

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 Emmaus Icon in the church of St John the Evangelist, Mortimer
'They recognised Jesus at the breaking of bread.' Luke 24: 35

The Parish Eucharist for The Third Sunday of Eastertide

14th April 2024 at 10.00 a.m. at St John's church, Mortimer

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

Promoters of so-called 'positive thinking' have sometimes referred to what they call the 'miracle principle' which is something like, 'Expect a miracle – make miracles happen.' In other words, if you keep your eyes open expectantly for great and wonderful things to happen, you'll tend to notice great and wonderful things happening. And many people of faith believe that when people expect great things from God they are likely to notice when they happen. In this view, then, the important thing is to have a faith that can live with doubt, but not get bogged down by doubt – indeed, know how to rise above doubt and... 'make miracles happen.'

Today's Gospel story has a simple, positive message for those who feel that they are floundering in a sea of troubles and are, perhaps, so dismayed that it seems impossible for them to believe that any such life-giving 'miracle' could happen in their life. The Gospel story tells how the disciples were devastated by Jesus' death and filled with doubts, fears and despair. It would take a 'miracle' to assure them. But the story goes on to tell how those frightened and troubled disciples, incredulous at the reports of Christ's rising, found their minds and hearts opening to the paschal message of Christ's death and resurrection and its implications for their lives.

All of today's scripture stories call upon us to recognise how, as for the first disciples, the story of the resurrection challenges us to think about how we should 'adjust' our lives in the 'presence' of the risen Christ. After all, the simple Gospel message is that this 'awareness' should strengthen our trust and our hope in him, bring us to turn from our sins, and renew our lives through our 'witnessing' to the risen Christ by 'works' of charity/love. In other words, the simple challenge is to 'witness' to our faith in the risen Christ.

The Gospel story emphasises Christ's invitation to the apostles to look at him and be assured that he was 'real' and not a ghost. Likewise, the Gospel story tells how he greeted them in the old familiar way: 'Peace be with you.' And, again, how he ate a piece of fish to assure them he was no hallucination. The Gospel story is told in down to earth terms to convey Christ's down to earth message that he is 'real' and his mission is 'real' and he wants his disciples to be 'real' and authentic witnesses of that mission.

This Gospel scene is repeated, of course, every Sunday at parish altar tables as people come together to repent of their sins, to express together their thankfulness for their blessings, to listen together to the wisdom of the scripture stories, to celebrate Christ's presence together in the breaking of bread, and to find together nourishment and strength to 'witness' together to his mission in a world which needs to hear his Good News.

And, as in every generation, the world today needs dedicated and faithful people to 'witness' through their lives and service to the transforming grace of the Easter Gospel message and to its 'miracle principle' for those who are suffering, for the poor and those weighed down by hardship, for those burdened by guilt, for the lonely, and for the bereaved.

And, just as those first disciples experienced the risen Christ in their communities, so, Christians today are called upon to recognize Christ in our homes, our workplaces, our hospitals, our schools and our parishes – i.e. wherever we have opportunities to share hope and peace and build communities ready to recognise and serve Christ in the poor, the marginalized, and the sick – communities which bring peace and healing to our world.

There was a man who was very attached to his dear father and when his father died the son was grief-stricken. As he gazed upon his father's quiet earthly body he was struck by his hands. Such small things can remind us, of course, of something of the essence of a person's life. Later he said: 'I will never forget those weathered hands, which reminded me of the story of a countryman's life in the language of wrinkles, veins, old scars and new. My father's hands always bore some fresh scratch or cut as the result of his latest tangle with a wire, a wild thorn or stubborn root. It is not given to sons and daughters to know everything about their fathers and mothers, but I have those hands in my memory, hands which witnessed to me of the obligations he met, the sweat he gave, the honest deeds he performed. By looking at those hands I could read a part of his heart.' Jesus said to the apostles: 'Look at my hands... and feet ... Touch me and see for yourselves....' And so the risen Christ showed his disciples the wounds of love – the love to which, surely, he asks us all to witness.

God bless,
Paul

THE PARISH EUCHARIST FOR THE THIRD 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

*Alleluia, alleluia,
give thanks to the risen Lord.
Alleluia, alleluia,
give praise to his name.*

**Jesus is Lord of all the earth:
he is the King of creation:**

**Spread the good news o'er all the earth:
Jesus has died and has risen:**

**We have been crucified with Christ:
now we shall live for ever:**

**God has proclaimed the just reward:
live for the world, alleluia:**

**Come, let us praise the living God,
joyfully sing to our Saviour:**

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

**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 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,

you filled your disciples with boldness and new hope:

strengthen us to proclaim your risen life

and fill us with your peace,

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 3: 13–15. 17–19. To be read by Gill McInnes.

Reader A reading from The Acts of the Apostles.

Peter said to the people: 'You are Israelites, and it is the God of Abraham and Isaac and Jacob, the God of our ancestors, who has glorified his servant Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him. But you rejected the holy and righteous one and asked to have a murderer given to you, and you killed the author of life, whom God raised from the dead. To this we are witnesses.

'And now, brothers and sisters, I know that you acted in ignorance, as did also your rulers. In this way God fulfilled what he had foretold through all the prophets, that his Messiah would suffer. Repent, therefore, and turn to God so that your sins may be wiped out.'

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.**

Lord, open the scriptures to us.

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING – ST LUKE'S GOSPEL 24: 35 – 48.

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 Luke.

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

The disciples told their story of what happened on the road and how they recognised Jesus at the breaking of bread.

They were still talking about all this when Jesus himself stood among them and said to them, 'Peace be with you!' In a state of alarm and fright, they thought they were seeing a ghost. But he said, 'Why are you so agitated, and why are these doubts rising in your hearts? Look at my hands and feet; yes, it is I indeed. Touch me and see for yourselves; a ghost has no flesh and blood as you can see I have.' And as he said this he showed them his hands and feet. Their joy was so great that they could not believe it, and they stood dumbfounded; so he said to them, 'Have you anything to eat?' And they offered him a piece of grilled fish, which he took and ate before their eyes.

Then he told them, 'This is what I meant when I said, while I was still with you, that everything written about me in the Law of Moses, in the Prophets and in the Psalms, has to be fulfilled.' He then opened their minds to understand the scriptures, and he said to them, 'So you see how it is written that the Christ would suffer and on the third day rise from the dead, and that, in his name, repentance for the forgiveness of sins would be preached to all the nations, beginning from Jerusalem. You are witnesses to this.'

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 and thank you for the resurrection of our Lord Jesus Christ. Shed the light of the risen Christ upon our world and give us grace to live to share the joy of the Easter Gospel.

Give grace to the Church that it may be faithful to Christ and his mission and witness to his goodness and his love for all humankind; for Justin our Archbishop; for Steven our bishop; for Olivia our area bishop; for our benefice's parishes and schools of St Mary's and St John's.

Lord, in your mercy,

All **Hear our prayer.**

Heavenly Father, bless and guide the King, our Government, our District and Village Councils, and all in authority that they may have grace to govern with wisdom and courage, direct us in the ways of justice and peace, and that together we may seek always the common good.

Lord, in your mercy,

All **Hear our prayer.**

Heavenly Father, bless our families, our friends, and all those you have given us to care for and all those who care for us. May this Eastertide be a springtime for our life together and may our love for one another bear witness to the love of the risen Christ for all.

Lord, in your mercy,

All **Hear our prayer.**

Heavenly Father, we pray to you for those who are suffering and in pain: for those who are persecuted; for refugees; for the poor; for those weighed down by hardship; for those burdened by feelings of failure and guilt; for those who despair; for the lonely; for the broken-hearted; for those who mourn. And of our own we pray for...

May the love of the risen Christ bring them comfort and the hope of the resurrection bring them peace.

Lord, in your mercy,

All **Hear our prayer.**

Heavenly Father, we remember before you all past parishioners, our loved ones gone before us, and those who have who have died recently...

May they know the joy and peace of the resurrection and may we be united for ever in heaven.

Lord, in your mercy,

All **Hear our prayer.**

Heavenly Father, in communion with Mary, St John the Evangelist, St John the Baptist and all the Saints, may we find strength in your grace and light in your truth to share our lives in the way of the risen Christ.

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

*Broken for me, broken for you,
the body of Jesus broken for you.*

**He offered his body, he poured out his soul,
Jesus was broken that we might be whole:**

**Come to my table and with me dine,
eat of my bread and drink of my wine:**

**This is my body given for you,
eat it remembering I died for you:**

**This is my blood I shed for you,
for your forgiveness, making you new:**

*Broken for me, broken for you,
the body of Jesus broken for you.*

THE PRESENTATION AND PREPARATION OF THE GIFTS

The peoples' gifts of bread and wine are brought to the altar. The offerings of money is made and promised to support the wider ministry and work of the Church. Taking the Gifts: We give thanks to God for the gifts in the following words.

BREAD

Priest Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.

All **Blessed be God for ever.**

WINE

Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become for us the cup of salvation.

All **Blessed be God for ever.**

OUR TIME, TALENTS AND TREASURE/MONEY

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

All **Blessed be God for ever.**

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

The priest washes hands as an 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, in the Eucharistic breaking of bread give us grace to recognise the presence of the risen Lord whose fire of love is a light to our world.

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.*

Lead me, Lord. *Samuel Sebastian Wesley*

**From heaven you came, helpless babe,
entered our world, your glory veiled;
not to be served but to serve,
and give your life that we might live.**

*This is our God, the Servant King,
he calls us now to follow him,
to bring our lives as a daily offering
of worship to the Servant King.*

**There in the garden of tears,
my heavy load he chose to bear;
his heart with sorrow was torn,
'Yet not my will but yours,' he said.**

**So let us learn how to serve,
and in our lives enthrone him;
each other's needs to prefer,
for it is Christ we're serving.**

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.*

Loving God, and Father of us all,
your Son made himself known to his disciples
in the breaking of bread:
open the eyes of our faith,
that we may see him in all his redeeming work;
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.

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

THE RECESSIONAL OR SENDING OUT HYMN

**Guide me, O thou great Redeemer,
pilgrim through this barren land;
I am weak, but thou art mighty;
hold me with thy powerful hand:
Bread of heaven, Bread of heaven,
feed me now and evermore.**

**Open now the crystal fountain
whence the healing stream doth flow;
let the fiery cloudy pillar
lead me all my journey through:
strong deliverer, strong deliverer
be thou still my strength and shield.**

**When I tread the verge of Jordan,
bid my anxious fears subside;
death of death, and hell's destruction,
land me safe on Canaan's side:
songs and praises, songs and praises
I will ever give to thee.**

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.*

