist intended the episode as an example of what Jesus taught his apostles in today's gospel passage, which is to bear witness to 'the good news' without fear.

So, Jesus suggests that his disciples should move from fear to love and courage through trust in God. And he gives three reasons why they should not be frightened. The first Gospel reason is that their opponents will not be able to prevent Jesus' followers from succeeding in their mission because truth always triumphs. As Jesus puts it 'There is nothing hidden that will not be revealed and nothing secret that will not be made known.' This is not a threat that God will expose some sin. Jesus speaks these words as Good News - as a reason not to be afraid of persecution. These verses promise that the evil motives and the wickedness of persecutors will someday become a matter of public knowledge - they will eventually come to light and to judgment. And when that happens those who have been persecuted will be vindicated before God and the world.

The second Gospel reason for not being afraid is because the power of opponents is always limited. They can kill the body, which dies anyway, but have no power over the soul. Only one is omnipotent and there is no reason to fear God because he does not wish that anyone should perish. After all, the Gospel message is that he has sent Christ to provide salvation for all and to teach everyone how it is that 'perfect love casts out fear' (1 John 4:18).

The third Gospel reason for not being afraid is because God loves us and we are important to him - hence Jesus concludes by saying, 'So don't be afraid - you are worth much more than many sparrows.' In other words, the antidote for fear is love and trust in that goodness of God which always ultimately prevails.

As President Franklin D Roosevelt said in his 1933 inaugural address, 'The only thing we have to fear is fear itself - nameless, unreasoning, unjustified terror which paralyzes needed efforts to convert retreat into advance.' God bless, Paul

# The Parish Eucharist for Sunday 25<sup>th</sup> June 2023

## - Trinity 3 -

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

Lord, for the years your love has kept and guided,  
urged and inspired us, cheered us on our way,  
sought us and saved us, pardoned and provided,  
Lord of the years, we bring our thanks today.

Lord, for that word, the word of life which fires us,  
speaks to our hearts and sets our souls ablaze,  
teaches and trains, rebukes us and inspires us,  
Lord of the word, receive your people's praise.

Lord, for our world; when we disown and doubt him,  
loveless in strength, and comfortless in pain;  
hungry and helpless, lost indeed without him:  
Lord of the world, we pray that Christ may reign.

Lord for ourselves; in living power remake us,  
self on the cross and Christ upon the throne;  
past put behind us, for the future take us,  
Lord of our lives, to live for Christ alone.

### 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.

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

All Amen.

## THE GLORIA

Glory to God, glory to God,  
glory to the Father!

Glory to God, glory to God,  
glory to the Father!

*To God be glory forever!*

*To God be glory forever!*

*Alleluia, Amen!*

*Alleluia, Amen!*

*Alleluia, Amen!*

Glory to God, glory to God,  
glory to Christ Jesus!

Glory to God, glory to God,  
glory to Christ Jesus!

*To God be glory forever!*

*To God be glory forever!*

*Alleluia, Amen!*

*Alleluia, Amen!*

*Alleluia, Amen!*

Glory to God, glory to God,  
glory to the Spirit!

Glory to God, glory to God,  
glory to the Spirit!

*To God be glory forever!*

*To God be glory forever!*

*Alleluia, Amen!*

*Alleluia, Amen!*

*Alleluia, Amen!*

## THE COLLECT

Priest Let us pray.

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

Almighty God,  
look on our wounded world  
and teach us the way of Jesus Christ.

All Amen.

## THE LITURGY OF THE WORD

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

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

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

**THE FIRST READING – ROMANS 6: 3 - 4, 8 – 11.** - To be read by Roger Jones.

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

When we were baptised in Christ Jesus we were baptised in to his death; in other words, when we were baptised we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the glory of the Father's goodness, we too might live a new life.

So we believe that having died with Christ we shall return to life with him: Christ, as we know, having been raised from the dead will never die again. Death has no power over him. When he died, he died, once for all, to sin, so his life now is life with God; and in that way, you too must consider yourselves to be dead to sin but alive for God in Christ Jesus.

*At the end of the reading:*

Reader This is the word of the Lord.  
All **Thanks be to God.**

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

### **THE GOSPEL ACCLAMATION**

**Alleluia, Alleluia, Alleluia.**

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

*cf Acts 16:14.*

**Alleluia, Alleluia, Alleluia.**

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

### **THE GOSPEL READING - ST MATTHEW'S GOSPEL 10: 24 – 31, 40 – 42.**

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

Hear the Gospel of our Lord Jesus Christ according to St Matthew.  
All **Glory to you, O Lord.**

At that time Jesus said, 'A disciple is not above the teacher nor a servant above the master; it is enough for the disciple to be like the teacher and the servant to be like the master.

If they have called the master of the house Beelzebul, how much more will they malign those of his household!

'So have no fear of them, for nothing is covered up that will not be uncovered and nothing secret that will not become known. What I say to you in the present darkness, tell in the light, and what you hear whispered, proclaim from the housetops. Do not fear those who kill the body but cannot kill the soul; rather, fear the one who can destroy both soul and body. Are not two sparrows sold for a penny? Yet not one of them will fall to the ground without your Father's knowledge. And even the hairs of your head are all counted. So do not be afraid; you are of more value than many sparrows.

'Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward, and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous, and whoever gives even a cup of cold water to one of these little ones in the name of a disciple - truly I tell you, none of these will lose their reward.'

*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 today and every day to the grace and truth of Christ. Strengthen 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 and guide Charles our King and give grace to our Government, to our Parliament, to our District and Village Councils, and to all in authority that they may govern with justice, wisdom and compassion and seek the common good...

Lord, in your mercy,

**Hear our prayer.**

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

Lord, in your mercy,

**Hear our prayer.**

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

Lord, in your mercy,

**Hear our prayer.**

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

Lord, in your mercy,

**Hear our prayer.**

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

Priest Merciful Father,

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

## THE LITURGY OF THE HOLY EUCHARIST

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

## THE PEACE

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

Priest Christ is our peace.

He has reconciled us to God in one body by the cross.

We meet in his name and share his peace.

The peace of the Lord be always with you.

**All And also with you.**

## THE OFFERTORY HYMN

Take my life, and let it be  
consecrated, Lord, to thee;  
take my moments and my days,  
let them flow in ceaseless praise.

Take my hands, and let them move  
at the impulse of thy love;  
take my feet and let them be  
swift and beautiful for thee.

Take my voice, and let me sing  
always, only, for my King;  
take my lips, and let them be  
filled with messages from thee.

Take my silver and my gold;  
not a mite would I withhold;  
take my intellect, and use  
every power as thou shalt choose.

Take my will, and make it thine:  
it shall be no longer mine;  
take my heart: it is thine own;  
it shall be thy royal throne.

Take my love; my Lord, I pour  
at thy feet its treasure-store;  
take myself, and I will be  
ever, only, all for thee.

## 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, through your sacraments  
you give us your grace and power.  
May this Eucharist help us to serve you  
evermore faithfully.

All **Amen.**

## **THE EUCHARISTIC PRAYER**

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

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

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

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

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

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 them in holiness,  
so that the family of humankind  
may come to walk in the light of faith and hope,  
and in the one communion of love.  
Therefore we join our voices  
with the whole company of heaven to sing:

All **Holy, holy, holy Lord,  
God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

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

Priest We thank you, loving Father, because when we turned away  
you sent to us your Son Jesus Christ our Lord.  
He gave his life for us upon the cross. He shows us now the way to live.  
Send your Holy Spirit that these gifts of bread and wine  
may be for us Christ's body and his blood.  
On the night before he died, when darkness had fallen, Jesus took bread. He gave thanks,  
broke it, and shared it with his disciples, saying:  
'This is my body, given for you. Do this to remember me.'  
After they had eaten he took the cup of wine, gave thanks, and shared it with his disciples,  
saying:  
'This is my blood, poured out for you and for many, for the forgiveness of sins.  
Do this to remember me.'

So, Father, with this bread and this cup we celebrate his love, his death, his risen life.  
As you feed us with these gifts, send your Holy Spirit upon us and change us more and more  
to be like Jesus our Saviour.  
Help us, Father, to love one another, as we look forward to that day when suffering is ended  
and all creation is gathered in your loving arms.

And now with the Blessed Mother, St John the Evangelist, St John the Baptist,  
and all your saints, we give you glory, through Jesus Christ  
and in the strength of your Holy Spirit,  
today and for ever.

**All**                    **Amen.**

## **HOLY COMMUNION**

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

## **THE LORD'S PRAYER**

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

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

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

## **THE BREAKING OF THE BREAD**

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

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

**Priest**                We break this bread to share in the body of Christ.

**All**                    **Though we are many, we are one body, because we all share in one bread.**

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

## **INVITATION TO COMMUNION**

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

Blessed are those who are called to his supper.

**All**                    **Lord, I am not worthy to receive you, but only say the word, and I shall be healed.**

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

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

**+ Amen.**

## **DURING HOLY COMMUNION** *The Choir may sing anthems, hymns or songs.*

**'God so loved the world.'**                    John 3:16-17                    Music: John Stainer  
God so loved the world, that he gave his only-begotten Son,  
that whoso believeth in him should not perish,  
but have everlasting life.  
For God sent not his Son into the world to condemn the world;  
but that the world through him might be saved. Amen.



## **PRAYER AFTER HOLY COMMUNION**

Priest Let us pray.

*The priest invites us all to pray that the Holy Eucharist will have its effect in 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 God, give grace to us  
to see the glory of the goodness  
which is revealed in Christ,  
and the strength to embrace that love  
which drives our fear;  
through Jesus Christ our Saviour.

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**

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.**

Go in the peace of Christ.

All **Thanks be to God.**

### **THE SENDING OUT or RECESSIONAL HYMN**

**Ye servants of God, your Master proclaim,  
and publish abroad his wonderful name;  
the name all-victorious of Jesus extol:  
his kingdom is glorious, and rules over all.**

**God ruleth on high, almighty to save;  
and still he is nigh, his presence we have;  
the great congregation his triumph shall sing,  
ascribing salvation to Jesus our King.**

**Salvation to God who sits on the throne!  
Let all cry aloud, and honour the Son.  
The praises of Jesus the angels proclaim,  
fall down on their faces, and worship the Lamb.**

**Then let us adore, and give him his right:  
all glory and power, all wisdom and might,  
and honour and blessing, with angels above,  
and thanks never-ceasing, and infinite love.**

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



## THE LITURGICAL CALENDAR



### JUNE 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
28	29	30	31	1	2	3
SOLEMNITY OF PENTECOST (Yr. A)	NOT WILLING TO PAY THE PRICE	A HUNDREDFOLD REWARD	VISITATION OF MARY, FEAST	JUSTIN, Martyr	LIVING STONES	STS. CHARLES LWANGA & COMPANIONS: The Martyrs of Uganda
4	5	6	7	8	9	10
TRINITY SUNDAY	BONIFACE, Bishop and Martyr	A NEW HEAVEN AND A NEW EARTH	GOD OF THE LIVING	LOVE IS MORE THAN SACRIFICES	JESUS MORE THAN A HUMAN PERSON	GIVING OUT OF ONE'S POVERTY
11	12	13	14	15	16	17
CORPUS CHRISTI	BEATITUDES	ANTHONY OF PADUA, Priest, Doctor	IN THE NEW COVENANT	DISCIPLES ARE RECONCILERS	THE LOVING HEART OF JESUS	THE LOVING HEART OF MARY
18	19	20	21	22	23	24

Sun	Mon	Tue	Wed	Thu	Fri	Sat
TRINITY 2 BREAK THE SPIRAL OF EVIL	FROM ENEMY TO NEIGHBOUR	ALOYSIUS GONZAGA, Religious	TRUSTFUL PRAYER	WHERE IS OUR TREASURE?	THE BIRTH OF JOHN THE BAPTIST	
25	26	27	28	29	30	1
TRINITY 3 THE BEAM IN YOUR OWN EYE	THE TWO WAYS	IRENÆUS OF LYONS, Bishop, Martyr	SAINTS PETER AND PAUL, APOSTLES	A COMPASSIONATE HEART	GOD AS VISITOR, GREAT FAITH	
2	3	4	5	6	7	8
TRINITY 4 THOMAS, Apostle	IN WIND AND STORM	OUTCASTS ARE PEOPLE	FAITH ON TRIAL	NO SACRIFICES BUT JUSTICE - THE LORD EATS WITH SINNERS	OLD AND NEW	

## July 2023

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