

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



An El Salvadoran Cross

There are many El Salvadoran crosses in our parishes and schools, which add colour and prompt enquiry about their symbolism and our understanding of the teaching of Christ.

The Parish Sunday Eucharist

The Second Sunday after Trinity

18th June 2023 at 10 a.m. at John's, Mortimer

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

Prayer Thoughts: One theme of today's readings is the 'co-missioning' or 'sending' out of people with Jesus' message in order to transform lives and communities.

In today's epistle we find St Paul, writing to Roman Christians, reflecting on just how Jesus showed that transforming love, mercy and care. And, according to St Paul, the greatest proof of that love is Jesus' willingness to die on behalf of 'sinful' humankind.

And in today's Gospel passage we see how Jesus had compassion for the crowds who were harassed and helpless and how he used two images to describe them: sheep without a shepherd and an abundant harvest in need of workers. He knew that volunteers were needed to teach, heal and help because 'The harvest is great, but the workers are few,' and the people were 'bewildered and dejected, like sheep who have no shepherd.' So, Jesus called upon people to pray for common labourers for his Church. Whilst God can use talented people the truth is that much of the 'kingdom-work' is done by 'ordinary,' nearly anonymous, behind-the-scenes disciples. So, the message of these passages is simple and to the point: God has reached out to help us, nurture us, free us, heal us and bring us to wholeness of life through Jesus Christ and, likewise, Jesus sends his disciples to the erstwhile leaderless and lost to awaken in them also the love of life in all its fullness. Jesus reminds his disciples that the harvest is plentiful but the labourers are few and so they should pray that the Lord will send labourers into his harvest. After all, of course, if we don't pray for them whatever can we hope to expect?

And, as Jesus teaches his disciples to remember to give freely of what they have received and encourages them to serve with love and generosity, so this passage is a reminder that, as we have received grace and talents without 'charge,' so we should give without 'charge' through the daily living out and sharing of simple, responsible, lives. This is, of course, the core vocation of every Christian and which we celebrate at Baptism. This Gospel passage challenges us to ask to what extent we are looking for opportunities to tend and share with others. And it reminds us also that serving often requires sacrifice and stepping out of our comfort zones. And that, as Jesus himself made the ultimate sacrifice, so we are called to follow his example by serving others in whatever way we can.

Up to this point in St Matthew's Gospel the story has focussed on Jesus' teaching and healing and the controversies he's caused. Now, with the 'co-missioning' of Jesus' disciples, others too are given responsibility for this 'movement' which is about making known God's 'kingdom' way of living. That 'movement' would, of course, grow and diversify as it extended beyond the borders of Galilee to place itself at the service of all humankind.

In a sense the commission to the disciples - then and now - is to be a 'Jesus-Presenter.' Christians believe, of course, that we can continue to be drawn close to Christ through the scriptures and the sacraments, but, in addition, Christians also believe that God gives us his Holy Spirit to invite and enable us to do our part in continuing Jesus' 'work' and revealing the love of God for all the world. Our hope is, of course, that, by grace, when people look at us they will see at least something of Jesus' life and teaching and something of his mission and ministry.

And Christians believe that part of this sharing in Jesus' mission and ministry means bringing healing and wholeness to our world. And although we can't raise the dead we can help people to recover interest and a zest for living. We all know how people can be physically alive but yet 'dead' in some other respects. The line in this week's Gospel passage about 'cleansing the lepers' means 'rehabilitating' and bringing back into the life of our communities all those who, for one reason or another, are marginalized, rejected, despised, or ostracized whether on the basis of nationality, marital status, religion, gender, orientation or whatever. And the message is that we are also called upon to help cast out those 'demons' which obsess and possess people by means of addictions and the like, and that means, first, of course, by getting ourselves 'liberated.'

There's a little story by Max Beerbohm - 'The Happy Hypocrite: A Fairy Tale for Tired Men' - which tells of an all too worldly man who puts on the mask of a saint in order to woo the saintly woman he loves. Later a woman he had once cast off discovers his trick and manages his unmasking in front of his sweetheart only for them to find that behind the mask his true face had become that of a saint. Perhaps Max Beerbohm's little message might still be able to raise a wistful smile...

God bless, Paul

The Parish Eucharist for Sunday 18th June 2023

- Trinity 2 -

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

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.

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.

Lord, you have taught us
that all our doings without love are nothing worth:
send your Holy Spirit
and pour into our hearts that most excellent gift of love,
the true bond of peace and of all virtues,

without which whoever lives is counted dead before you.
Grant this for your only Son 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 5: 1 - 8. – To be read by Gwen Adshead.

The 'results' of justification and the message that love produces hope.

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

Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand, and we boast only in our hope of sharing the glory of God's goodness. And not only that, but, in the same sense, we also boast in our afflictions, knowing that affliction produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time, Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person - though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us.

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.

The sheep that belong to me listen to my voice,
says the Lord.

John 10:27.

I know them and they follow me.

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 9: 36 – 10: 8.

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

All Hear the Gospel of our Lord Jesus Christ according to St Matthew.
Glory to you, O Lord.

The harvest is great, but the labourers are few.

When Jesus saw the crowds he had compassion for them because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, 'The harvest is plentiful, but the labourers are few and so therefore ask the Lord of the harvest to send out labourers into his harvest.'

The Twelve Apostles.

Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure all kinds of diseases and sickness.

These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus and Thaddaeus; Simon the Cananaean and Judas Iscariot, the one who betrayed him.

These twelve Jesus sent out with the following instructions: ‘Do not take a road leading to gentiles, and do not enter a Samaritan town, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, that “The kingdom of heaven has come near.” Cure the sick; raise the dead; cleanse the lepers, cast out demons. You received without charge; give without charge.’

At the end of the Gospel:

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

THE SERMON

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

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

THE PROFESSION OF CHRISTIAN FAITH - THE CREED

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

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

THE PRAYER OF THE FAITHFUL OR GENERAL INTERCESSION

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

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

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

The deacon or minister continues:

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

Lord, in your mercy,
Hear our prayer.

Heavenly Father, bless and guide Charles our King and give grace to our Government, to our Parliament, to our District and Village Councils, and to all in authority that they may govern with justice, wisdom and compassion and seek always the common good...

Lord, in your mercy,
Hear our prayer.

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

Lord, in your mercy,
Hear our prayer.

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

Lord, in your mercy,
Hear our prayer.

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

Lord, in your mercy,
Hear our prayer.

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

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

THE LITURGY OF THE 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 Since we are justified by faith,
we have peace with God through our Lord Jesus Christ,
who has given us access to his grace.

Romans 5.1&2.

All The peace of the Lord be always with you.
And also with you.

THE OFFERTORY HYMN

There's a wideness in God's mercy
like the wideness of the sea;
there's a kindness in his justice
which is more than liberty.
There is no place where earth's sorrows
are more felt than high in heaven;
there is no place where earth's failings
have such kindly judgement given.

For the love of God is broader
than the measure of our mind,
and the heart of the Eternal
is most wonderfully kind.
But we make his love too narrow
by false limits of our own;
and we magnify his strictness
with a zeal he would not own.

If our love were but more simple,
we should take him at his word;
and our lives would be all gladness
in the joy of Christ our Lord.

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

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, grant us grace so to receive the Eucharistic gifts
that through our Holy Communion
our lives may witness to 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:

Heavenly Father, we do well always and everywhere to give you thanks
because through Christ you have delivered us
from the old order of fear and pride and sin
into the glorious liberty of the people of God.

And so, with all the choirs of angels in heaven we proclaim the glory of your goodness
and join in their unending 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 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.*

'Day by day.' *Martin How*

**Day by day, dear Lord,
of thee three things I pray;
to see thee more clearly,
to love thee more dearly,
to follow thee more nearly,
day by day.**

The Lord is my light, my light and salvation: in God I trust, in God I trust. *Taizé*

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 Loving Father,
we thank you for feeding us at the supper of your Son:
sustain us with your Spirit,
that we may serve you here on earth
until our joy is complete in heaven,
and we share in the eternal banquet
with 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

**Sent by the Lord am I;
my hands are ready now
to make the earth the place
in which the kingdom comes.**

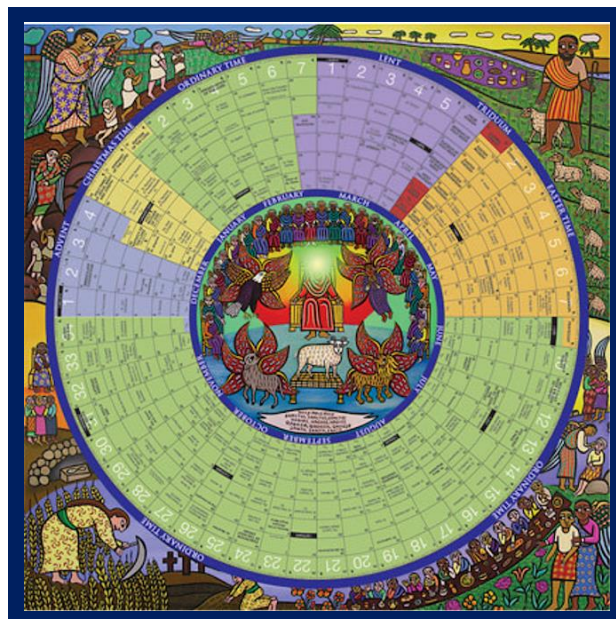
**Sent by the Lord am I;
my hands are ready now
to make the earth the place
in which the kingdom comes.**

**The angels cannot change
a world of hurt and pain
in to a world of love,
of justice and of peace.
The task is mine to do,
to set it really free.
Oh, help me to obey;
help me to do your will .**

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



JUNE 2023

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