

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



'Christ the true vine'

The Parish Eucharist for The Fifth Sunday of Eastertide

28th April 2024 at 10.00 a.m. at St John's church, Mortimer

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

When Jesus gathered his disciples together the night before his crucifixion they must have wondered what would become of them. Today's Gospel story tells how he tried to prepare them for life afterwards, which is why this section is sometimes called 'the farewell discourse.' Jesus assured them that they could continue to 'abide' with him. And here this 'abiding' signifies an ongoing relationship. Yet, how could the disciples maintain a relationship with Jesus after his death? In answer Jesus used the beautiful image of the vine, which would have been familiar to those who knew the Hebrew Scriptures, where God's tending of his people is often likened to a vine-grower tending his vine. In the Gospel story God is the vine-grower, Jesus is the vine, and the disciples are the living branches who receive his life-giving sustenance, who flourish and bear the fruits of kindness, mercy, charity, and holiness. Perhaps it's important to note that whilst there are numerous references in the OT to the vine as God's people, that vine had often degenerated, which is why the story records Jesus to be the true vine and his true disciples to be the fruit-producing branches. Clearly, the image was intended to help the disciples understand the nature of their ongoing relationship with him and the importance of maintaining it. They are not simply rabbi and disciples. They are as close as a vine and its branches and their lives are mutually dependent. And this relationship could continue with them and their successors when he is no longer bodily present – enabling them to go on to continue the mission and ministry.

Jesus' hearers would have known how, in the Palestine of their day, the pruning of the vines was done in late autumn or early winter because pruning in spring or summer caused excessive bleeding that weakened the vine. Dead branches were cut away to prevent dieback. And the other branches were pruned so that, next season, they would bear more grapes than leaves. Jesus tells his disciples that they have already been pruned by the words he has spoken to them, but they will not feel the full impact of this 'pruning' until he is taken from them in death. And, eventually, they will be pruned of all worldly attachments in order to prepare them to attach themselves to the things of heaven. The simple and stark message is, of course, that we should take care not to be like fruitless, leafy branches, draining life from the trunk without giving in return.

Now, 'abiding in Christ' denotes, of course, an intimate union and many have seen the reference to being 'apart from the Vine' as a warning to us all of the dangers of splintering off and forgetting that fruit-bearing in Christian life is not of our own independent and unaided making, but requires us to cooperate together with the Holy Spirit who dwells within, 'prunes' and reminds us of what Jesus taught.

This 'abiding,' this intimate union, results not only in us being with Jesus but, in a sense, 'being as Jesus,' as a friend to others, and even 'becoming as Jesus' in the process. Surely, that's what St Paul meant when he wrote 'It is no longer I who live but Christ lives within me' (Gal. 2:20). 'Abiding with Jesus' means, of course, becoming as one with Jesus in the way we think, feel, act, and react. And 'abiding with Jesus' happens, of course, when we serve him hidden in the people we encounter. So, when teachers inspire a love of learning in their pupils; when good souls instil a spirit of cooperation; when the responsible encourage us to go out of our way to help the hungry, those in need, the oppressed, and those who suffer injustice - then we are 'abiding' with Jesus and, in a sense, becoming Jesus for our brothers and sisters. And in this 'abiding' prayer is not a luxury but a necessity, because it's by prayerful 'conversation' that we are united with Jesus and so keep that union with him alive and active. To keep in touch with others we need devices like 'phones and e mails. To keep in touch/abide with Jesus we need prayer.

The first disciples learned during their journeying with their friend Jesus that he was ready to 'abide' with all sorts of people, but especially with those most in need. And, of course, those who abide with him will be found likewise.

In his book 'Brazil,' John Updike retells the story of Tristan and Isolde. Updike's Tristão Raposo is a nineteen-year-old black child from Rio's slums who is smitten with Isabel Leme, an eighteen-year-old upper-class white girl, he casts eyes upon across Copacabana beach. Their flight to save their relationship from family, society, nature and an unjust economy takes them from their city to the far reaches of Brazil's wild west, where magic still rules. They suffer violence and poverty; his mother curses them, her father tries to separate them, and neither lover is completely faithful. Eventually, ancient magic charms change him to white and her to black. Yet Tristão and Isabel hold on to the belief that each is the other's fate for life, as they develop in ways they never thought possible. Purposely, it seems, the reader is left to wonder about the significance of such relationships and their meaning for such lives. Perhaps today's Gospel story about relationship with Jesus Christ might offer some help to a world where many say they find their human relationships difficult.

God bless,
Paul

THE PARISH EUCHARIST FOR THE FIFTH SUNDAY OF EASTER

A warm welcome to the Parish's Sunday Eucharist in Eastertide.

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

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

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

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

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

THE GATHERING HYMN

Alleluia! Alleluia!
Hearts to heaven and voices raise;
sing to God a hymn of gladness,
sing to God a hymn of praise:
he who on the cross a victim
for the world's salvation bled,
Jesus Christ, the King of glory,
now is risen from the dead.

Christ is risen, we are risen;
shed upon us heavenly grace,
rain, and dew, and gleams of glory
from the brightness of thy face;
that we, with our hearts in heaven,
here on earth may fruitful be,
and by angel-hands be gathered,
and be ever, Lord, with thee.

Alleluia! Alleluia!
Glory be to God on high;
Alleluia to the Saviour,
who has gained the victory;
Alleluia! to the Spirit,
fount of love and sanctity;
Alleluia! Alleluia!
to the Triune Majesty.

THE GATHERING

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

THE GREETING - Words of Welcome and Introduction.

The greeting proclaims the presence of the Lord with us.

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

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

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

The priest may introduce the Eucharist.

THE PRAYERS OF PENITENCE

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

Priest My brothers and sisters, as we come together as God's family
to celebrate the Easter mysteries,
let us ask with confidence our heavenly Father's forgiveness for our sins,
for he is gentle and compassionate.

A pause for quiet reflection follows.

Lord Jesus, you raise us to new life.
Lord, have mercy.
All Lord, have mercy.

Lord Jesus, you forgive our sins.
Christ, have mercy.
All Christ, have mercy.

Lord Jesus, you feed us with living bread.
Lord, have mercy.
All Lord, have mercy.

The Absolution

All † Almighty God, have mercy on us, forgive us our sins, and bring us to everlasting life.
Amen.

THE GLORIA

Cantor Gloria, gloria, in excelsis Deo.
All 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 risen Christ will raise us up and renew our lives and our world.

Together we spend a few moments in silence, realising, and giving thanks, that we are in the presence of God our Father to whom we make our prayers. The prayer 'collects' our thoughts.

Risen Christ,
your wounds declare your love for the world
and the wonder of your risen life:
give us compassion and courage
to risk ourselves for those we serve,
to the glory of God the Father.
All Amen.

THE LITURGY OF THE WORD

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

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

THE FIRST READING – THE ACTS OF THE APOSTLES 8: 26 - 40. To be read by Gill McInnes.

Reader A reading from The Acts of the Apostles.

Philip and the Ethiopian Eunuch.

Then an angel of the Lord said to Philip, 'Get up and go toward the south to the road that goes down from Jerusalem to Gaza.' (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, the queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, 'Go over to this chariot and join it.' So Philip ran up to it and heard him reading the prophet Isaiah. He asked, 'Do you understand what you are reading?' He replied, 'How can I, unless someone guides me?' And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this:

'Like a sheep he was led to the slaughter,
and like a lamb silent before its shearer,
so he does not open his mouth.
In his humiliation justice was denied him.
Who can describe his generation?
For his life is taken away from the earth.'

The eunuch asked Philip, 'About whom, may I ask you, does the prophet say this, about himself or about someone else?' Then Philip began to speak, and starting with this scripture he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water, and the eunuch said, 'Look, here is water! What is to prevent me from being baptized?' He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region he proclaimed the good news to all the towns until he came to Caesarea.

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.**

Jesus said to his disciples:
'Abide in me as I abide in you.'

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING – ST JOHN'S GOSPEL 15: 1 - 8.

Alleluia. Christ is risen.

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

The Lord be with you.

All **And also with you .**

Let us hear the Gospel of our Lord Jesus Christ according to St John.

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

Jesus said to his disciples

'I am the true vine,
and my Father is the vine-grower.

He removes every branch in me that bears no fruit.
Every branch that bears fruit he prunes to make it bear more fruit.
You have already been cleansed (pruned) by the word that I have spoken to you.
Abide in me as I abide in you.
As the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me.
I am the vine; you are the branches.
Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.
Whoever does not abide in me is thrown away like a branch and withers;
such branches are gathered, thrown into the fire, and burned.
If you abide in me and my words abide in you, ask for whatever you wish, and it will be done for you.
My Father is glorified by this, that you bear much fruit and become my disciples.

At the end of the Gospel:

All This is the Gospel of the Lord.
Praise to you, O Christ.

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

THE SERMON

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

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

THE PROFESSION OF CHRISTIAN FAITH - THE CREED

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

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

THE PRAYER OF THE FAITHFUL OR GENERAL INTERCESSION

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

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

Priest: My brothers and sisters, let us pray to our heavenly Father,
in union with risen Christ,
and in the strength of the Holy Spirit.

The deacon or minister continues:

Heavenly Father, we praise you for the resurrection. Shed the light of the risen Christ on the world and give us grace to share the Easter Gospel. We pray for your blessing on Justin our Archbishop, Steven our bishop, Olivia our area bishop, and the mission and ministry of your Church in this benefice – our parishes and our schools of St Mary's and St John's.

Lord, in your mercy,
All **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,
All **Hear our prayer.**

Heavenly Father, bless our families and friends and all our relationships. May our love for one another bear witness to the love of the risen Christ.

All Lord, in your mercy,
Hear our prayer.

Heavenly Father, we pray to you for all who are suffering in body, mind or spirit...
May the love of the risen Christ bring them comfort and the hope of the resurrection give them peace.

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we remember before you all who have gone before us...
We pray, in the hope of the resurrection, that we may be united for ever in the joy of heaven.

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we rejoice in our communion with Blessed Mary, St John the Evangelist, St John the Baptist and all the Saints, and we commend 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 The risen Christ came and stood among his disciples
and said, 'Peace be with you.'
Then were they glad when they saw the Lord. Alleluia.

The peace of the Lord be always with you.

All **And also with you.**

THE OFFERTORY HYMN

**I, the Lord of sea and sky,
I have heard my people cry.
All who dwell in dark and sin,
my hand will save.
I, who made the stars of night,
I will make their darkness bright.
Who will bear My light to them?
Whom shall I send?**

*Here I am Lord. Is it I, Lord?
I have heard you calling in the night.
I will go, Lord, if you lead me.
I will hold your people in my heart.*

**I, the Lord of snow and rain,
I have borne my people's pain.
I have wept for love of them.
They turn away.
I will break their hearts of stone,
give them hearts for love alone.
I will speak my word to them.
Whom shall I send?**

**I, the Lord of wind and flame,
I will tend the poor and lame.
I will set a feast for them.
My hand will save
Finest bread I will provide
till their hearts be satisfied.
I will give my life to them.
Whom shall I send?**

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

All 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

All 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, strengthen us by this Easter sacrament that we may witness in our daily lives to the redeeming power of your 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:

It is truly right and just, our duty, our joy and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

From sunrise to sunset this day is holy,
for Christ has risen from the tomb
and scattered the darkness of death
with light that will not fade.

Thus the risen Lord walks with your gathered people,
unfolds for us your word,
and makes himself known in the breaking of the bread.

And though the night will overtake this day
you summon us to live in endless light,
the never-ceasing Sabbath of the Lord.

And so, with choirs of angels and with all the heavenly host,
we proclaim your glory
and join their unending song of praise:

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

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

Priest Lord God, you are the most holy one, enthroned in splendour and light,
yet in the coming of your Son Jesus Christ you reveal the power of your love
made perfect in our human weakness.

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

As we recall the one, perfect sacrifice of our redemption,
Father, by your Holy Spirit let these gifts of your creation
be to us the body and blood of our Lord Jesus Christ.

On the night he gave himself up for us all
he took bread and gave you thanks;
he broke it and gave it to his disciples, saying:

Take, eat; this is my body which is given for you;
do this in remembrance of me.

In the same way after supper he took the cup and gave you thanks;
he gave it to them, saying:

Drink this, all of you; this is my blood of the new covenant
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.

Therefore we proclaim the death that he suffered on the cross,
we celebrate his resurrection, his bursting forth from the tomb,
we rejoice that he reigns at your right hand on high
and we long for his coming in glory.

Form us into the likeness of Christ
and make us a perfect offering in your sight.

Look with favour on your people
and in your mercy hear the cries of our hearts.

Bless the earth, heal the sick, let the oppressed go free
and fill your Church with power from on high.

Gather your people from the ends of the earth to feast
with the Mary, St John the Evangelist, St John the Baptist and all your Saints
at the table in your kingdom, where the new creation is brought to perfection
in Jesus Christ our Lord;
by whom, and with whom, and in whom, in the unity of the Holy Spirit,
all honour and glory be yours, almighty Father,
for ever and ever.

All **Amen.**

HOLY COMMUNION

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

THE LORD'S PRAYER

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

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

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

THE BREAKING OF THE BREAD

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

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

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

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

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

INVITATION TO COMMUNION

Priest Behold the Lamb of God who takes away the sin of the world. *cf. John 1: 29*

Blessed are those who are called to his supper.

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

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

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

+ Amen.

DURING HOLY COMMUNION *the Choir may sing anthems, hymns and songs.*

'O Taste and See' Ralph Vaughan Williams

**We pray thee, heavenly Father,
to hear us in thy love,
and pour upon thy children
the unction from above;
that so in love abiding,
from all defilement free,
we may in pureness offer
our Eucharist to thee.**

**Be thou our guide and helper,
O Jesus Christ, we pray;
so may we well approach thee,
if thou wilt be the Way:
thou, very Truth, hast promised
to help us in our strife,
food of the weary pilgrim,
eternal source of Life.**

**And thou, creator Spirit,
look on us, we are thine;
renew in us thy graces,
upon our darkness shine;
that, with thy benediction
upon our souls outpoured,
we may receive in gladness
the body of the Lord.**

**O Trinity of Persons,
O Unity most high,
on thee alone relying
thy servants would draw nigh:
unworthy in our weakness,
on thee our hope is stayed,
and blessed by thy forgiveness
we will not be afraid.**

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.

Eternal God,
whose Son Jesus Christ is the way, the truth, and the life:
grant us to walk in his way,
to rejoice in his truth,
and to share his risen life;
who is alive and reigns, now and for ever.

All Amen.

THE NOTICES FOR THE COMMUNITY ARE GIVEN.

THE CONCLUDING RITE

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

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

THE BLESSING

Priest God the Father, by whose love Christ was raised from the dead,
open to us the gates of everlasting life.
All Amen.

Priest God the Son, who in bursting the grave has won a glorious victory,
give us joy as we share the Easter faith.
All Amen.

Priest God the Holy Spirit, whom the risen Lord breathed into his disciples,
empower us and fill us with Christ's peace.
All Amen.

Priest + And the blessing of almighty God, the Father, the Son, and the Holy Spirit,
be among you and remain with you always.
All Amen.

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

THE RECESSIONAL OR SENDING OUT HYMN

**We Love divine, all loves excelling,
joy of heaven, to earth come down,
fix in us thy humble dwelling,
all thy faithful mercies crown.
Jesu, thou art all compassion,
pure, unbounded love thou art;
visit us with thy salvation,
enter every trembling heart.**

Come, almighty to deliver,
let us all thy life receive;
suddenly return, and never,
nevermore thy temples leave.
Thee we would be always blessing,
serve thee as thy hosts above;
pray, and praise thee without ceasing,
glory in thy perfect love.

Finish then thy new creation:
pure and spotless let us be;
let us see thy great salvation
perfectly restored in thee;
changed from glory into glory
till in heaven we take our place,
till we cast our crowns before thee,
lost in wonder, love, and praise.

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.

