

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 Fourth Sunday after Trinity

2nd July 2023 at 10 a.m. at John's, Mortimer

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

Prayer Thoughts: This Sunday's Gospel passage mentions 'welcome' six times and so we gather that there's a theme here which has something to do with 'hospitality.' This passage comes at the conclusion of a chapter of Christ's teaching on the costs and rewards of the commitment required to be an apostle and here he assures his hearers that whoever offers 'hospitality' and help to 'little ones,' ('believers') and the poor, the sick, and the needy will be amply blessed.

In this Gospel context 'hospitality' means encountering, acknowledging and respecting the presence of God in others - perhaps where we least expect to find him - and serving him through the loving service we give to those people. After all, 'Christ comes to our door in many guises.' So, in this context the virtue of hospitality is the virtue of recognizing the presence of God in others and nourishing that presence. This means that we are called upon to look for opportunities to be hospitable. And, of course, in a busy and sometimes cold and inhospitable world, hospitable and caring individuals and communities can soon become oases of encouragement and companionship. Christ's point is that we too become fully alive through this offering of 'hospitality,' which starts, of course, in the way we think about others, because from that 'spring' flows the way we will speak to them, and about them, forgive their failings, encourage them, show them respect, console them, and offer them help. And Christ's message is that it is this hospitality, and generosity of spirit, which reflects the warmth which radiates from the love of God.

A paradox of Christianity is that we must 'lose life' to 'find life' (Matthew 10:39). Now, we live in a world where this can seem a strange saying because 'finding my own life' is a paramount ambition for many of us. Yet, Jesus says it's a mistake for this to be our main concern. Instead, he suggests that we 'lose this life,' which means that we stop living for ourselves alone, and think less about our own 'security' and more about the security of us all together - especially the poor, the sick and the hungry. And, as we are waking up to, this also means that we should stop polluting the environment so that the rest of creation can breathe easily. The very simple Gospel message is, of course, that all these things fall into place when, through caring more for others, we lose any spirit of self-centredness and embrace Christ's own vision of 'hospitality' which is rooted in his understanding that we all belong to one family, God's family, and that every person is our sister or brother, which means that we actually 'owe' hospitality to 'strangers' in Jesus Christ's name - 'offering a cup of cold water...'

To a world where self-centred 'consumerism' can easily come to dominate our lives and turn our homes and communities into isolated island fortresses - and where our society viewpoint can be reduced to a commonly held belief in competition and in the pursuit of wealth, power, influence, and success - Jesus' counter-argument is that it's ultimately best for us all to make it our priority to ensure that everyone is treated with grace and has enough. And Jesus made clear to his apostles that his continuing mission and ministry to the world - the work of his church - would require that same generous spirit of hospitality.

There is a story about a famous monastery fallen on hard times. Its church, once filled with monks and resounding to the singing of the choir, was deserted. People no longer came to be nourished by prayer. Only a handful of monks remained. On the edge of the monastery woods a rabbi had built a little hut to which he came from time to time to pray. One day the abbot decided to visit the rabbi and bare his heart to him. As the abbot approached the hut he saw the rabbi standing in the doorway with arms outstretched in welcome. It was as though he had been waiting there for some time. The two embraced. As they entered the hut the abbot saw in the middle of the room a table with the Scriptures open. They were quiet together for a moment in the presence of the Book. Then the abbot, no longer able to contain himself, broke down in tears. The two cried together. When all was quiet again the rabbi lifted his head to say 'You and your brothers are serving God with heavy hearts. You have come to ask a teaching of me. I will give you a teaching, but you must only repeat it once. After that no one must ever say it aloud again.' The rabbi looked at the abbot and said, 'The Messiah is among you.' The abbot stood in stunned silence. Then the rabbi said, 'Now you must go.' The abbot left without looking back. The next morning the abbot called his monks together and told them he would share a teaching he had received from the rabbi and after that the teaching was never again to be spoken aloud. Then he looked at his brothers and told them, 'The rabbi said that one of us is the Messiah.' The monks were startled and thought to themselves, 'What could this mean? Is Brother John the Messiah? No, he's too crotchety. Is Brother Thomas...? No, he's too stubborn and set in his ways. Am I the Messiah? What could this possibly mean?' They were all deeply puzzled by the rabbi's teaching, but no one ever mentioned it again. As time went by something began to happen at the monastery. The monks began to treat one another with a reverence. They were gentle with one another. They lived with one another as brothers once again. Visitors found themselves deeply moved by the genuine caring and sharing that went on among them. Before long people were again coming to be nourished by the prayer life of the monks and young men were asking, once again, to become part of the community.

Jesus said 'Anyone who welcomes you welcomes me.' And so it is in our 'hospitality' that we come to see the face of Christ in one another. And that must be a good first step... God bless, Paul

The Parish Eucharist for Sunday 2nd July 2023

- Trinity 4 -

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

New every morning is the love
our wakening and uprising prove;
through sleep and darkness safely brought,
restored to life and power and thought.

New mercies, each returning day,
hover around us while we pray;
new perils past, new sins forgiven,
new thoughts of God, new hopes of heaven.

If on our daily course our mind
be set to hallow all we find,
new treasures still, of countless price,
God will provide for sacrifice.

The trivial round, the common task,
will furnish all we ought to ask:
room to deny ourselves, a road
to bring us daily nearer God.

Only, O Lord, in thy dear love,
fit us for perfect rest above;
and help us, this and every day,
to live more nearly as we pray.

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

**Glory to God, glory to God,
glory to the Father!**
**Glory to God, glory to God,
glory to the Father!**
To God be glory forever!
To God be glory forever!
Alleluia, Amen!
Alleluia, Amen!
Alleluia, Amen!

**Glory to God, glory to God,
glory to Christ Jesus!**
**Glory to God, glory to God,
glory to Christ Jesus!**
To God be glory forever!
To God be glory forever!
Alleluia, Amen!
Alleluia, Amen!
Alleluia, Amen!

**Glory to God, glory to God,
glory to the Spirit!**
**Glory to God, glory to God,
glory to the Spirit!**
To God be glory forever!
To God be glory forever!
Alleluia, Amen!
Alleluia, Amen!
Alleluia, Amen!

THE COLLECT

Priest Let us pray.

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.

Heavenly Father, the protector of all who trust in you,
without whom nothing is strong, nothing is holy:
increase and multiply upon us your mercy;
that with you as our guide
we may so pass through things temporal
that we lose not our hold on things eternal;
grant this, heavenly Father, for our Lord Jesus Christ's sake,
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 6: 12 - 23. - To be read by Gwen Adshead.

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

Do not let sin control the way you live; do not give in to sinful desires. Do not let any part of your body become an instrument of evil to serve sin. Instead, give yourselves completely to God, for you were dead, but now you have new life. So use your whole body as an instrument to do what is right for the glory of God. Sin is no longer your master, for you no longer live under the requirements of the law. Instead, you live under the freedom of God's grace.

Well then, since God's grace has set us free from the law, does that mean we can go on sinning? Of course not! Don't you realize that you become the slave of whatever you choose to obey? You can be a slave to sin, which leads to death, or you can choose to obey God, which leads to righteous living. Thank God! Once you were slaves of sin, but now you wholeheartedly obey this teaching we have shared with you. Now you are free from your slavery to sin, and you have become slaves to righteous living.

Because of the weakness of your human nature, I am using the illustration of slavery to help you understand all this. Previously, you let yourselves be slaves to impurity and lawlessness, which led ever deeper into sin. Now you must give yourselves to be slaves to righteous living so that you will become holy.

When you were slaves to sin, you were free from the obligation to do right. And what was the result? You are now ashamed of the things you used to do, things that end in eternal doom. But now you are free from the power of sin and have become 'slaves' of God. Now you do those things that lead to holiness and result in eternal life. The wage of sin is death, but the free gift of God is eternal life through Christ Jesus our Lord.

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.

Open our hearts, O Lord,
to accept the words of your Son.

cf Acts 16:14.

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 MATTHEW'S GOSPEL 10: 40 – 42.

All 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.**

Jesus said, 'Anyone who welcomes you welcomes me; and those who welcome me welcome the one who sent me. Anyone who welcomes a prophet will have a prophet's reward; and anyone who welcomes a holy man will have a holy man's reward.

'And if anyone gives so much as a cup of cold water to one of these little ones because he is a disciple, then I tell you solemnly, he will most certainly not lose his reward.'

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 and truth of Christ. Strengthen Justin our Archbishop, Stephen Archbishop of York, Steven our Bishop, Olivia our area Bishop, and our benefice's parishes and schools of St Mary's and St John's that we may be equipped for the mission and ministry 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 the common good...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, bless our families and friends and all our relationships. Give us grace to see and serve Christ in one another and to love as he loves us...

Lord, in your mercy,
Hear our prayer.

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

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we remember before you those 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 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 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

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

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

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

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

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, through the sacraments
you give us grace and strength.
May this Eucharist and our Holy Communion
help us to serve you
with faith, hope 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:

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 them 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.’

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.*

A Prayer of St Richard of Chichester. Music by L J White.

O holy Jesus,
most merciful redeemer,
friend and brother,
may I know thee more clearly,
love thee more dearly,
and follow thee more nearly, 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,
comfort of the afflicted and healer of the broken,
you have fed us at the table of life and hope:
teach us the ways of gentleness and peace,
that all the world may acknowledge
the kingdom of your Son 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.

THE BLESSING

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.

Go in the peace of Christ.

All Thanks be to God.

THE SENDING OUT or RECESSIONAL HYMN

O Lord my God, when I in awesome wonder
consider all the works thy hand hath made,
I see the stars, I hear the might thunder,
thy power throughout the universe displayed:

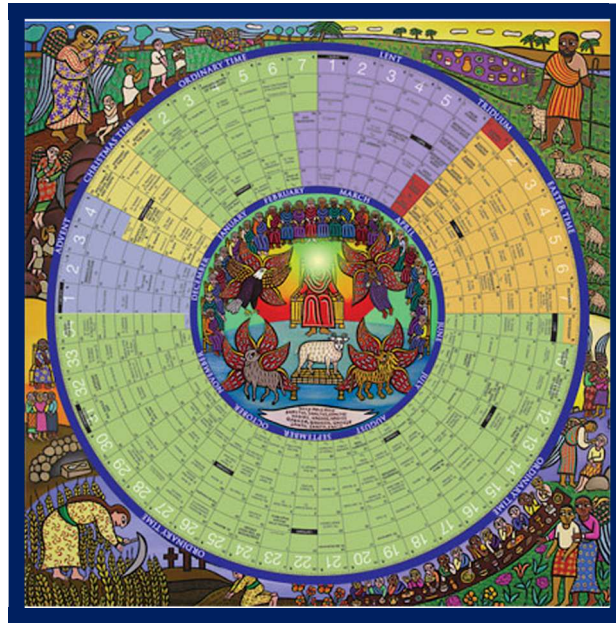
*Then sings my soul, my Saviour God to thee,
'How great thou art! How great thou art!'
Then sings my soul, my Saviour God, to thee,
'How great thou art! how great thou art!'*

When Christ shall come with shout of acclamation
and take me home - what joy shall fill my heart!
Then shall I bow in humble adoration
and there proclaim, 'My God, how great thou art!'

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	IRENAEUS 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					