

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 Sunday Eucharist

The Third Sunday of Epiphany

21st January 2024 at 10.00 a.m. at St John's Mortimer

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

Today's Gospel story tells of a wedding party at which Mary tells Jesus, 'They have no wine.' Perhaps there comes a time to us all when, to coin a phrase or two, 'The wine gives out,' 'The glass/cup is empty,' 'The party is over,' And so Mary's words speak of a simple truth about our so-called 'human condition' and that day when it may seem that the 'bouquet' of life has vanished, that life itself may seem dry, tasteless, colourless, even empty and without vitality. And we might find ourselves left asking how is it that the wine of life gives out, how do relationships run dry and how does life, seemingly, become empty?

Perhaps everyone could tell a story about a day when 'the wine gave out.' It might be about the death of a loved one or, perhaps, the loss of a relationship. Perhaps some might tell of their search for love and acceptance. Perhaps some might describe their thirst for meaning and, perhaps, for significance. Stories of failures, disappointments and self-doubts abound, of course, and there will be stories of guilt and regret. And many of the stories will, of course, be about fear of what is to come. Some will speak of a desire and longing and, perhaps, for something they cannot name or even describe. The storylines of seemingly unanswered questions and unanswered prayers and doubts are familiar to us all. And, of course, they are not all stories from the past – people are living those 'stories' today.

The simple message is that behind each story is the hope and desire for the 'wedding' of life. And so we come to see the story of 'the wedding at Cana' not simply as 'observers' but seeing ourselves as participants – as a bride or groom – seeking intimacy, union and wholeness.

Yet, despite our best efforts, our good intentions and hard work it seems that 'the wine' of our lives is forever running out and cannot be replenished from our own resources alone. That day may seem like a disaster, a failure, an embarrassment, which, of course, the lack of wine would have been for the bride and groom in the story. Mary tells Jesus 'They have no wine.' This is not a judgement or condemnation, but simply an observation of the situation which leads to a 'diagnosis.'

Of course, the story of the wedding of Cana is not a story about the wine, but about the people. It's a story about 'the human condition' or, in other words, about you and me. It is, if you will pardon me, about our 'spiritual' condition - our way of life, our way of being, more than the apparent circumstances.

Perhaps the simple message of the story is that too often we accept the illusion of self-sufficiency, which is surely to be shattered on the day the wine runs out and the jars of our lives stand empty and dry. That day confronts us, of course, with the simple truth that none of us can live self-sufficiency and by our own resources alone.

St John's Gospel prefers, of course, to speak of 'signs' rather than 'miracles' but surely he wants us to see that the day the wine runs out can be a 'sign' and the beginning of a 'miracle.' For Christians Christ does not simply refill our glasses / cup, but transforms our lives, turning water into wine. The Christian message, after all, stands on the third day, which is the day of resurrection and new life. That which had no fragrance now has a full bouquet. That which was colourless is now vibrant. That which had been tasteless is now rich and flavourful. That which had no life is now alive – fermenting with life. And – forgive me for perhaps pushing the image too far – on the third day our lives are filled to the brim with the wine of loving good fellowship, 'intoxicating' us with the life of the fruits of the Spirit, 'inebriating' us with the lifeblood of Christ and leaving us under the influence of his Holy Spirit. That's the 'sign' at Cana. And the message of John's Gospel is, of course, that Christ pours himself into the empty jars of lives - that he is the good wine of life. And the invitation is to taste of that good wine and to experience for ourselves the sign / miracle of Cana and see and celebrate too it in the lives of others – individuals and communities.

It is the moment when death turns into new life, sorrow into the surprise of joy, and despair into hope. It is the moment when fear is transformed into courage and people find that they can do things they never thought possible; when lives which had fallen empty are filled with vibrancy and, in turn, become life-giving. Those are the signs / the miracles of Cana of Galilee for our time. Those are the moments when the light of goodness, the light of Christ's goodness, is revealed in the lives of men, women and children the world over and we are illumined with that radiance of grace and truth which people of faith believe is of God himself.

Mary said 'They have no wine now.' But they would. And, of course, the sign / the miracle always begins when the wine gives out.

God bless,
Paul

THE PARISH EUCHARIST FOR THE THIRD SUNDAY OF EPIPHANY

21st JANUARY 2024

A very 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 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

Songs of thankfulness and praise,
Jesu, Lord, to you we raise,
manifested by the star
to the sages from afar;
branch of royal David's stem,
in thy birth at Bethlehem:
anthems be to you address,
God in man made manifest.

Manifest at Jordan's stream,
Prophet, Priest, and King supreme;
and at Cana wedding-guest,
in thy Godhead manifest;
manifest in power divine,
changing water into wine:
anthems be to thee address,
God in man made manifest.

Grant us grace to see thee, Lord,
mirrored in thy holy word;
may we imitate thee now,
and be pure, as pure art thou;
that we like to thee may be
at thy great Epiphany;
and may praise thee, ever blest,
God in man made manifest.

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 come together 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.

God of mercy,
your Son proclaimed
good news to the poor,
release to the captives,
and freedom to the oppressed:
anoint us with your Holy Spirit
that we may strive to set all your people free
to the praise of your name in 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).

THE FIRST READING – REVELATION 19: 6 – 10. To be read by Sarah Theaker.

Reader A reading from The Book of Revelation.

I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunder peals, crying out,

'Hallelujah!

For the Lord God the Almighty reigns.
Let us rejoice and exult and give him the glory,
for the marriage of the Lamb has come,
and his bride has made herself ready;
to her it has been granted to be clothed
with fine linen, bright and pure'—

for the fine linen is the righteous deeds of the saints.

And the angel said to me,

‘Write this: Blessed are those who are invited to the marriage supper of the Lamb.’

And he said to me,

‘These are true words of God.’

Then I fell down at his feet to worship him, but he said to me,

‘You must not do that! I am a fellow servant with you and your brothers and sisters who hold the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy.’

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.**

We saw his star as it rose
and have come to do him homage.

Matthew 2: 2

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING – ST JOHN’S GOSPEL 2: 1 – 11.

The Lord be with you.

All **And also with you .**

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

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

The Wedding at Cana.

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, ‘They have no wine.’ And Jesus said to her, ‘Woman, what concern is that to me and to you? My hour has not yet come.’ His mother said to the servants, ‘Do whatever he tells you.’ Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, ‘Fill the jars with water.’ And they filled them up to the brim. He said to them, ‘Now draw some out, and take it to the person in charge of the banquet.’ So they took it. When the person in charge tasted the water that had become wine and did not know where it came from (though the servants who had drawn the water knew), that person called the bridegroom and said to him, ‘Everyone serves the good wine first and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.’ Jesus did this, the first of his signs, in Cana of Galilee and revealed his glory, and his disciples believed in him.

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: My brothers and sisters,
let us pray to our heavenly Father in the power of the Holy Spirit
and in union with Jesus Christ our Lord.

The deacon or minister continues:

Heavenly Father, strengthen your Church in the service of Christ that Christians everywhere may witness to his the grace and compassion. 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 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 and wisdom and always seek the common good...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we pray to you for all who are suffering the consequences of conflict and war...

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 others as he loves us...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we pray to you for all who are suffering today... May the love of Christ bring them comfort and may the hope of the resurrection bring them peace

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we commend to you all who have died recently... As you have fulfilled in them the purpose of your love, so bring us, at the last, to be with them in love's eternal joy.

Lord, in your mercy,
Hear our prayer.

Heavenly Father, in communion with Mary, John the Evangelist, 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 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 Christ is the Prince of Peace.
Of the increase of his government and of peace cf Isaiah 9.
there shall be no end.

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, nourish us with the bread of life
and so fill us with your Spirit
that we may be one in Christ
and continue his work in peace and love.

All Amen.

THE EUCHARISTIC PRAYER

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

Priest The Lord be with you.

All And also with you.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God.

All It is right to give thanks and praise.

In the Preface we praise God for his mighty acts:

Father, we give you thanks because through Christ
a light has dawned upon our world,
that people may be delivered from darkness
to behold the radiant glory of your love.

Therefore we rejoice with all the company of heaven
to sing our joyful hymn 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 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.’

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 Joseph, St John the Evangelist, St John the Baptist, the Magi, and all your saints, we glorify your goodness, through Jesus Christ and in the strength of your Holy Spirit, today and 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.*

***In the Lord I'll be ever thankful,
In the Lord I will rejoice!
Look to God, do not be afraid.
Lift up your voices, the Lord is near;
lift up your voices, the Lord is near.***

The Taizé Community

**You are my salvation; I trust in you.
I shall not be afraid,
you are my strength; you are my song.**

**The Lord is my rock.
The Lord is my fortress.
My God, you are my refuge and my shield.**

**I call upon the Lord God who is worthy of praise.
The Lord shall save me.**

**My soul shall sing to you;
you have done wondrous things, O God.
Let this be known,
let this be known throughout the world.**

**With joy you will draw water at the fountain of salvation.
Give thanks to the Lord. Proclaim God's name.**

- - -

**Jesus is Lord! Creation's voice proclaims it,
for by his power each tree and flower was planned and made.
Jesus is Lord! The universe declares it;
sun, moon and stars in heaven cry: Jesus is Lord!**

*Jesus is Lord! Jesus is Lord!
praise him with Alleluias, for Jesus is Lord!*

**Jesus is Lord! Yet from his throne eternal
in flesh he came to die in pain on Calvary's tree.
Jesus is Lord! From him all life proceeding,
yet gave his life a ransom, thus setting us free:**

**Jesus is Lord! O'er sin the mighty conqueror,
from death he rose; and all his foes shall own his name.
Jesus is Lord! God sends his Holy Spirit
to show by works of power that Jesus is Lord:**

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.*

Heavenly Father,
 whose Son our Saviour Jesus Christ is the light of the world:
may your people,
 illuminated by your word and sacraments,
shine with the radiant glory of his goodness,
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 RECESSIONAL OR SENDING OUT CAROL

**Hail to the Lord's Anointed,
great David's greater Son!
Hail, in the time appointed,
his reign on earth begun!
He comes to break oppression,
to set the captive free,
to take away transgression,
and rule in equity.**

**He comes with succour speedy
to those who suffer wrong;
to help the poor and needy,
and bid the weak be strong;
to give them songs for sighing,
their darkness turn to light,
whose souls, condemned and dying,
were precious in his sight.**

**Kings shall fall down before him,
and gold and incense bring;
all nations shall adore him,
his praise all people sing:
to him shall prayer unceasing
and daily vows ascend;
his kingdom still increasing,
a kingdom without end.**

**O'er every foe victorious,
he on his throne shall rest;
from age to age more glorious,
all-blessing and all-blest:
the tide of time shall never
his covenant remove;
his name shall stand forever,
his changeless name of love.**

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.*

