

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 Parish Eucharist *for* Pentecost Sunday

28th May 2023 at 10 a.m.

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

Prayer thoughts: Pentecost – simply, from the Greek word ‘pentecoste’ – means ‘fiftieth.’ The Christian celebration of Pentecost has its roots in a Jewish celebration fifty days after Passover. Originally that had been a post-harvest thanksgiving, but it later incorporated the remembrance of the ‘covenants’ with Noah after the ‘deluge’ and with Moses at Mt. Sinai. Christians took up the celebration of Pentecost on the 50th day after the Easter Day celebration of the resurrection and at the time when, the NT story recounts, the Holy Spirit of God descended upon the apostles and Mary as ‘tongues of fire’ and with such power that those disarrayed and frightened apostles were transformed into authentic witnesses and courageous martyrs for faith in Christ and his good way.

There is too, of course, a reference in the Pentecost story to the OT story of the ‘Tower of Babel’ which tells of how people ‘abused’ language’ to promote their own agenda (Genesis 11:3-4) and of how, subsequently, God ‘confused tongues’ into many different languages (Genesis 11:7), which manifested their disunity (Genesis 11:6-7). That story tells of how the people were scattered (Genesis 11:9). Then the NT tells, in the Acts of the Apostles, the story of how, on the day of Pentecost, the Holy Spirit caused a crowd in Jerusalem - representing many nationalities and speaking many very different languages - to hear and understand one Gospel language/message (Acts 2:5-11), and how the result was a new-found unity (Acts 2:41). Thus, the story of Pentecost marks the beginning of a story about the ‘reunification’ of the human family as it tells how God ‘sends’ men and women across the earth to gather people from all over into a ‘New Covenant’ where everyone is offered ‘redemption’ (Acts 1:8; 2:37-41).

On Pentecost Sunday 1978 Oscar Romero, the soon-to-be assassinated Archbishop of El Salvador, affirmed ‘It will always be Pentecost in the Church provided the Church lets... the Holy Spirit shine forth from her... When the Church ceases to let her strength rest on the power from above which Christ promised... when the Church leans instead on the weak forces of the power or wealth of this earth, then the Church ceases to be...’ The Church will be fair to see... as long as she is faithful to the Spirit... and reflects that Spirit through her communities... through her very life.’

At Pentecost Christians pray for the rekindling of the fire of that Spirit of love in us as individuals and together as the Christian Church. And if the Church is to be ‘Spirit-filled’ in its mission then, of course, it needs Spirit-filled people. And the NT message is that the Spirit-filled ones are those who acknowledge their own weaknesses, ask for the Spirit’s strength and guidance in the morning, and for the Spirit’s forgiveness at the end of the day - and who pass on that forgiveness to those who they feel have ‘sinned’ against them. The NT message is that those are the ones who, as St Paul encourages, ‘never give up; and pray for all God’s people’ (Ephesians 6:18). The NT message is that those are the ones who try to grow continually and who seek out opportunities to discover and serve Christ in others. The NT message is that those are the ones who, through reflecting on the message of the scriptures and through sharing and serving in the local Eucharistic/thanksgiving fellowship, allow the Spirit to transform their lives. The NT message is that Spirit-filled people speak words that heal and restore, challenge and encourage, nurture, build up and bring to that wholeness we celebrate in peace and justice. The NT message is that the Spirit-filled pass on the love of God by acts of kindness, courage, charity and mercy. Pope Francis has said ‘We ask the Lord for many things, but how often do we forget to ask him for what is most important and what he desires most to give us: the Holy Spirit, the power to love. Indeed, without love, what can we offer the world?’ God bless, Paul

The Eucharist for Pentecost Sunday

A warm welcome to our Sunday Eucharist on Pentecost Sunday. Today we celebrate the great day of Pentecost when Christ filled the Church with the power of his Spirit and sent it into the world to bring his peace, joy and forgiveness to all humankind.

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

Come, Holy Ghost, our souls inspire,
and lighten with celestial fire;
thou the anointing Spirit art,
who dost thy sevenfold gifts impart:

Thy blessed unction from above
is comfort, life, and fire of love;
enable with perpetual light
the dullness of our mortal sight:

Teach us to know the Father, Son,
and thee, of both, to be but One;
that through the ages all along
this may be our endless song,

Praise to thine eternal merit,
Father, Son and Holy Spirit. 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 on Pentecost Sunday

The Spirit of Understanding

It is admirable that people can come to understand one another even when they speak different languages. Their good will, their gestures, help them see what others try to say or do. At the first Pentecost people understood one another: they heard the message of Christ in their own language, despite all their variety. The Spirit made them capable of doing so. We too speak our own languages: not only different mother tongues but the languages of our different cultures and personalities, even of the different ways we live our faith. May the Spirit of Pentecost help us to understand and appreciate one another and unite us in one bond of faith, hope and love.

The Spirit of Openness

How timid we too often are and preoccupied with our own business and concerns, which leave us living in our own world. Today, on Pentecost Sunday, we celebrate the Holy Spirit who tells us to open doors and windows, to break out of our closed 'ghettos' and find courage to make known to all with our words and our lives that God has liberated us and made us rich with blessings. We cannot keep 'God' for ourselves but must share his 'Good News.' Let us allow this Spirit to come down on us this Pentecost Sunday 2023.

The Spirit of Enthusiasm

So, today is the great feast of Pentecost when the Spirit of God came down on the apostles. In the routines of life, even of the Christian life, we all need a breath of fresh air to renew us, a strong wind to blow away our fears, a tongue of fire to spark us with fresh enthusiasm, a light to show us the road to follow. The story of Pentecost tells how God's Spirit was there in fire and storm when the apostles were afraid and timid. Perhaps we think about how God's Spirit is with us here and now in Mortimer - in the spark that could light a new fire in us and in the wind that could blow away our cobwebs. After all, this celebration makes little sense if it is not 'our' Pentecost 2023.

Now 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 Spirit of the Lord
 makes flexible what is rigid,
 kindles what is frigid,
 and straightens what is wayward.

May the Lord give you this Spirit
and be always with you.

All And also with you.

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

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,
we stand before the Lord to acknowledge that too often we are estranged from one another,
seeing more what divides us than what unites us.
As we come together as God's family
to celebrate the holy mysteries,
let us open our hearts and minds to the guidance of the Holy Spirit
and confess our sins in penitence and faith.

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 Holy Spirit will work through our lives to bring Christ to the 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.

Holy Spirit, sent by the Father,
ignite in us your holy fire;
strengthen your children with the gift of faith,
revive your Church with the breath of love,
and renew the face of the earth,
through Jesus Christ our Lord.

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 2: 1 - 11. - Read by Viv Adler.

The reading describes the transformation that took place during the first Pentecost, thus fulfilling Jesus' promise to his apostles that they would receive 'Power from on high.'

Loud noise, a mighty storm, fire, languages - these symbols used to describe the first Christian Pentecost tell us that here something totally new is happening. God's Spirit of power is breaking through to bring divided humankind together in a community which honours peace and justice and where there is room for all.

Reader A reading from Acts of the Apostles.

When Pentecost day came round, the apostles had all met in one room, when suddenly they heard what sounded like a powerful wind from heaven, the noise of which filled the entire house in which they were sitting; and something appeared to them that seemed like tongues of fire; these separated and came to rest on the head of each of them. They were all filled with the Holy Spirit, and began to speak foreign languages as the Spirit gave them the gift of speech.

Now there were devout men living in Jerusalem from every nation under heaven, and at this sound they all assembled, each one bewildered to hear these men speaking his own language. They were all amazed and astonished. 'Surely' they said 'all these men speaking are Galileans? How does it happen that each of us hears them in their own native language? Parthians, Medes and Elamites; people from Mesopotamia, Judaea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya round Cyrene; as well as visitors from Rome - Jews and proselytes alike - Cretans and Arabs; we hear them preaching in our own language about the marvels of God.'

At the end of the reading:

Reader This is the word of the Lord.

All Thanks be to God.

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

THE GOSPEL ACCLAMATION

Alleluia, Alleluia, Alleluia.

Come, Holy Spirit, fill the hearts of your faithful people
and kindle in them the fire of your love.

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 20: 19 - 23.

All The Lord be with you.

And also with you .

Alleluia. Christ is risen.

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

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

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

As the Father sent me, so I am sending you: receive the Holy Spirit.

In the evening of the first day of the week, the doors were closed in the room where the disciples were for fear of the Jews. Jesus came and stood among them. He said to them,

'Peace be with you,'

and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to them again,

'Peace be with you.'

'As the Father sent me,
so am I sending you.'

After saying this he breathed on them and said:

'Receive the Holy Spirit.
For those whose sins you forgive,
they are forgiven;
for those whose sins you retain,
they are retained.'

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 I believe in one God, the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin Mary and became man.
For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.
I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.
I believe in one holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. 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 Let us pray to our Heavenly Father, in union with Christ, that he may fill our hearts and lives, our communities and churches, and all the world, with his Holy and Life-giving Spirit.

The deacon or minister continues:

Heavenly Father, we pray for the power of your Holy Spirit to strengthen your Church in the mission of Jesus Christ our Lord. We ask you to bless with the gifts of the Spirit Justin our Archbishop, Stephen, Archbishop of York, Steven our Bishop, Olivia our area Bishop, and the mission and ministry of every Christian person, that we may all be equipped for the mission you have given us in Christ.

Lord, bless us,

And fill us with your Holy Spirit.

Heavenly Father, bless and guide Charles our King that, ever inspired by the example and teaching of Christ, he may find discernment in your Holy Spirit and nourishment in your word and sacrament. And give grace to our Government, to our Parliament, to our District and Village Councils, and to all in authority that they may seek the wisdom of your Spirit, understand your loving will for this world, discern the ways of peace and justice, and seek the common good.

Lord, bless us,

And fill us with your Holy Spirit.

Heavenly Father, we ask you to reveal in every family, friendship and relationship, the blessings of the fruits of your Spirit.

Lord, bless us,

And fill us with your Holy Spirit.

Heavenly Father, we ask that your Holy Spirit may bring reconciliation and wholeness wherever there is division and strife. We pray to you for all who suffer in body, mind or spirit... May the presence of the Spirit bring comfort and the hope of the resurrection bring peace.

Lord, bless us,

And fill us with your Holy Spirit.

Heavenly Father, we pray through the grace of our Lord Jesus Christ, and in the fellowship of the Holy Spirit, for all who have gone before us... May they know the joy of heaven.

Lord, bless us,

And fill us with your Holy Spirit.

Heavenly Father, may the indwelling of your Holy Spirit make us one in heart and mind that, in communion with Mary, John the Evangelist, John the Baptist and all the saints, we may serve you with joy for evermore.

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 God has made us one in Christ.

He has set his seal upon us and, as a pledge of what is to come,
has given the Spirit to dwell in our hearts. *Alleluia.*

The peace of the Lord be always with you.

All And also with you.

THE OFFERTORY HYMN

Be present, Spirit of the Lord,
let sounds of earth be dumb;
the Father's love be shed abroad,
the dew of blessing on us poured:
O silent Spirit, come!
O silent Spirit, come!

In power unseen upon us rest,
your gracious gifts impart:
a mind renewed, a spirit blessed,
a life where Christ is manifest,
an understanding heart,
an understanding heart.

Love's sovereign work of grace fulfil,
our souls to Christ incline,
intent to do the Father's will
and stand by faith before him still
in righteousness divine,
in righteousness divine.

O Spirit come, and with us stay;
make every heart your home.
So work in us that we who pray
may walk with Christ in wisdom's way:
O Holy Spirit, come!
O Holy Spirit, come!

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.

Lord, may your Holy Spirit lead us into the way of grace and truth
and give us the heart and mind to live generously, to serve joyfully, and to share lovingly
the gifts of our time, talents and treasure.

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:

Father, all-powerful and ever-living God, we give you thanks
because in fulfilment of your promise you pour your Holy Spirit upon us,
filling us with your gifts, leading us into all truth, and uniting peoples of many tongues
in the confession of one faith.

You give us power to proclaim your gospel to all nations
and to serve you as a royal priesthood.

Therefore we join our voices with the whole company of heaven,
and with all those in whom the Spirit dwells,
to proclaim the glory of your goodness,
for ever praising you and singing:

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, you are most holy, enthroned in splendour and light,
yet in the coming of your Son Jesus Christ you reveal to us the power of your love
made perfect in human frailty and weakness.

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

As we recall the one, perfect sacrifice of our redemption, Father, by your life-giving Holy Spirit
may 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 dark of 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 Jesus and make us a perfect offering of love in your sight.

Look with favour on all your people and in your mercy hear the cries of the broken-hearted.

Bless the earth, heal the sick, let the oppressed and downtrodden go free and fill your Church
with grace and courage and power from on high to do your loving will.

Gather your people from the ends of the earth to feast with the Blessed Mother,
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 the love of 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 We cannot say 'Jesus is Lord' except through the Spirit.
We cannot say 'Father' to God, except through the Spirit crying out in us.
With the Spirit we can now pray with trust the prayer given us by Jesus.

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*
The Spirit and the Church say: Come. *cf. Revelation 22:17, 21*
Let everyone who listens answer: Come.
Let all that are thirsty come.

All who want may have the water of life
and have it as a free gift.

This is the risen Christ
whose Spirit moves us forward
to bear witness to God's love.

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 anthems, hymns or songs.*

**Spirit of the living God, fall afresh on me.
Spirit of the living God, fall afresh on me.
Melt me, mould me, fill me, use me.
Spirit of the living God, fall afresh on me.**

Prayers which might be helpful during the time of Holy Communion.

God our Father, you give us your Son in this Eucharist
and pour out his Spirit upon us.
Through him, complete in us what is imperfect,
change in us what is inadequate.
Keep us always open to your Spirit
and to one another,
to unite and renew us,
that he may bring to fulfilment
the work begun in us by Jesus Christ,
your Son, our Lord for ever. Amen.

- - -

Lord our God, thanks be to you for the gift of your Holy Spirit
who enabled the first the apostles to bring to a good end
the mission given them by Jesus your Son.
Pour out your Spirit upon us too,
to inspire this community and your whole Church
with a sense of mission and commitment.
May your Spirit work to renew us day after day
and bind us together as your people,
that we may be to the whole world
living signs that your Son is alive
and our Lord now and for ever. Amen.

PRAYER AFTER HOLY COMMUNION

Priest Let us pray.

*The priest invites us all to pray that the Holy Eucharist will have its effect in transforming our lives and bring us all to God's kingdom.
We pray together silently for a while before the Post Communion prayer.*

Priest Heavenly Father,
you have raised our humanity in Christ
and have fed us with the bread of heaven:
mercifully grant that, nourished with such spiritual blessings,
we may set our hearts in the heavenly places;
through Jesus Christ our Lord.

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 May God the Father who was pleased to enlighten the minds of the first disciples
 by the outpouring of the Holy Spirit, grant you, with them, the blessing of gladness
 and give you grace likewise to abound with the gifts of the Spirit.

All **Amen.**

 May the wondrous flame that appeared above the disciples
 cleanse your hearts from every sin and evil
 and set you on fire with the love of Christ.

All **Amen.**

 May the Holy Spirit who has been pleased to unite many tongues
 in the profession of one faith,
 give you perseverance in the same faith that you may journey on from hope to understanding.

All **Amen.**

Priest + And the blessing of God Almighty, the Father, the Son, and the Holy Spirit,
 be upon you and remain with you forever.

All **Amen.**

 Go in peace,
 and may the Holy Spirit of Christ be your guide
 and give you grace to share the Gospel. Alleluia, Alleluia.

All **Thanks be to God. Alleluia, Alleluia.**

THE SENDING OUT or RECESSIONAL HYMN

**The Spirit lives to set us free,
walk, walk in the light;
he binds us all in unity,
walk, walk in the light.
*Walk in the light,
walk in the light,
walk in the light,
walk in the light of the Lord.***

**By Jesus' love our wounds are healed,
walk, walk in the light;
the Father's kindness is revealed,
walk, walk in the light.**

**The Spirit lives in you and me,
walk, walk in the light;
his light will shine for all to see,
walk, walk in the light.**

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.*

Comment: The Spirit's Lingua Franca?

Read? Read the Pentecost story again? It has been described as the corrective event of the Tower of Babel disaster. The story reminds us that, as St Paul puts it, we are all members of the one body of Christ and that Jesus 'breathes' new life into the first disciples and us just as Yahweh breathed new life into humanity.

Reflect? The first public comment made about the new post-resurrection community of disciples was that they spoke a kind of language that everyone understood. Again, the Pentecost story is the 'corrective' to the Tower of Babel experience (Gen. 11:1-9) where hardly anyone spoke a language that another could understand. If the Babel story tells of an attempt out of 'existential fear' to control and 'play God' then the Pentecost story tells of an act of God's Spirit to dispel the fear and empower the new community to traverse every part of the world to bring a new language that every human being can understand. And, of course, what is this language that anyone, beyond the conditionings of space, time, or culture, can understand, but the language of 'agape' / the language of 'love.' Is it going too far to call it the 'lingua franca' of the Spirit of God? Anyway, Pentecost makes clear that it is the language which Christians are called to speak and through which they will find unity and common purpose.

Pray? Let us pray, then, for the gift of the language of the Spirit - Love.

Act? And let us try, with the Spirit's help, to speak lovingly to everyone every day.

THE LITURGICAL CALENDAR



MAY 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
30	1	2	3	4	5	6
FOURTH SUNDAY OF EASTER	JOSEPH THE WORKER	ATHANASIUS, Bishop, Church doctor	STS. PHILIP AND JAMES THE LESSER, Apostles, Feast	SERVANTS WITH CHRIST	THE WAY, THE TRUTH, THE LIFE	NO EXCLUSIVENESS
7	8	9	10	11	12	13
FIFTH SUNDAY OF EASTER	GOD LIVING IN US	THE PEACE OF CHRIST	ONE IN THE TRUE VINE FACTIONS IN THE CHURCH	ALL ARE WELCOME IN THE CHURCH	YOU ARE MY FRIENDS	REJECTED WITH CHRIST
14	15	16	17	18	19	20
SIXTH SUNDAY OF EASTER	YOU BEAR WITNESS!	THE SPIRIT WITNESSES AGAINST THE WORLD	THE SPIRIT OF THE TRUTH GOD DWELLING AMONG US	SORROW WILL TURN INTO JOY	THE TEST OF SUFFERING AND RENEWAL	PRAYING IN JESUS' NAME GOD'S WILL
21	22	23	24	25	26	27
THE LORD'S ASCENSION	THE CROSS AND THE DISCIPLE	CARRYING OUT ONE'S MISSION	THERE IS JOY IN GIVING AND IN BEING ONE!	MAY THEY ALL BE ONE	PHILIP NERI, Priest	DEDICATED TO THE GOSPEL
28	29	30	31	1	2	3
SOLEMNITY OF PENTECOST (Yr. A)	NOT WILLING TO PAY THE PRICE	A HUNDREDFOLD REWARD	VISITATION OF MARY, FEAST	JUSTIN, Martyr	LIVING STONES	STS. CHARLES LWANGA & COMPANIONS: The Martyrs of Uganda
4	5	6	7	8	9	10
TRINITY SUNDAY	BONIFACE, Bishop and Martyr	A NEW HEAVEN AND A NEW EARTH	GOD OF THE LIVING	LOVE IS MORE THAN SACRIFICES	JESUS MORE THAN A HUMAN PERSON	GIVING OUT OF ONE'S POVERTY

JUNE 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
28	29	30	31	1	2	3
SOLEMNITY OF PENTECOST (Yr. A)	NOT WILLING TO PAY THE PRICE	A HUNDREDFOLD REWARD	VISITATION OF MARY, FEAST	JUSTIN, Martyr	LIVING STONES	STS. CHARLES LWANGA & COMPANIONS: The Martyrs of Uganda
4	5	6	7	8	9	10
TRINITY SUNDAY	BONIFACE, Bishop and Martyr	A NEW HEAVEN AND A NEW EARTH	GOD OF THE LIVING	LOVE IS MORE THAN SACRIFICES	JESUS MORE THAN A HUMAN PERSON	GIVING OUT OF ONE'S POVERTY
11	12	13	14	15	16	17
CORPUS CHRISTI- THE LORD'S BODY AND BLOOD	BEATITUDES	ANTHONY OF PADUA, Priest, Doctor	IN THE NEW COVENANT	DISCIPLES ARE RECONCILERS	THE LOVING HEART OF JESUS	THE LOVING HEART OF MARY
18	19	20	21	22	23	24
ELEVENTH SUNDAY IN ORDINARY TIME	BREAK THE SPIRAL OF EVIL	FROM ENEMY TO NEIGHBOUR	ALOYSIUS GONZAGA, Religious	TRUSTFUL PRAYER	WHERE IS OUR TREASURE?	THE BIRTH OF JOHN THE BAPTIST
25	26	27	28	29	30	1
TWELFTH SUNDAY IN ORDINARY TIME	THE BEAM IN YOUR OWN EYE	THE TWO WAYS	IRENAEUS OF LYONS, Bishop, Martyr	SAINTS PETER AND PAUL, APOSTLES	A COMPASSIONATE HEART	GOD AS VISITOR, GREAT FAITH
2	3	4	5	6	7	8
THIRTEENTH SUNDAY IN ORDINARY TIME (A)	THOMAS, Apostle	IN WIND AND STORM	OUTCASTS ARE PEOPLE	FAITH ON TRIAL	NO SACRIFICES BUT JUSTICE THE LORD EATS WITH SINNERS	OLD AND NEW

