

The Stratfield Mortimer Benefice of

St Saviour
Mortimer West End

St Mary and St John
Stratfield Mortimer

St John the Baptist
Padworth

St Mary's Church of England School

St John's Church of England School

Diocese of Oxford



The Holy Spirit is for everyone.

The Parish Eucharist

for

The Sixth Sunday of Eastertide

5th May 2024 at 10.00 a.m., St John's church, Mortimer

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

Last Sunday's Gospel story told how Jesus used the image of the vine and its branches to illustrate how our being at one with God's goodness should bear fruit in the loving care and service of others. This Sunday's Gospel story records how Jesus extends this teaching to describe what this 'fruitful service' might look like.

Understanding the context always helps, of course, and when John was writing this account some people were being taken in by a strange way of 'thinking' called 'gnosticism,' which focussed on some very dubious brands of 'knowledge' – or '*gnosis*' – and drew some very strange conclusions about how people should behave. Of course, there have always been 'whacky' outlooks e.g. the 19th century 'beyond the veil spiritualists' and the more recent 'conspiracy theorists.' And we can see that the author, John, wanted to make a clear distinction between an authentic Christian understanding and vision and the views held by the so-called gnostics. And so John emphasises how Jesus makes clear that any understanding or 'knowledge' of God should lead us, if we are on the right tracks, to sacrificial generous loving care for one another and that that's the sign of authentic Christian discipleship.

Perhaps it's important for us to note that in this Gospel passage there are two words used for 'love:' the first (in NT Greek) is '*agape*' and the second is '*philia*.' The first - '*agape*' - is the word used for God's 'selfless love,' which we are encouraged, of course, to emulate. The second - '*philia*' - is the word used to describe the affection of friendship. The author seems to want us to be clear in our understanding that Jesus used the two words almost interchangeably to 'redefine' what relationship with God means. Of course, in the Hebrew Scriptures faith in God made a person first a servant of God. Yet, here, Jesus teaches that a relationship with God needs to be based not on servitude, but on a deep and loving friendship.

Perhaps it's also important to understand that yet another aspect of the 'gnostic' system maintained that any 'true believer' was an 'elect' person, i.e. a person chosen to be set apart from the rest of a 'faithless' world. Yet, here the author, John, shows us that when Jesus talked about a person being 'chosen' he meant not that they were in some way to be set apart from the world, but that they were 'chosen' to serve the world - as he was 'chosen' to serve. In other words, Jesus' disciples were 'chosen' in the sense that they were being sent to serve others - and bear the fruit that will last.

This reading, which continues on from last week's, is still part, of course, of what's sometimes called Jesus' 'Farewell Discourse' or 'Last Supper Discourse.' We can see that he was simply trying to prepare the disciples for life after his death. His message seems to be that they should continue together in that same mission and ministry which is marked by sacrificial and generous loving service.

The next day he would show that sacrificial generous love in laying down his life in the service of, for the good of, all his friends.

It seems that the Gospel message is that through his loving generous example - through his death, and through the triumph of his love and his resurrection, we too, like those first disciples, can find grace to learn to love and serve as he loves and serves...

God bless, Paul

THE PARISH EUCHARIST FOR THE SIXTH SUNDAY OF EASTER

A warm welcome to the Parish's Sunday Eucharist in 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 Christmas Day 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 HYMN

**Ye choirs of new Jerusalem,
your sweetest notes employ,
the Paschal victory to hymn
in strains of holy joy.**

**While joyful thus his praise we sing,
his mercy we implore,
into his palace bright to bring
and keep us evermore.**

**All glory to the Father be,
all glory to the Son,
all glory, Holy Ghost, to thee,
while endless ages run.**

Alleluia! Amen.

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.**

Alleluia. Christ is risen.

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

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 come together as God's family
to celebrate the Easter mysteries,
let us ask with confidence our heavenly Father's forgiveness for our sins,
for he is gentle and compassionate.

A pause for quiet reflection follows.

Lord Jesus, you raise us to new life.

Lord, have mercy.

All **Lord, have mercy.**

Lord Jesus, you forgive our sins.

Christ, have mercy.

All **Christ, have mercy.**

Lord Jesus, you feed us with living bread.

Lord, have mercy.

All Lord, have mercy.

The Absolution

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

All Amen.

THE GLORIA

Cantor Gloria, gloria, in excelsis Deo.

All 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 and our world.

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 obey 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).

THE FIRST READING – THE ACTS OF THE APOSTLES 10: 44 - 48. To be read by Roger Jones.

Reader A reading from The Acts of the Apostles.

While Peter was still speaking, the Holy Spirit fell upon all who heard the word. Jewish believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the gentiles, for they heard them speaking in tongues and extolling God. Then Peter said, 'Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?' So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

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.**

Jesus said: 'If anyone loves me, he will keep my word,
and my Father will love him,
and we shall come to him.'

John 14:23

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING – ST JOHN'S GOSPEL 15: 9 - 17.

Alleluia. Christ is risen.

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

The Lord be with you.

All **And also with you .**

Let us hear the Gospel of our Lord Jesus Christ according to St John.

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

Jesus said to his disciples: 'As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you and that your joy may be complete.

'This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing, but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me, but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another.

At the end of the Gospel:

This is the Gospel of the Lord.

All **Praise to you, O Christ.**

Alleluia. Christ is risen.

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

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. 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 diocese and for our benefice - our parishes and our two Church schools; for the world, for this United Kingdom, for the King, for our District and Village Councils and local communities, for our families and friends; for the sick and suffering and for all in pain; and we remember those who have died. And in communion with Mary, St John the Evangelist, St John the Baptist and all the Saints of God we entrust one another and all people and all creation to God's saving love.

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

The deacon or minister continues:

Heavenly Father, we praise you for the resurrection. Shed the light of the risen Christ on the world and give us grace to share the Easter Gospel. We pray for your blessing on Justin our Archbishop, Steven our bishop, Olivia our area bishop, and the mission and ministry of your Church in this benefice – our parishes and our schools of St Mary's and St John's.

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

Heavenly Father, bless our families and friends and all our relationships. May our love for one another bear witness to the love of the risen Christ.

Lord, in your mercy,
All Hear our prayer.

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

Lord, in your mercy,
Hear our prayer.

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

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we rejoice in our communion with Blessed Mary, St John the Evangelist, St John the Baptist and all the Saints, and we commend all creation to your unfailing love.

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

THE LITURGY OF THE HOLY EUCHARIST



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

THE PEACE

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

Priest The risen Christ came and stood among his disciples
and said, 'Peace be with you.'
Then were they glad when they saw the Lord. Alleluia.

The peace of the Lord be always with you.

All And also with you.

THE OFFERTORY HYMN

Great is thy faithfulness, O God my Father,
there is no shadow of turning with thee;
thou changest not, thy compassions they fail not,
as thou hast been thou for ever wilt be.

*Great is thy faithfulness! Great is thy faithfulness!
Morning by morning new mercies I see;
all I have needed thy hand hath provided,
great is thy faithfulness, Lord, unto me.*

Summer and winter, and spring-time and harvest,
sun, moon and stars in their courses above,
join with all nature in manifold witness
to thy great faithfulness, mercy and love.

Pardon for sin and a peace that endureth,
thine own dear presence to cheer and to guide;
strength for today and bright hope for tomorrow,
blessings all mine, with ten thousand beside!

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

Priest 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

Priest Blessed are you, Lord, God of all creation. Through your goodness we have the gifts of our
time, talents and money to offer. May our offerings of our gifts be a sincere sign of our
gratitude and our dedication to your service.
All **Blessed be God for ever.**

The priest prays quietly: Lord God, we ask you to receive us and be pleased with the sacrifice we offer you with humble, contrite and thankful hearts.

The priest washes hands as an act of cleanliness and as an expression of the desire for inward purification, praying quietly: Lord, wash away my iniquity; cleanse me from my sin.

PRAYER OVER THE GIFTS

Priest Pray my brothers and sisters, that my sacrifice and yours may be acceptable to God,
the Almighty Father.
All **May the Lord accept the sacrifice at your hands for the praise and glory of his name,
for our good, and the good of all his Church.**
Priest Amen.
Priest Heavenly Father, strengthen us by this Easter sacrament
that our lives may bear witness to all the world
of the redeeming power of your 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.

Thus 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 the 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

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 and songs.*

'Ubi caritas.' - *Taizé*

**You are the vine and we are the branches,
prune and make us bear more fruit.
We have been cleansed by the word you have spoken;
abide in us, and we in you.**

**You are the vine and we are the branches,
apart from you we are nothing at all.
Teach us to love as you have commanded,
come to us now, abide in us.**

**You have commanded us to love one another
there is no greater commandment than this.
No greater love has been shown to your people,
than to lay down your life for us.**

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.

God our 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

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

Priest The Lord be with you.

All **And also with you.**

THE BLESSING

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

All **Amen.**

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

All **Amen.**

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

All Amen.

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

All Amen.

Let us go in the peace of Christ, Alleluia, Alleluia.

All Thanks be to God, Alleluia, Alleluia.

THE RECESSIONAL OR SENDING OUT HYMN

Love's redeeming work is done;
fought the fight, the battle won:
lo, our Sun's eclipse is o'er,
lo, he sets in blood no more.

Soar we now where Christ has led,
following our exalted Head;
made like him, like him we rise;
ours the cross, the grave, the skies.

Hail the Lord of earth and heaven!
Praise to thee by both be given:
thee we greet triumphant now;
hail, the Resurrection Thou!

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.

