

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* Palm Sunday

24th March 2024 at 10.00 a.m.

at St John's, Mortimer

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

On Palm Sunday Christians enter Holy Week, which recalls the events of the last week in Jesus' earthly life and which ends with the great 'three days' – the story at the heart of the Christian faith – the story of his dying and rising. Part of the purpose is, of course, to enable us to share in and experience something of what Jesus and the first disciples went through. In other words, during Holy Week we reflect not only on Jesus' dying and rising, but, in a sense, on our own 'dying' and 'rising' too. And, as we recall the life and example of that little community – of Jesus and his first disciples – in that first Holy Week perhaps we might hope and pray that our keeping of this Holy Week 2024 might help and encourage us to join together to do our part in bringing our present day communities to embrace that same generous, loving way of living which, the Gospels tell, proves, ultimately, stronger than all those 'forces' which would control and crucify people.

In other words, our 'keeping' of Holy Week can help us, as it were, to 'live alongside' Jesus and those first disciples and, perhaps, learn with them how to live together in this world in Christ's redemptive way. And in that 'way' perhaps we can allow ourselves to find space and grace for forgiveness for ourselves and for others too, and, perhaps, in that find some healing and reconciliation for us all. After all, the intention is, in part, simply to realign and deepen our relationships – with the one we call God, with one another, with all creation and, perhaps, with ourselves too.

The Palm Sunday service/liturgy has two Gospel readings – two 'moments' from the last week in Jesus' earthly life – which are meant to be seen in contrast: one of celebratory glory, with one of suffering – the welcome of Jesus into Jerusalem, with the drama of his trial, condemnation, torture, crucifixion, and death. There is a well-known African-American Gospel song which asks, 'Were you there when they crucified my Lord? Were you there when they nailed him to a tree?' The answer, of course, is meant to be 'yes.' And, of course, 'yes,' we were there in the crowd on both days – when the crowd shouted, 'Hosanna!' and later when the crowd shouted 'Crucify him!' And so, perhaps, the simple message seems to be that we should know when to rejoice and welcome Christ into our lives and also know when to mourn as his death confronts us and our world with the consequences of sin.

Perhaps the simple message is that Holy Week can only become 'holy' for us when we actively and consciously take part in this week of Christ's Passion – the passionate suffering, the passionate grace, the passionate love, and the passionate forgiving – whereby each of us comes to recognise that inasmuch as we are called to remember the Christ of Calvary we are also called upon to embrace and lighten the burden of the Christ whose passion continues in the lives of so many people today.

God bless,
Paul

The Parish Eucharist for Palm Sunday 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 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 ANTHEM

Cantor Hosanna to the Son of David,
 the King of Israel.
 Blessed is he who comes
 in the name of the Lord.
 Hosanna in the highest.

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.

 Grace, mercy and peace from God our Father
 and the Lord Jesus Christ
 be with you.
All And also with you.

THE INTRODUCTION AND INVITATION TO TAKE OUR FULL PART IN THE CELEBRATION

Priest Dear brothers and sisters,
 since the beginning of Lent
 we have prepared our hearts by penance and charitable works.
 Today we gather to herald with the whole Church
 the beginning of the celebration
 of our Lord's Paschal Mystery of his Passion and Resurrection.
 For it was to accomplish this mystery
 that he entered his own city of Jerusalem.
 Therefore, with all faith and devotion,
 let us commemorate
 the Lord's entry into the city for our salvation,
 following in his footsteps,
 so that, being made by grace partakers of the Cross,
 we may share also in his Resurrection and life.

THE BLESSING OF PALM CROSSES

Priest Let us pray.

+ Almighty God, sanctify these branches with your blessing.
Increase the faith of those who place their hope in you,
and graciously hear the prayers of those who call on you,
that we, who today hold high these palm branches
to praise Christ in the triumph of his goodness,
may bear fruit for you by good works accomplished in him.
Who lives and reigns for ever and ever.

All Amen.

The palm branches are sprinkled with holy water and distributed in silence.

A READING FROM THE HOLY GOSPEL ACCORDING TO MARK 11: 1 -10.

A reading from the Holy Gospel according to St Mark.

When they were approaching Jerusalem, in sight of Bethphage and Bethany, closeby the Mount of Olives, Jesus sent two of his disciples and said to them, 'Go off to the village facing you and as soon you enter it you will find a tethered colt that no one has yet ridden. Untie it and bring it here. If anyone says to you, "What are you doing?" say, "The Lord has need of it and will send it back here immediately."' They went off and found a colt tethered near a door in the open street. As they untied it some bystanders said to them, 'What are you doing, untying the colt?' They gave the answer Jesus had told them and the men allowed them to take it. They brought the colt to Jesus and threw their cloaks on its back, and he sat upon it. Many people spread their cloaks on the road and others spread leafy branches which they had cut in the fields. Then those who went ahead and those who followed were shouting, 'Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our father David! Hosanna in the highest heaven!'

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

All Dear brothers and sisters, like the people who acclaimed Jesus in Jerusalem,
let us go forth in peace,
In the name of Christ. Amen.

The congregation processes to the church to celebrate the Eucharist.

*All glory, laud, and honour
to thee, Redeemer, King,
to whom the lips of children
made sweet hosannas ring,*

**The people of the Hebrews
with palms before thee went:
our praise and prayers and anthems
before thee we present:**

**Thou didst accept their praises,
accept the praise we bring,
who in all good delightest,
thou good and gracious King:**

**Thy sorrow and thy triumph
grant us, O Christ, to share,
that to the holy city
together we may fare:**

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,
 let us come to the Lord, who is full of compassion,
 and acknowledge our transgressions in penitence and faith.

A pause for quiet reflection follows.

All Lord,
 we have sinned against you and against our neighbour;
 we repent of our sins.
 Have mercy on us according to your love.
 Wash away our wrongdoing
 and cleanse us from our sin.
 Renew a right spirit within us
 and restore us to the joy of salvation,
 through Jesus Christ our Lord. Amen.

KYRIE ELEISON is sung.

The word 'mercy' in English is the translation of the New Testament Greek word 'eleos', which has the same ultimate root as the old Greek word for oil, olive oil, which was used extensively as a soothing agent for minor wounds, thus soothing, comforting and making whole the injured part. The Hebrew word which is also translated as eleos and mercy is 'hesed', and means steadfast love. The Greek words for 'Lord, have mercy' are 'Kyrie, eleison,' that is to say, 'Lord, soothe me, comfort me, take away my pain, show me your steadfast love.'

 Lord, have mercy.
 Christ, have mercy.
 Lord, have mercy.

The Absolution

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

 True and humble king,
 hailed by the crowd as Messiah:
 grant us the faith to know you and love you,
 that we may be found beside you
 on the way of the cross,
 which is the path of glory.

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 – PHILIPPIANS 2: 6 – 11. To be read by Gwen Adshead.

Reader A reading from the letter of St Paul to the Philippians.

 His state was divine,
 yet Christ Jesus did not cling
 to equality with God
 but emptied himself
 to assume the condition of a slave,
 and became even as men are;

and being as all men are,
he was humbler yet,
even to accepting death,
death on a cross.
But God raised him high
and gave him the name
which is above all other names
so that all beings
in the heavens, on earth and in the underworld,
should bend the knee at the name of Jesus
and that every tongue should acclaim
Jesus Christ as Lord,
to the glory of God the Father.

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 Praise to you O Christ, King of eternal glory.
All **Praise to you O Christ, King of eternal glory.**

Christ was humbler yet,
even to accepting death, death on a cross.
But God raised him high
and gave him the name which is above all names.

Philippians 2: 8 - 9.

All **Praise to you, O Christ, King of eternal glory.**

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MARK 15: 1 – 39.

This is the shorter form. The full form of the Passion will be read at the Good Friday Liturgy.

The Passion of our Lord Jesus Christ according to Mark.

Jesus before Pilate

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, 'Are you the King of the Jews?' He answered him, 'You say so.' Then the chief priests accused him of many things. Pilate asked him again, 'Have you no answer? See how many charges they bring against you.' But Jesus made no further reply, so that Pilate was amazed.

Pilate Hands Jesus Over to Be Crucified

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the insurrectionists who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, 'Do you want me to release for you the King of the Jews?' For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, 'Then what do you wish me to do with the man you call the King of the Jews?' They shouted back, 'Crucify him!' Pilate asked them, 'Why, what evil has he done?' But they shouted all the more, 'Crucify him!' So Pilate, wishing to satisfy the crowd, released Barabbas for them, and after flogging Jesus he handed him over to be crucified.

The Soldiers Mock Jesus

Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters), and they called together the whole cohort. And they clothed him in a purple cloak, and after twisting some thorns into a crown they put it on him. And they began saluting him, 'Hail, King of the Jews!' They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means Place of a Skull). And they offered him wine mixed with myrrh, but he did not take it. And they crucified him and divided his clothes among them, casting lots to decide what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, 'The King of the Jews.' And with him they crucified two rebels, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, 'Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!' In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, 'He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.' Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, 'Eloi, Eloi, lema sabachthani?' which means, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'Listen, he is calling for Elijah.' And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, 'Wait, let us see whether Elijah will come to take him down.' Then Jesus gave a loud cry and breathed his last. +

And the curtain of the temple was torn in two, from top to bottom. Now when the centurion who stood facing him saw that in this way he breathed his last, he said, 'Truly this man was God's Son!'

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

The deacon or minister continues:

For the Church that it may be faithful to its mission to witness to the goodness of Christ and his love for all; for all Christian people; for forgiveness for the times when we have denied Jesus by what he have said or done or left undone; for grace to seek out and overcome the habits of sin which bring spiritual death to individuals, relationships, communities, and nations. And that, through the suffering of disunity, there may grow a new union in Christ...

let us pray to the Lord.

All **Lord, have mercy.**

For Justin our Archbishop; for Steven our bishop; for Olivia our area bishop; for our benefice and for our schools of St Mary's and St John's; for those considering their next step in faith and for those preparing for baptism and confirmation and for their teachers and sponsors; and for all those discerning new ministry in Christ...

let us pray to the Lord.

Lord, have mercy.

For all who make laws and for those who administer them; for Charles our King; for our Government; for our Parliament; for our District and Village Councils; for all in authority – that they may have courage to direct us in the ways of justice and peace and that together we may find grace to seek the common good...

let us pray to the Lord.

Lord, have mercy.

For our families, for our friends, for our neighbours, and for all our relationships and that we may serve Christ in one another and love others as Christ loves us...

let us pray to the Lord.

Lord, have mercy.

For those who suffer the ravages of war and conflict...

let us pray to the Lord.

Lord, have mercy.

For all in danger, for those who are persecuted, for refugees, for the poor and for all whose lives are weighed down with hardship...

let us pray to the Lord.

Lord, have mercy.

For those who are bereaved, for the sick, and for all in pain...

let us pray to the Lord.

Lord, have mercy.

For those who have died recently...; for all past parishioners; for our loved ones gone before us; and that we may be reunited in the joy of the resurrection.

let us pray to the Lord.

Lord, have mercy.

For grace to amend our lives and our world and that Holy Week 2024 may be a springtime for our life together,

let us pray to the Lord.

Lord, have mercy.

In communion with Mary, the Blessed Mother of our Lord, St John the Evangelist, St John the Baptist and all the Saints, we entrust ourselves, and one another, and all creation to you O Lord.

All To You, O Lord.

The Trisagion.

**All Holy God,
holy and strong,
holy and immortal,
have mercy upon us.
Amen.**

THE LITURGY OF THE HOLY EUCHARIST

At the Last Supper Christ 'took some bread and when he had given thanks, broke it and gave it to his disciples, saying "This is my body which will be given for you; do this in remembrance of me". He did the same with the cup...' (Luke 22:19-20). The Church, joyfully obedient to the Lord's command, celebrates the Eucharist taking care that our 'liturgy' corresponds to the words and actions of Christ: 1) Taking bread and wine - we take our own gifts to the Altar, such as our time and talents and our money for the poor and for ministry. 2) Giving thanks (the meaning of the word Eucharist) - in the Eucharistic Prayer the priest, in the name of us all, says the great hymn of our thanksgiving to God for the whole work of salvation, in which the offerings become the Body and Blood of Christ. 3) The breaking of the one bread is a sign of the unity of the faithful – a sign of the unity which comes through sharing in Christ. 4) And in Holy Communion we receive Christ. In this way, Sunday by Sunday and day by day, the Church tries to carry out what the Lord asked his disciples to do in remembrance of him.

THE PEACE

We acknowledge and give thanks for our unity with one another in Jesus Christ our Lord, which his death and resurrection have brought to us. He is the peace between us. The sign of peace echoes Christ's own resurrection greeting to his disciples. Before we share in the same bread we express our love for one another in Christ and pray for peace and unity (cf Luke 1.78,79).

Priest Christ is our peace.
He has reconciled us to God in one body by the Holy Cross.
We meet in his name to celebrate his Holy Eucharist and to share his peace.

The peace of the Lord be always with you.

All And also with you.

THE OFFERTORY HYMN

**Make way, make way, for Christ the King
in splendour arrives.
Fling wide the gates and welcome him
into your lives.**

*Make way! Make way for the King of Kings!
Make way! Make way and let his kingdom in!*

**He comes the broken hearts to heal,
the prisoners to free.
The deaf shall hear, the lame shall dance,
the blind shall see.**

**And those who mourn with heavy hearts,
who weep and sigh,
with laughter, joy and royal crown
he'll beautify.**

**We call you now to worship him
as Lord of all,
to have no gods before him:
their thrones must fall!**

THE PRESENTATION AND PREPARATION OF THE GIFTS

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

BREAD

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

WINE

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

OUR TIME, TALENTS AND TREASURE/MONEY

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

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

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

PRAYER OVER THE GIFTS

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

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

Priest Amen.

Priest Lord Jesus Christ,
ever giving of yourself that the world might live,
give us grace to share faithfully in your passion and death
that we may be made perfect in your love.

All **Amen.**

THE EUCHARISTIC PRAYER

The Eucharistic Prayer is the centre and high point of the whole Christian celebration. This great prayer of praise and thanksgiving proclaims the wonderful works of God and through it we join ourselves with Christ in praise and thanksgiving to God the Father and in offering ourselves to him in union with Christ's self-offering on the cross. We express our share in the prayer, which is said on behalf of all the people, by listening inwardly and joining in the acclamations (joyful shouts or songs) and the Sanctus (the Holy, Holy, Holy which concludes the preface), the memorial acclamation and the great 'Amen' which concludes our Eucharistic Prayer.

Priest The Lord be with you.

All **And also with you.**

Lift up your hearts.

All **We lift them to the Lord.**

Let us give thanks to the Lord our God.

All **It is right to give thanks and praise.**

In the Preface we praise God for his mighty acts:

It is indeed right and just, our duty, our joy and our salvation, always and everywhere to give you thanks, holy Father, almighty and eternal God, through Jesus Christ our Lord.

For as the time of his passion and resurrection draws near all the world is called again to acknowledge the grace and goodness of his hidden majesty. The power of the life-giving cross reveals the judgement of his goodness upon our world and the triumph of the love of the crucified Christ.

He is the victim who dies no more, the Lamb once slain, who lives for ever, who exults us to join with all the company of heaven, 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 the bread, 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 Mary, the Blessed Mother of our Lord, St John the Evangelist,

St John the Baptist, 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.*

**My song is love unknown,
my Saviour's love to me,
love to the loveless shown,
that they might lovely be.
O who am I,
that for my sake
my Lord should take
frail flesh and die?**

Sometimes they strew his way,
and his sweet praises sing;
resounding all the day
hosannas to their King.
Then 'Crucify!'
is all their breath,
and for his death
they thirst and cry.

Why, what hath my Lord done?
What makes this rage and spite?
He made the lame to run,
He gave the blind their sight.
Sweet injuries!
yet they at these
themselves displease,
and 'gainst him rise.

Here might I stay and sing:
no story so divine;
never was love, dear King,
never was grief like thine!
This is my Friend,
in whose sweet praise
I all my days
could gladly spend.

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.*

Lord Jesus Christ,
you humbled yourself in taking the form of a servant,
and in obedience to love died on the cross for our salvation:
give us the mind to follow you
and to proclaim you as Lord and King,
to the glory of God the Father.

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 May our merciful Father,
who has given us an example of unselfish love in the sufferings of his Son Jesus Christ,
give us grace to follow his example in the service of our neighbours.

All Amen.

May Christ our Lord, who accepted the cup of sacrificial love,
keep us steadfast in love
that we may walk with him the way of his cross.

All Amen.

May the Holy Spirit, who strengthens us to give generously
and to suffer humbly with Christ,
set our hearts and minds on his life and peace.

All **Amen.**

+ 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

**Ride on, ride on in majesty!
Hark, all the tribes hosanna cry:
O Saviour meek, pursue thy road
with palms and scattered garments strowed.**

**Ride on, ride on in majesty!
In lowly pomp ride on to die:
O Christ, thy triumphs now begin
o'er captive death and conquered sin.**

**Ride on, ride on in majesty!
In lowly pomp ride on to die;
bow thy meek head to mortal pain,
then take, O God, thy power, and reign.**

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.

THE STRATFIELD MORTIMER LENT PRAYER

**As the days lengthen
and we spend longer in the light of day
grant that I may spend longer
in the light of your presence O Lord
and may those seeds of your Word
which have been long buried within me
grow like everything around us
into love for you
and love for all your people.
Grant, Lord, that this Lent
there may be a Springtime
for my life in Christ. Amen.**

