

**The Stratfield Mortimer Benefice
of**

**St Saviour St Mary and St John St John the Baptist
Mortimer West End Stratfield Mortimer Padworth**

**St Mary's Church of England School St John's Church of England School
Diocese of Oxford**



The Parish Sunday Eucharist

The Seventh Sunday after Trinity

23rd July 2023 at 10 a.m. at John's, Mortimer

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



Let us reflect:
What is the darnel within me that I can offer and surrender to God?
How can I focus on being good wheat today?

The Parish Eucharist for Sunday 23rd July 2023 Trinity 7

A warm welcome to the Parish Sunday Eucharist.

An induction loop is provided. To use, please turn your hearing aid to T.

Gluten free wafers are available for those who need them. Please inform one of the vergers who will pass the information on to the clergy.

Online: *If you are not able to come to St John's you are warmly invited to share in the Parish's Sunday Eucharist online. And may God bless and renew us as we join together to worship. Thank you.*

THIS 'HOLY MEMORIAL' is known by various names: 1) **'The Eucharist'** - which means 'Thanksgiving' - because Jesus offered himself in love; 2) **'The Lord's Supper'** - or 'Breaking of the Bread' - because we celebrate it as a shared meal; 3) **'Holy Communion,'** - because we become one with Christ by receiving him; and 4) **'Holy Mass'** - holy sending - because it gives us a mission: to go in peace to serve the Lord.

The 'objectives' of the Eucharist: *The community gathers for the public celebration of the Eucharist in order to worship God; ask his forgiveness for sins; thank him for blessings received; listen to his voice in the Scriptures; present the needs of the world and our own needs too; offer our lives to him and his loving service; gain spiritual nourishment and recharge our weakened spiritual batteries by sharing life with him in Holy Communion. The simple structure of the Eucharistic celebration is organized around achieving these goals.*

THE GATHERING SONG

All people that on earth do dwell,
sing to the Lord with cheerful voice;
him serve with love, his praise forth tell,
come ye before him and rejoice.

O enter then his gates with praise,
approach with joy his courts unto;
praise, laud, and bless his name always,
for it is seemly so to do.

For why? The Lord our God is good;
his mercy is for ever sure;
his truth at all times firmly stood,
and shall from age to age endure.

To Father, Son and Holy Ghost,
the God whom heaven and earth adore,
from men and from the angel-host
be praise and glory evermore.

THE GATHERING

Priest + In the name of God - the Father, the Son, and the Holy Spirit.

All Amen.

THE GREETING - Words of Welcome and Introduction.

The greeting proclaims the presence of the Lord with us.

The Penitential Rite, the Gloria and the Opening Prayer follow. The purpose of these preliminary rites is to help the people, gathered for the celebration of the Eucharist, to join with each other as a worshipping community, and to prepare to listen to the Word of God and to celebrate the Eucharist - the Great Thanksgiving.

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

The priest may introduce the Eucharist.

THE PRAYERS OF PENITENCE

The Invitation to Confession - we call to mind our sins that we may repent of them / turn from them and ask forgiveness of God and each other.

Priest My brothers and sisters,
 as we prepare to celebrate the mystery of God's love,
 revealed to us in Word and Sacrament,
 let us call to mind our sins.

A pause for quiet reflection follows.

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

The Absolution

 + 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.

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.

Lord of all grace and truth,
the author and giver of all good things:
graft into our hearts true love for you and all creation,
increase in us true religion,
nourish us with all goodness,
and of your great mercy keep us in the same;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

All **Amen.**

THE LITURGY OF THE WORD

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

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

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

THE FIRST READING – ROMANS 8: 26 - 27. - To be read by Roger Jones.

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

The Spirit comes to help us in our weakness; and when we cannot choose words in order to pray as we ought, the Spirit expresses our prayer in a way too deep for our words. And God, who knows everything in our hearts, knows perfectly well what is meant. And the prayers of the saints expressed by the Spirit are according to the will of God.

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

Alleluia, Alleluia, Alleluia.

May the Father of our Lord Jesus Christ
enlighten the eyes of our mind,
so that we can see what hope his call holds for us.

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING - ST MATTHEW'S GOSPEL 13: 24 - 30, 36 - 43.

The Lord be with you.

All **And also with you .**

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

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

The Parable of the Weeds among the Wheat.

Jesus put before the crowds another parable: 'The kingdom of heaven may be compared to someone who sowed good seed in his field, but while everybody was asleep an enemy came and sowed darnel weeds among the wheat and then went away. So, when the new wheat sprouted and ripened, then the darnel weeds appeared as well. The owner's servant went to him and said, "Sir, was it not good seed that you sowed in your field? If so, where, then, did these darnel weeds come from?" He answered, "Some enemy has done this." The servant said to him, "Then do you want us to go and weed it out?" But he replied, "No, because when you weed out the darnel you might pull up the wheat with it. Let them both grow until the harvest, and at harvest time I will tell the reapers: First collect the darnel weeds first and tie them in bundles to be burned, then gather the wheat into my barn." '

Jesus explains The Parable of the Weeds.

Then Jesus left the crowds and went into the house; and his disciples came to him and said, 'Explain to us the parable of the darnel weeds in the field.' He answered, 'The sower who sows the good seed is the Son of Man; the field is the world; and the good seed are the people of the kingdom; the darnel weeds are the people of the evil one - the enemy who sowed them, the devil; the harvest is the end of the age; and the reapers are angels. Well then, just as the darnel weeds are gathered up and burned in the fire, so it will be at the end of the age. The Son of Man will send his angels and they will gather out of his kingdom all causes of sin and all who evil, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Listen, anyone with ears!

At the end of the Gospel:

This is the Gospel of the Lord.

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

THE SERMON

We are a Eucharistic community - united around word and sacrament. Through the readings God has spoken to his people of his redeeming love and of the nourishment which his Spirit gives. The sermon reflects on our readings and relates them to our Eucharistic celebration and to our ordinary daily life.

After the sermon there may be a short period of silent reflection.

THE PROFESSION OF CHRISTIAN FAITH - THE CREED

We make the profession of faith in response to the word of God written in the Gospels and spoken in the sermon. We testify that God is our Father who gives us new life through his Son and who calls us together in the power of his Spirit to be a Eucharistic people, a 'thanksgiving people', a living community of his abiding self-giving love.

All **We believe and trust in God the Father who made the world.**
We believe and trust in his Son, Jesus Christ, who redeemed the world.
We believe and trust in the Holy Spirit who gives life to the people of God. Amen

THE PRAYER OF THE FAITHFUL OR GENERAL INTERCESSION

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

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

Priest **In the power of the Spirit, and in union with Jesus Christ, let us pray to our heavenly Father.**

The deacon or minister continues:

Heavenly Father, strengthen your Church in the service of Christ that Christians everywhere may witness to the grace, the truth and the compassion of Christ. Bless Justin our Archbishop, Steven our Bishop, Olivia our area Bishop, and our parishes and schools of St Mary's and St John's that we may be equipped for the mission before us...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, bless 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 always the common good...

Lord, in your mercy,
Hear our prayer.

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

Lord, in your mercy,
Hear our prayer.

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

Lord, in your mercy,
Hear our prayer.

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

Lord, in your mercy,
Hear our prayer.

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

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

THE LITURGY OF THE EUCHARIST

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

THE PEACE

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

Priest Christ is our peace.
He has reconciled us to God in one body by the cross.
We meet in his name and share his peace.
The peace of the Lord be always with you.

All And also with you.

THE OFFERTORY HYMN

Immortal, invisible, God only wise,
on light inaccessible hid from our eyes,
most blessed, most glorious, the Ancient of Days,
almighty, victorious, thy great name we praise.

Unresting, unchanging, and silent as light,
nor wanting, nor wasting, thou rulest in might;
thy justice, like mountains, high soaring above
thy clouds which are fountains of goodness and love.

To all life thou givest, to both great and small;
in all life thou livest, the true life of all;
we blossom and flourish as leaves on the tree,
and wither and perish; but naught changeth thee.

Great Father of glory, pure Father of light,
thine angels adore thee, all veiling their sight;
all laud we would render: O help us to see
'tis only the splendour of light hideth thee.

THE PRESENTATION AND PREPARATION OF THE GIFTS

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

BREAD

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

All Blessed be God for ever.

WINE

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 expression of the desire for inward purification, praying quietly: Lord, wash away my iniquity; cleanse me from my sin.*

PRAYER OVER THE GIFTS

Priest Pray my brothers and sisters, that my sacrifice and yours may be acceptable to God,
the Almighty Father.

All **May the Lord accept the sacrifice at your hands for the praise and glory of his name,
for our good, and the good of all his Church.**

Priest Amen.

Priest Lord, in the simple Eucharistic signs of bread and wine
you draw us closer to yourself and to one another and to all creation.
Here Christ your son comes among us to be our companion on the way.
May we learn from him the way of loving and generous service.

All **Amen.**

THE EUCHARISTIC PRAYER

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

Priest The Lord be with you.

All **And also with you.**

Lift up your hearts.

All **We lift them to the Lord.**

Let us give thanks to the Lord our God.

All **It is right to give thanks and praise.**

In the Preface we praise God for his mighty acts:

Heavenly Father, we do well always and everywhere to give you thanks
because at his last supper, as Jesus sat at table with his apostles,
he gave us this memorial of his passion
to bring us its saving power until the end of the age.

In this sacrament you feed your people
and strengthen us in holiness,
so that the family of humankind
may come to walk in the light of faith and hope,
and live in the communion of love.

Therefore we join our voices
with the whole company of heaven to sing:

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

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

Priest We thank you, loving Father, because when we turned away
you sent to us your Son Jesus Christ our Lord.

He gave his life for us upon the cross. He shows us now the way to live.

Send your Holy Spirit that these gifts of bread and wine
may be for us Christ's body and his blood.

On the night before he died, when darkness had fallen, Jesus took bread. He gave thanks,
broke it, and shared it with his disciples, saying:

‘This is my body, given for you. Do this to remember me.’

After they had eaten he took the cup of wine, gave thanks, and shared it with his disciples,
saying:

‘This is my blood, poured out for you and for many, for the forgiveness of sins.
Do this to remember me.’

All Let us proclaim the mystery of faith:
**Christ has died,
Christ is risen,
Christ will come again.**

So, Father, with this bread and this cup we celebrate his love, his death, his risen life.
As you feed us with these gifts, send your Holy Spirit upon us and change us more and more
to be like Jesus our Saviour.

Help us, Father, to love one another, as we look forward to that day when suffering is ended
and all creation is gathered in your loving arms.

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

All **Amen.**

HOLY COMMUNION

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

THE LORD'S PRAYER

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

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

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

THE BREAKING OF THE BREAD

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

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

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

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

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

INVITATION TO COMMUNION

Priest Behold the Lamb of God who takes away the sin of the world. *cf. John 1: 29*
Blessed are those who are called to his supper.

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

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

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

+ Amen.

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

**Amazing grace (how sweet the sound)
that sav'd a wretch like me!
I once was lost, but now am found,
was blind, but now I see.**

**'Twas grace that taught my heart to fear,
and grace my fears relieved;
how precious did that grace appear
the hour I first believed!**

**Through many dangers, toils, and snares
I have already come:
'tis grace has brought me safe thus far,
and grace will lead me home.**

**The Lord has promised good to me,
his word my hope secures;
he will my shield and portion be
as long as life endures.**

**Yes, when this flesh and heart shall fail,
and mortal life shall cease:
I shall possess, within the veil,
a life of joy and peace.**

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 is our vine and source of life,
ever giving himself that the world may live:
may we so receive within ourselves
the power of his death and passion
that, in his saving cup, we may share the glory of his goodness
and be made perfect in his love;
for he is alive and reigns, now and for ever.

All **Amen.**

THE NOTICES FOR THE COMMUNITY ARE GIVEN.

THE CONCLUDING RITE

Priest The Lord be with you.

All **And also with you.**

THE BLESSING

Priest The peace of God, which passes all understanding,
keep your hearts and minds in the knowledge and love of God
and of his Son Jesus Christ our Lord.

**+ And the blessing of almighty God,
the Father, the Son, and the Holy Spirit,
be among you and remain with you for ever.**

All **Amen.**

Let us go in the peace of Christ.

All **Thanks be to God.**

THE SENDING OUT or RECESSIONAL HYMN

**Now thank we all our God
with heart and hands and voices,
who wondrous things hath done,
in whom his world rejoices;
who from our mother's arms
hath blessed us on our way
with countless gifts of love,
and still is ours today.**

**O may this bounteous God
through all our life be near us,
with ever joyful hearts
and blessed peace to cheer us;
and keep us in his grace,
and guide us when perplexed,
and free us from all ills
in this world and the next.**

**All praise and thanks to God
the Father now be given,
the Son, and him who reigns
with them in highest heaven,
the one eternal God,
whom earth and heaven adore;
for thus it was, is now,
and shall be evermore.**

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



THE LITURGICAL CALENDAR



July 2023

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