

**The Stratfield Mortimer Benefice  
of**

**St Saviour  
Mortimer West End**

**St Mary and St John  
Stratfield Mortimer**

**St John the Baptist  
Padworth**

**St Mary's Church of England School**

**St John's Church of England School**

**Diocese of Oxford**



**The Parish Eucharist  
for  
Corpus Christi Sunday**

**11<sup>th</sup> June 2023, at 10 a.m.**

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

*The Day of Thanksgiving for the Institution of Holy Communion*

**Thoughts: Moon communion.**

The Corpus Christi celebration of the institution of the 'holy memorial' at the heart of Christian life - known variously as the Eucharist, the Lord's Supper, the Breaking of the Bread, Holy Communion and Holy Mass - reminds us what it means to gather to remember Christ in the breaking of bread.

When on Sunday 20<sup>th</sup> July 1969 the Apollo 11 lunar module landed on to the Moon's surface, in an area called the Sea of Tranquillity, astronaut Neil Armstrong stepped out and said, *'That's one small step for man, one giant leap for mankind.'* Perhaps fewer of us remember a story about how his fellow astronaut Buzz Aldrin took aboard their spacecraft a pyx given him by his pastor containing Eucharistic bread. The story tells how Buzz Aldrin sent a broadcast to Earth asking his listeners to contemplate the events of that day and join him in thanksgiving. Then, blacking out the broadcast for a few moments of privacy, he read, *'I am the vine you are the branches. He who abides in me, and I in him, bears much fruit.'* Then, silently, Buzz gave thanks for all the work that had gone into that great journey, took the piece of Eucharistic bread, and made his 'holy communion.' Then he climbed down the steps of the lunar module to join Neil Armstrong and they walked together on the Moon. Buzz Aldrin's simple Moon communion was his way of remembering that there is 'one' who is present with us whatever, whenever, wherever and, of course, it was his hope that we would remember that all our lives and actions, like his - Buzz Aldrin's, can reflect that same faith, hope and love whenever we are ready to give time to 'give thanks' and to 'commune' and to 'share our bread / our blessings' - whatever, whenever, wherever.

Happy Corpus Christi

God bless, Paul

PS There are a few brief notes on the institution of the Eucharist at the end of this order of service.

# The Parish Eucharist for Corpus Christ Sunday 2023

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

O thou, who at thy Eucharist didst pray  
that all thy church might be for ever one,  
grant us at every Eucharist to say  
with longing heart and soul, 'Thy will be done':  
O may we all one bread, one body be,  
through this blest sacrament of unity.

For all thy church, O Lord, we intercede;  
make thou our sad divisions soon to cease;  
draw us the nearer each to each, we plead,  
by drawing all to thee, O Prince of Peace:  
thus may we all one bread, one body be,  
through this blest sacrament of unity.

We pray thee too for wanderers from thy fold;  
O bring them back, good Shepherd of the sheep,  
back to the faith which saints believed of old,  
back to the church which still that faith doth keep:  
soon may we all one bread, one body be,  
through this blest sacrament of unity.

So, Lord, at length when sacraments shall cease,  
may we be one with all thy church above,  
one with thy saints in one unbroken peace,  
one with thy saints in one unbounded love:  
more blessed still, in peace and love to be  
one with the Trinity in Unity.

## 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 Jesus Christ,  
we thank you that in this wonderful sacrament  
you have given us the memorial of your passion:  
grant us so to reverence the sacred mysteries  
of your body and blood  
that we may know within ourselves  
and show forth in our lives  
the fruits of your redemption;  
for you are alive and reign with the Father  
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 – 1 CORINTHIANS 11: 23 - 36.** – To be read by Roger Jones.

*St Paul affirms that, since Jesus gave us the Eucharist in the context of his dying for our sake, we should celebrate the Eucharist in the context of our 'dying to ourselves' – that is to self-centredness.*

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

This is what I received from the Lord, and in turn passed on to you: that on the same night that he was betrayed, the Lord Jesus took some bread, and thanked God for it and broke it, and he said, 'This is my body, which is for you; do this as a memorial of me.' In the same way he took the cup after supper, and said, 'This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me.' Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death.

*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.**

I am the living bread which has come down from heaven,  
says the Lord.

*John 6:51*

Anyone who eats this bread will live for ever.

**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 JOHN'S GOSPEL 6: 51 - 58.**

The Lord be with you.

All **And also with you .**

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

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

Jesus said to the Jews: 'I am the living bread which has come down from heaven. Anyone who eats this bread will live for ever; and the bread that I shall give is my flesh, for the life of the world.' Then the Jews started arguing with one another: 'How can this man give us his flesh to eat?' they said. Jesus replied: 'I tell you most solemnly, if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you. Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise him up on the last day. For my flesh is real food and my blood is real drink. He who eats my flesh and drinks my blood lives in me and I live in him. As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me. This is the bread come down from heaven; not like the bread our ancestors ate: they are dead, but everyone who eats this bread will live for ever.'

*At the end of the Gospel:*

This is the Gospel of the Lord.

All **Praise to you, O Christ.**

### **THE SERMON**

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

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

## **THE PROFESSION OF CHRISTIAN FAITH - THE CREED**

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

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

## **THE PRAYER OF THE FAITHFUL OR GENERAL INTERCESSION**

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

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

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

*The deacon or minister continues:*

Heavenly Father, strengthen your Church in the service of Christ that Christians everywhere may witness to the compassion of Christ and gladly offer the Word and Bread of life. 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 We are the body of Christ.  
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

*Broken for me, broken for you,  
the body of Jesus broken for you.*

**He offered his body, he poured out his soul,  
Jesus was broken that we might be whole:**

**Come to my table and with me dine,  
eat of my bread and drink of my wine:**

**This is my body given for you,  
eat it remembering I died for you:**

**This is my blood I shed for you,  
for your forgiveness, making you new:**

*Broken for me, broken for you,  
the body of Jesus broken for you.*

### THE PRESENTATION AND PREPARATION OF THE GIFTS

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

#### BREAD

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

All **Blessed be God for ever.**

#### WINE

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

All **Blessed be God for ever.**

#### OUR TIME, TALENTS AND TREASURE/MONEY

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

All **Blessed be God for ever.**

*The priest prays quietly: Lord God, we ask you to receive us and be pleased with the sacrifice we offer you with humble, contrite and thankful hearts.  
The priest washes hands as an 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, as you sustain us with your love,  
receive the gifts we bring before you,  
and feed us continually with that bread which satisfies all hunger,  
your Son our Saviour Jesus Christ.

**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 give you thanks  
because at the Last Supper, as he sat at table with his apostles,  
Christ gave us this memorial of his passion  
to bring us its saving power until the end of time.

In this sacrament you feed your people and strengthen them in holiness,  
so that the family of humankind may come to walk together in the light of faith  
and in one communion of love.

Therefore we join our voices with the whole company of heaven  
to proclaim the glory of your goodness,  
for ever 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 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.*

*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.**

- - -

*Let all mortal flesh keep silence  
and with fear and trembling stand;  
ponder nothing earthly-minded,  
for with blessing in his hand  
Christ our God to earth descendeth,  
our full homage to demand.*

*An ancient from the Liturgy of St James.*

*King of kings, yet born of Mary,  
as of old on earth he stood,  
Lord of lords in human vesture -  
in the body and the blood -  
he will give to all the faithful  
his own self for heavenly food.*

*Rank on rank the host of heaven  
spreads its vanguard on the way,  
as the Light of Light descendeth  
from the realms of endless day,  
that the powers of hell may vanish  
as the darkness clears away.*

*At his feet the six-winged seraph;  
cherubim with sleepless eye  
veil their faces to the Presence,  
as with ceaseless voice they cry,  
Alleluia, alleluia,  
alleluia, Lord most high.*

**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** We thank you heavenly Father,  
for you have fed us with the bread of heaven  
and quenched our thirst from the true vine:  
hear our prayer that, being grafted into Christ,  
we may grow together in unity  
and feast with him in his kingdom;  
through the same 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            Christ, who has nourished us with himself the living bread,  
                      make you one in praise and love,  
                      and raise you up at the last.

+ 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**

**Guide me, O thou great Redeemer,  
                      pilgrim through this barren land;  
I am weak, but thou art mighty;  
                      hold me with thy powerful hand:  
                      Bread of heaven, Bread of heaven,  
                      feed me now and evermore.**

**Open now the crystal fountain  
                      whence the healing stream doth flow;  
let the fiery cloudy pillar  
                      lead me all my journey through:  
                      strong deliverer, strong deliverer  
                      be thou still my strength and shield.**

**When I tread the verge of Jordan,  
                      bid my anxious fears subside;  
death of death, and hell's destruction,  
                      land me safe on Canaan's side:  
                      songs and praises, songs and praises  
                      I will ever give to thee.**

*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.*

#### **Some brief notes on 'the Institution of the Eucharist.'**

For 'traditional' Christians – that is for those who '*declare belief in the faith... revealed in the Holy Scriptures and set forth in the catholic creeds and to which the historic formularies of the Church... bear witness...*' (Declaration of Assent) '*the Holy Eucharist is the centre and culmination of Christian life*' (*Lumen Gentium*, 11). But why?

1) because it enables it enables Christians to share/participate in Christ's sacrificial love as an ongoing present day reality and to benefit from the fruits of that love in their own lives;

2) because it helps Christians to draw close - in the way Jesus Christ asked us - to worship together the Father, Son, and Holy Spirit;

3) because it strengthens the bond of love with Jesus Christ as we join to unite ourselves with him and his loving, self-giving, sacrifice;

and 4) because it gives us a lasting 'memorial' of Christ's passion, death and resurrection, which serves to remind us of our responsibilities and obligations to make loving sacrifices ourselves for others, which is, perhaps, why the Eucharist has been described as 'the Mystery of our Faith, the mystery of our Hope, the mystery of our Love.'

So, why do we celebrate the Eucharist some 2,000 years later? First, simply because Jesus said: *'Do this in memory of me.'* St. Augustine put it well when he said: *'It is your Mystery, the Mystery of your life that has been placed on the altar.'* The holy memorial is, of course, known by various names: 1) *'the Eucharist'* because it is an act of thanksgiving; 2) *'the Lord's Supper'* or *'Breaking of the Bread'* because we celebrate it as a meal; 3) *'Holy Communion,'* because we become one with Christ by receiving him into our hearts and lives; and 4) *'Holy Mass'* (holy sending), because it gives us a mission: *'Go in peace, glorifying God by your own life.'*

**'At the institution of the Eucharist Jesus replaced the Old Covenant with the New.'** Jesus instituted the Eucharist in an allusion to, and fulfilment of, what happened on Mount Sinai and he went on to establish the 'New Covenant' in offering the loving sacrifice of his own life rather than that of 'sacrificial animals.' And so Christians believe that, when seen aright, the Eucharist draw us into that same / his sacrificial love – the love which unites us with God and with all humankind and with all creation and thus creates a 'faithful people' intimately united with God, all humankind and all creation.

**'At the institution Jesus transformed the Passover into the Eucharistic celebration.'** Jesus instituted the Eucharist while eating the Passover meal, the liturgical feast on which the Hebrew people gather to commemorate their ancestors' deliverance from slavery and when they were identified and saved through the sight of the blood of sacrificial lambs smeared on their doorways. Jesus' words and gestures at the institution of the Eucharist indicate that the 'blood' by which thereafter we would be saved would not be that of a lamb, but his own – *'the blood of the New Covenant.'* Finally, the blood was *'to be poured out for you and for many for the forgiveness of sins.'* Thus, the new *'Paschal Lamb'* would accomplish for 'people of every nation' what Mosaic sacrifices only imperfectly achieved for one people - and this establishes the *'New Covenant.'*

**'The institution if the Eucharist as sacrament and sacrifice.'** Jesus instituted the Eucharist during the Last Supper as a liturgical and sacramental 'celebratory meal' or 'banquet' and as a 'sacrificial offering.' As a sacrament the Eucharist is - as a sharing meal of bread and wine - an outward and visible sign of an inward and spiritual grace whereby we 'remember' Jesus Christ. In the Eucharist we hear Jesus' words from the Gospels and we do what he asked us to do in his 'remembrance' and thus we remember together his real and sustaining presence with us. The Eucharistic celebration is also described as a sacrifice because it is the 're-presentation' or 're-living' in an 'unbloody manner,' of course, of Christ's death on Good Friday and of his resurrection on Easter Sunday. In other words, by means of signs, symbols and prayers, in some small way we come to the Eucharist to share in Christ's passion, his death and his resurrection, which become really present to us. This 're-presenting,' this 're-living' of the 'One Sacrifice of Christ,' is the heart and point of every Eucharist, and it reassures us of Jesus' love for us all.

**Simple Messages: 1) 'We need to pay attention to and receive this message of unity and sacrificial love.'** The Eucharist teaches the importance of community and the bond that comes about from sacrificial love. St John Chrysostom said: *'What is the Bread actually? The Body of Christ. What do communicants become? The Body of Christ. Just as the bread comes from many grains which remain themselves and are not distinguished from one another because they are united, so we are united with Christ.'* For St John Chrysostom, just as numerous grains of wheat are pounded together to make the Eucharistic bread and many grapes are crushed together to make the wine, so, says St John Chrysostom, we become unified in this sacrifice. Surely, his message is that that which unites is the willingness to sacrifice/share our time and talents and treasure 'to God' i.e. to supporting all our brothers and sisters in Christ's universal body. This is symbolized, of course, by our sharing in the same bread and the same cup. Hence, 'Holy Communion' should strengthen our sense of unity and love for all humankind and, indeed, for all creation.

2) **'We need to prepare to receive Holy Communion.'** Humankind has, in a sense, 'tarnished' God's image and likeness in us through so many unworthy acts of self-centredness, cruelty and neglect. Hence, there is always need on our part for confession and repentance. And that's why St Paul warns *'Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable... Examine yourselves, and only then eat of the bread and drink of the cup. For all who eat and drink without discerning the body, eat and drink judgment against themselves'* (1 Cor. 11: 27-9). St Paul is calling upon people to receive 'Holy Communion' with love and respect and not merely as a matter of routine. And, of course, St Paul is speaking also of the 'Mystical Body of Christ' i.e., all the people of God gathered together around the altar table. Surely, St Paul's point is that such a union can't coexist meaningfully with the likes of rudeness, unkindness, slander, cruelty, gossiping or any other 'breach of charity' toward our fellow human beings.

3) **'We all need to become 'Christ-bearers'.'** In one sense the point of receiving Holy Communion is to become a Christ-bearer to the world - as was Mary. It means 'conveying' Christ to others -...*'My body...My blood...'* - as love, as mercy, as forgiveness and as humble and sacrificial service.

Happy Corpus Christi,  
God bless,  
Paul



# 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	SAINTS 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