

The Stratfield Mortimer Benefice of

St Saviour
Mortimer West End

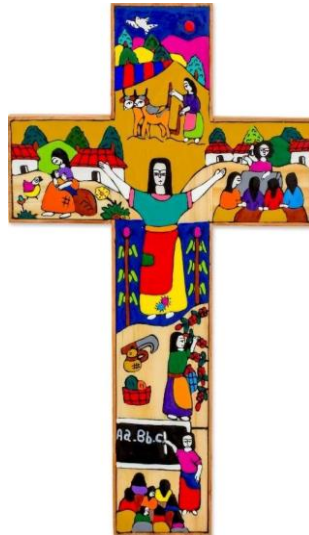
St Mary and St John
Stratfield Mortimer

St John the Baptist
Padworth

St Mary's Church of England School

St John's Church of England School

Diocese of Oxford



This Salvadoran Cross was created in thankful remembrance of Maria Cristina Gomez.

Born on 5 May 1942 Maria Cristina was a teacher, community leader, national leader for a teachers' union, founder of the National Coordination of Salvadoran Women and member of Emmanuel Baptist church. She gained prominence as people began to pay heed to the grace and truth of her message and she was murdered by the Salvadoran regime on 5th April 1989.

The Parish Eucharist *for* The Sixth Sunday of Eastertide 14th May 2023 at 10.00 a.m.

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

Prayer thoughts: We read this Gospel passage as the 'Liturgical Year' turns first towards 'Ascension' and the 'departure' of Christ, and then on to 'Pentecost' with its celebration of the gift of God's help - his Holy Spirit. The 'Liturgical Year' takes it that the celebration of Easter should have helped people recognise both the healing power of love divine and, too, the demands which that love makes on us. Today's message is that if we're going to meet those demands we are going to need help. And the message is that that help is available in the person of God's Holy Spirit – who indicates the way ahead, points out the potholes (bad habits), and the repair and care needed.

The Holy Spirit reveals what God is like - love. And what we can be like when we find empowerment to love, which is, after all, what Jesus' teaching/'commandment' is all about. Jesus makes clear that this includes caring for the neediest, the poor, the sick, the marginalized, and even the criminal ('I was in prison...'), and it means becoming agents of healing and ambassadors of reconciliation in a broken and divided world.

Context is, as ever, important and here we really need to grasp the Jewish understanding/concept of 'Spirit.' In Hebrew the word for spirit is 'ruach,' in Greek 'pneuma,' in Latin 'spiritus' – all of which suggest 'breathing.' The idea is that when a person is breathing s/he is alive and it's from this that the idea of an animating, life-giving, intelligent, and active force comes. The word (in Hebrew, Greek, and Latin), thus meant 'breath' and 'life' and 'spirit.' And the Jewish tradition taught that when the Messiah came God's very own life (breath, spirit) would be poured out upon all who wanted to receive his help.

And we need to remember, of course, that for Jesus real love is not simply sentiment or emotion, but something challenging and difficult which is expressed/'evidenced' in the practical terms he spells out. And he makes clear that if we're to practice this agape love we'll need help and guidance. The NT Greek word used in John's Gospel for the 'helper' is 'parakletos' which could mean a legal assistant or a courtroom advocate. And so Jesus says that the Holy Spirit will be our 'advocate' who will speak up for us when we're accused or wrongly condemned and witness/testify on our behalf. Like most words 'parakletos' can have another meaning and here it can refer to a person who comforts, counsels, or strengthens us in our time of need and helps us to remember what Jesus taught.

Of course, the message is that the purpose of the 'indwelling' Holy Spirit is to help us grow towards maturity, integrity and wholeness. And whilst we all have blocks within us which and keep us from growing on and becoming what we have it in us to be - blocks of sin and imperfection; blocks due to childhood conflicts; blocks due to deeply ingrained personality traits and habits; blocks caused by addictions; and blocks resulting from bad choices we've made – nevertheless, God the Holy Spirit is there to help us find grace to see the truth, to discern the blocks that inhibit growth, and transform ourselves and our communities. Like the good counsellor he is the 'Spirit' that enables us to become braver and stronger in the face of difficult and painful decisions. For our part, of course, we have to open our hearts and minds to heed those promptings.

God bless, Paul

PS There's a little anecdote about Elizabeth Barret Browning at the end of the order of this week's service

The Eucharist for the Sixth Sunday of Eastertide

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

**Thou, whose almighty word
chaos and darkness heard,
and took their flight;
hear us, we humbly pray,
and where the gospel-day
sheds not its glorious ray,
let there be light.**

**Thou, who didst come to bring
on thy redeeming wing
healing and sight,
health to the sick in mind,
sight to the inly blind,
O now to all mankind
let there be light.**

**Spirit of truth and love,
life-giving holy Dove,
speed forth thy flight;
move on the water's face,
bearing the lamp of grace,
and in earth's darkest place
let there be light.**

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

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

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.**

The Absolution

 + Almighty God, have mercy on us, forgive us our sins, and bring us to everlasting life.
All **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,
by the lakeside you renewed your call to your disciples:
help your Church to heed your command
and draw the nations to the fire of your love,
to the glory 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 17: 22 - 31. - Read by Viv Adler.

Reader A reading from Acts of the Apostles.

Paul stood in front of the Areopagus and said, 'Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, "To an unknown god." What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him - though indeed he is not far from each one of us. For "In him we live and move and have our being"; as even some of your own poets have said, "For we too are his offspring." Since we are God's offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. While God has overlooked the

times of human ignorance, now he commands all people everywhere to repent, because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.’

At the end of the reading:

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

Cantor Laudate Dominum, Laudate Dominum, *Psalm 117 - The Ecumenical Community of Taizé*
Omnes gentes, alleluia!
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: ‘If anyone loves me he will keep my word, *John 14:23.*
and my Father will love him, and we shall come to him.’

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 14: 15 - 21.

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

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

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

Jesus said to his disciples: ‘If you love me, you will keep my commandments. I shall ask the Father, and he will give you another Advocate, to be with you for ever, that Spirit of truth whom the world cannot receive since it neither sees him nor knows him; but you know him, because he is with you, he is be in you.

I will not leave you orphans; I will come back to you. In a short time the world will no longer see me; but you will see me, because I live and you will live. On that day you will understand that I am in my Father and you in me and I in you. Anybody who receives my commandments and keeps will be one who loves me; and anybody who loves me will be loved by my Father, and I shall love him and reveal myself to him.’

At the end of the Gospel:

All This is the Gospel of the Lord.
Praise to you, O Christ.

All Alleluia. Christ is risen.
He is risen indeed. 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 **We believe and trust in God the Father who made the world.**

We believe and trust in his Son, Jesus Christ, who redeemed the world.

We believe and trust in the Holy Spirit who gives life to the people of God. Amen

THE PRAYER OF THE FAITHFUL OR GENERAL INTERCESSION

We are invited to pray for all people and for all creation and for the needs of the Church's mission in bringing Christ's Gospel to the world. Through baptism we have been made one with Christ, our great high priest, and we share in his prayer before the Father for the needs of the Church's mission to the world and for of people. Our prayer flows from our listening to the Gospel and sermon by which we have been made more aware of our Christian commitment.

This Prayer of the Faithful, or General Intercession, is announced and consists of a series of intercessions; we pray for the universal Church and its mission and for our bishop and for our benefice - our parishes and our two Church schools; for the world, for our Queen and country, for our local communities, families and friends; for the sick and suffering and for all in pain; and we remember those who have died. And in communion with Mary, St John the Evangelist, St John the Baptist and all the Saints of God we entrust one another and all people and all creation to God's saving love.

Priest: My brothers and sisters, let us pray with Easter joy to our heavenly Father, in the power of the Holy Spirit, and in union with the risen Christ.

The deacon or minister continues:

Heavenly Father, shed the light of the risen Christ upon our world.

We pray for the Church and for its ministry and mission: for Justin our Archbishop, Stephen Archbishop of York, Steven our Bishop and Olivia our area Bishop, and for our parishes and our schools of St Mary's and St John's; and that we and all Christian people may bear witness with great confidence to the resurrection.

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 grace and truth of the risen Christ.

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we pray to you for all who are suffering today whether 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... 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 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.

All The peace of the Lord be always with you.
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.
Lord, accept our prayers and the offering of our gifts
and help us to open our hearts and lives
to the sacrament of love
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:

It is truly right and just, our duty, our joy and our salvation, always and everywhere to give you thanks, holy Father, almighty and eternal God.

From sunrise to sunset this day is holy, for Christ has risen from the tomb and scattered the darkness of death with light that will not fade.

The risen Lord walks with your gathered people, unfolds for us your word, and makes himself known in the breaking of the bread.

And though the night will overtake this day you summon us to live in endless light, the never-ceasing sabbath of the Lord.

And so, with choirs of angels and with all the heavenly host, we proclaim your glory and join their unending song 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 Lord God, you are the most holy one, enthroned in splendour and light,
yet in the coming of your Son Jesus Christ you reveal the power of your love
made perfect in our human weakness.

Embracing our humanity, Jesus showed us the way of salvation;
loving us to the end, he gave himself to death for us;
dying for his own, he set us free from the bonds of sin,
that we might rise and reign with him in glory.

As we recall the one, perfect sacrifice of our redemption,
Father, by your Holy Spirit let these gifts of your creation
be to us the body and blood of our Lord Jesus Christ.

On the night he gave himself up for us all
he took bread and gave you thanks;
he broke it and gave it to his disciples, saying:

Take, eat; this is my body which is given for you;
do this in remembrance of me.

In the same way after supper he took the cup and gave you thanks;
he gave it to them, saying:

Drink this, all of you; this is my blood of the new covenant
which is shed for you and for many for the forgiveness of sins.

Do this, as often as you drink it, in remembrance of me.

Therefore we proclaim the death that he suffered on the cross,
we celebrate his resurrection, his bursting forth from the tomb,
we rejoice that he reigns at your right hand on high
and we long for his coming in glory.

Form us into the likeness of Christ
and make us a perfect offering in your sight.
Look with favour on your people
and in your mercy hear the cries of our hearts.
Bless the earth, heal the sick, let the oppressed go free
and fill your Church with power from on high.
Gather your people from the ends of the earth to feast
with Blessed Mary, St John the Evangelist, St John the Baptist and all your Saints
at the table in your kingdom, where the new creation is brought to perfection
in Jesus Christ our Lord;
by whom, and with whom, and in whom, in the unity of the Holy Spirit,
all honour and glory be yours,
almighty Father,
for ever and 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.*

**I, the Lord of sea and sky,
I have heard my people cry.
All who dwell in dark and sin,
my hand will save.
I, who made the stars of night,
I will make their darkness bright.
Who will bear My light to them?
Whom shall I send?**

*Here I am Lord. Is it I, Lord?
I have heard you calling in the night.
I will go, Lord, if you lead me.
I will hold your people in my heart.*

**I, the Lord of snow and rain,
I have borne my people's pain.
I have wept for love of them.
They turn away.
I will break their hearts of stone,
give them hearts for love alone.
I will speak my word to them.
Whom shall I send?**

**I, the Lord of wind and flame,
I will tend the poor and lame.
I will set a feast for them.
My hand will save
Finest bread I will provide
till their hearts be satisfied.
I will give my life to them.
Whom shall I send?**

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,
whose Son Jesus Christ gives the water of eternal life:
may we thirst for you,
the spring of life and source of goodness,
through him 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.

Priest Alleluia, Christ is risen.

All He is risen indeed, Alleluia.

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.

RECESSIONAL HYMN

**Name of all majesty,
fathomless mystery,
King of the ages
by angels adored;
power and authority,
splendour and dignity,
bow to his mastery,
Jesus is Lord!**

**Source of all sovereignty,
light, immortality,
life everlasting
and heaven assured;
so with the redeemed, we
praise him eternally,
Christ in his majesty,
Jesus is Lord!**

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***Elizabeth Barrett Browning:** One of the most famous of the 19th century love poets was Elizabeth Barrett. She had been an invalid for many years and her illness was so severe that in the end she was almost too weak to raise her head from her pillow. One day she was visited by the poet Robert Browning who had come to meet the author of the poetry that had so inspired him so. After his first visit an amazing thing happened. He left Elizabeth with such joy and happiness that she was able to lift her head. On his second visit she sat up in bed. And on his third they arranged to get married. Today she is known as Elizabeth Barrett Browning. Perhaps we might say, 'such is the power of love.' But, of course, love does have the power to heal. It has the power to make well. It has the power to lift drooping heads and fill empty hearts. No wonder then that people were healed just by being in Jesus' presence. Did you ever wonder about those stories in the NT that tell of someone who came to Jesus and with just a touch or with just a word was made well? There's really no secret to it is there - love has the power to do that. I suppose that leaves us to work out how we might find ourselves in God's presence. Traditionally, a good start is to remember what Jesus prayed in our own prayer, to remember what he taught as recorded in the scriptures, and to remember to do what he asked us to do in remembrance in the sacrament of the Eucharist.

