

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 Transfiguration’

An Icon of the Ukrainian Catholic Church

The Parish Sunday Eucharist

The Sunday next before Lent

11th February 2024 at 10.00 a.m. at St John's Mortimer

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

Sir Edmund Hillary said, ‘It’s not the mountains we conquer but ourselves.’ Sir Edmund Hillary and fellow mountaineer Tenzing Norgay were, of course, the first confirmed to reach the summit of Mount Everest on 29th May 1953. For Hillary mountaineering was a transcendent experience whereby the mountaineer transcends the limitations of our fears and discovers the potential tenacity of the human spirit. Mountains have often had a religious significance because, in that same vein, they have been regarded as places where people can come to terms with human limitations, can try to transcend our mortal fears, discover the heights to which the human spirit can soar and, so, perhaps, encounter the divine.

The Hebrew prophets and patriarchs themselves believed that climbing mountains could be a powerful way to transcend human limitations and glimpse the glory of God. Today’s Gospel passage relates the story of the climb of Mount Tabor, the Mountain of the Transfiguration, and is read in most Christian denominations at the start of Lent to show us how, in a sense, we, too, must all be ‘mountaineers’ if we are to ‘behold’ the goodness of God. And the readings for Lent go on to show us just how, with ‘grace and truth,’ we are enabled to conquer something in ourselves as we climb the peaks of life so that from each of those mountaintops we may see more clearly.

The ‘first peak’ is in the Hebrew scriptures – Moriah, which Abraham climbs. It is for him an agonizing ascent as he takes with him his precious only son, whom God had promised him, and whom he is now asked to offer back to God. Yet, in climbing Mount Moriah Abraham conquers his fears and doubts and discovers new depths to his faith, which, at last, transcends his ‘human’ resistance to trust. It is on that mountain that he learns to trust in God, whom he discovers ‘by faith’ to be good. God had made a promise of a son and Abraham had to learn to trust that God is faithful to his word and thus worthy of faith. Thus, Abraham’s experience on Mount Moriah stands for the virtue of ‘faith’ which we are given so that we can see God’s providence.

The second peak is Mount Tabor, the Mountain of Transfiguration, which, as today’s Gospel story relates, Jesus climbed with his three closest disciples. And on that peak Peter, James, and John behold the glory of Christ’s divine goodness. Sometimes in life we experience moments of such grace and joy, perhaps in the company of our friends, which we wish would not end. Some have found that on occasions the Sunday Eucharist/Mass/Holy Communion can be like this – when God’s presence and the transcendent light of his glory is tangible. And then, for a while, we transcend our present anxieties and stresses and enjoy what can seem like a foretaste of heaven. Perhaps such moments can be a little like being on the summit of Mount Tabor where, from that mountaintop experience, we see in the distance the destination of life’s journey and that realm of goodness, which we call heaven. Thus, Mount Tabor, the Mount of Transfiguration, stands for the virtue of ‘hope’ which helps us to keep the glory of God’s goodness and our own final ‘glory’ in sight and gives us encouragement in those moments when we walk in the shadows of life’s valleys. In the darkness we may not be able to see the goodness of Christ, but, with ‘hope’ we may hear God’s voice, which calls us to ‘Listen to him,’ to listen to the ‘Word’ who is ‘a lamp to my feet and a light to my path.’

The third and final peak is alluded to in today’s Gospel passage. It is, of course, Calvary where Jesus climbs alone to the Cross. There he is raised up that he might show the ultimate triumph of his love. And, as Jesus reminds his disciples, each person is called to carry his or her own cross and to follow Christ. This journey entails sacrifice and wounding and makes us vulnerable, but it leads us to transcend our limitations and be more fully human and alive. The simple message is, of course, that to ascend this ‘mountain’ is to conquer in us some fear and self-centredness and to increase in the virtue of ‘charity,’ of ‘love,’ so that when we reach the ‘summit’ we are finally able to see the goodness of God in the loving Crucified One and in all those who are crucified with him. For the OT Hebrews it was impossible to see God’s face and live, but on this ‘mountaintop’ we can see God’s face and live because ‘charity’ or ‘love’ has transformed us and made us more loving so that we recognise Christ. And through ‘charity’/‘love’ we come to share ourselves in Christ’s love and life and mission. Thus, on Calvary we find that, by grace, we can learn what love is, transcend our old nature and rise with Christ to new heights of human being. And then, of course, we are brought to ‘Mount Zion’ – ‘the heavenly summit.’

The challenge of the three peaks of Moriah, Tabor, and Calvary exceeds any other challenge this world has to offer, but its reward is ‘out of this world.’

God bless, Paul

THE PARISH EUCHARIST FOR THE SUNDAY NEXT BEFORE LENT 11th FEBRUARY 2024

A very warm welcome to the Parish Sunday Eucharist.

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

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

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

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

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

THE GATHERING HYMN

Lead us, heavenly Father, lead us
o'er the world's tempestuous sea;
guard us, guide us, keep us, feed us,
for we have no help but thee;
yet possessing every blessing,
if our God our Father be.

Saviour, breathe forgiveness o'er us:
all our weakness thou dost know;
thou didst tread this earth before us,
thou didst feel its keenest woe;
lone and dreary, faint and weary,
through the desert thou didst go.

Spirit of our God, descending,
fill our hearts with heavenly joy,
love with every passion blending,
pleasure that can never cloy:
thus provided, pardoned, guided,
nothing can our peace destroy.

THE GATHERING

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

THE GREETING - Words of Welcome and Introduction.

The greeting proclaims the presence of the Lord with us.

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

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

The priest may introduce the Eucharist.

THE PRAYERS OF PENITENCE

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

Priest My brothers and sisters,
 as we come together to celebrate the mystery of God's love,
 revealed to us in Word and Sacrament, let us call to mind our sins.

A pause for quiet reflection follows.

All I confess to almighty God, and to you, my brothers and sisters,
 that I have sinned through my own fault, in my thoughts and in my words,
 in what I have done and in what I have failed to do.

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

THE GLORIA

Gloria, gloria, in excelsis Deo.

**Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King, almighty God and Father,
we worship you, we give you thanks, we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God, you take away the sins of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One, you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

THE COLLECT

Priest Let us pray.

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

Heavenly Father,
you know the disorder of our lives:
set straight our hearts,
and bend our wills to love and goodness
in Jesus Christ our Lord.

All **Amen.**

THE LITURGY OF THE WORD

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

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

THE FIRST READING – 2 CORINTHIANS 4: 3 – 6. To be read by Gwen Adshead.

Reader A reading from The Second Letter of St Paul to the Corinthians.

If the gospel we preach is hidden it is hidden only from those who are being lost. They do not believe because their minds have been kept in the dark by the evil god of this world. It keeps them from seeing the light shining on them. This is the light that comes from the Good News about the glory of Christ who is the exact likeness of God. Now, it is not ourselves that we preach. We preach Jesus Christ as Lord and ourselves as your servants for Jesus' sake. And the same God who said, 'Out of darkness the light shall shine!' is the same God who made his light shine in our hearts to bring us the knowledge of God's glory, which shines in the face of Christ.

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.**
This my Son,
the Beloved.
Listen to him.’
Alleluia, Alleluia, Alleluia.

Mark 9.

THE GOSPEL READING – ST MARK’S GOSPEL 9: 2 – 10.

The Lord be with you.
All **And also with you .**
Hear the Gospel of our Lord Jesus Christ according to St Mark.
All **Glory to you, O Lord.**

The Transfiguration.

Jesus took with him Peter and James and John and led them up a high mountain where they could be alone by themselves. There in their presence he was transfigured: his clothes became dazzlingly white, whiter than any earthly bleacher could make them. Elijah appeared to them with Moses; and they were talking with Jesus. Then Peter spoke to Jesus: ‘Rabbi,’ he said ‘it is wonderful for us to be here; so let us make three tents, one for you, one for Moses and one for Elijah.’ He did not know what to say; they were so frightened. And a cloud came, covering them in shadow; and there came a voice from the cloud, ‘This is my Son, the Beloved. Listen to him.’ Then suddenly, when they looked round, they saw no one with them any more but only Jesus.

As they came down from the mountain he warned them to tell no one what they had seen, until after the Son of Man had risen from the dead. They observed the warning faithfully though among themselves they discussed what ‘rising from the dead’ could mean.

At the end of the Gospel:

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

THE SERMON

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

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

THE PROFESSION OF CHRISTIAN FAITH - THE CREED

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

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

THE PRAYER OF THE FAITHFUL OR GENERAL INTERCESSION

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

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

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

The deacon or minister continues:

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

Lord, in your mercy,
Hear our prayer.

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

Lord, in your mercy,
Hear our prayer.

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

Lord, in your mercy,
Hear our prayer.

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

Lord, in your mercy,
Hear our prayer.

Heavenly Father, grant to all who are lonely, anxious or depressed awareness of your loving presence. Lift up all who are brought low by the trials of this life and sustain and support those who seek your help and guidance.

Lord, in your mercy,
Hear our prayer.

Heavenly Father, grant your healing grace to all who are sick and suffering today... May the love of Christ bring them comfort and may the hope of the resurrection bring them peace

Lord, in your mercy,
Hear our prayer.

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

Lord, in your mercy,
Hear our prayer.

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

Priest O Lord our God,
All Accept the prayers of your people;
in your mercy look with compassion upon us
and all who turn to you for help;
for you are gracious, O lover of souls,
and to you we give glory,
Father, Son, and Holy Spirit, now and for ever. 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 We are the body of Christ. *cf 1 Corinthians 12.13; Romans 14.19*
 In the one Spirit we were all baptized into one body.
 Let us then pursue all that makes for peace and builds up our common life.

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

THE OFFERTORY HYMN

*One bread, one body, one Lord of all,
one cup of blessing which we bless.
And we, though many, throughout the earth
we are one body in this one Lord.*

**Gentile or Jew,
servant or free,
woman or man, no more.**

**Many the gifts,
many the works,
one in the Lord, of all.**

**Grain for the fields,
scattered and grown,
gathered to one, for all.**

THE PRESENTATION AND PREPARATION OF THE GIFTS

*The peoples' gifts of bread and wine are brought to the altar. The offerings of money is made and promised to support the wider ministry and work of the Church.
Taking the Gifts: We give thanks to God for the gifts in the following words.*

BREAD

Priest Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.
All **Blessed be God for ever.**

WINE

Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become for us the cup of salvation.
All **Blessed be God for ever.**

OUR TIME, TALENTS AND TREASURE/MONEY

Blessed are you, Lord, God of all creation. Through your goodness we have the gifts of our time, talents and money to offer. May our offerings of our gifts be a sincere sign of our gratitude and our dedication to your service.
All **Blessed be God for ever.**

The priest prays quietly: Lord God, we ask you to receive us and be pleased with the sacrifice we offer you with humble, contrite and thankful hearts.

The priest washes hands as an act of cleanliness and as an expression of the desire for inward purification, praying quietly: Lord, wash away my iniquity; cleanse me from my sin.

PRAYER OVER THE GIFTS

Priest Pray my brothers and sisters, that my sacrifice and yours may be acceptable to God, the Almighty Father.

All **May the Lord accept the sacrifice at your hands for the praise and glory of his name,
for our good, and the good of all his Church.**

Priest Amen.

Priest Heavenly Father,
feed and strengthen us with the bread of life
and so fill us with your Holy Spirit
that we may be one in Christ
and continue his work in 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:

Father, we give you thanks because at the Last Supper,
as Jesus sat at table with his apostles,
he gave us this Eucharist,
which is for us the memorial of his passion.

In this sacrament you feed your people
and strengthen us in the way of holiness,
so that we may come to walk together in the light of faith,
and in one communion of love,
forever praising you and singing:

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

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

Priest We thank you, loving Father, because when we turned away
you sent to us your Son Jesus Christ our Lord.

He gave his life for us upon the cross. He shows us now the way to live.

Send your Holy Spirit that these gifts of bread and wine
may be for us Christ's body and his blood.

On the night before he died, when darkness had fallen, Jesus took bread. He gave thanks,
broke it, and shared it with his disciples, saying:

‘This is my body, given for you. Do this to remember me.’

After they had eaten he took the cup of wine, gave thanks, and shared it with his disciples,
saying:

‘This is my blood, poured out for you and for many, for the forgiveness of sins.
Do this to remember me.’

So, Father, with this bread and this cup we celebrate his love, his death, his risen life.

As you feed us with these gifts, send your Holy Spirit upon us and change us more and more
to be like Jesus our Saviour.

Help us, Father, to love one another, as we look forward to that day when suffering is ended
and all creation is gathered in your loving arms.

And now with the Blessed Mother, St Joseph, St John the Evangelist, St John the Baptist,
the Magi, and all your saints, we glorify your goodness, through Jesus Christ
and in the strength of your Holy Spirit,
today and for ever and ever.

All **Amen.**

HOLY COMMUNION

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

THE LORD'S PRAYER

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

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

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

THE BREAKING OF THE BREAD

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

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

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

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

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

INVITATION TO COMMUNION

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

Blessed are those who are called to his supper.

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

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

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

+ Amen.

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

'Day by Day.'

Words: from a Prayer of St Richard of Chichester. Music: Martin How.

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

**Have faith in God, my heart,
trust and be unafraid;
God will fulfil in every part
each promise he has made.**

**Have faith in God, my mind,
though oft thy light burns low;
God's mercy holds a wiser plan
than thou canst fully know.**

**Have faith in God, my soul,
his cross for ever stands;
and neither life nor death can pluck
his children from his hands.**

**Lord Jesus, make me whole;
grant me no resting place,
until I rest, heart, mind, and soul,
the captive of your grace.**

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.*

Holy God,
we see the glory of your goodness in the face of Jesus Christ:
may we who are partakers at his table
reflect his life in word and deed,
that all the world may know his power to change and save.
This we ask through Jesus Christ our Lord.

All Amen.

THE NOTICES FOR THE COMMUNITY ARE GIVEN.

THE CONCLUDING RITE

Priest The Lord be with you.

All And also with you.

THE BLESSING

Priest The peace of God,
which passes all understanding,
keep your hearts and minds in the knowledge and love of God
and of his Son Jesus Christ our Lord.

+ And the blessing of almighty God, the Father, the Son, and the Holy Spirit,
be among you and remain with you for ever.

All Amen.

Let us go in the peace of Christ.

All Thanks be to God.

THE RECESSIONAL OR SENDING OUT HYMN

**Be thou my vision, O Lord of my heart,
be all else but naught to me, save that thou art;
be thou my best thought in the day and the night,
both waking and sleeping, thy presence my light.**

**Be thou my wisdom, be thou my true word,
be thou ever with me, and I with thee, Lord;
be thou my great Father, and I thy true child;
be thou in me dwelling and I with thee one.**

**High King of heaven, thou heaven's bright Sun,
O grant me its joys after victory is won;
great Heart of my own heart, whatever befall,
still be thou my vision, O Ruler of all.**

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.*

