

**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 Bread of Life'**

# **The Parish Sunday Eucharist**

**The Ninth Sunday after Trinity**

**Sunday 1<sup>st</sup> August 2021 at 10.00 a.m. at St. John's, Mortimer**

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

***Prayer thoughts:*** This Sunday's Gospel reading presents part of a discourse between Jesus and some Jews. In answer to their questions, Jesus told them that they were looking for a repeat performance of the miraculous feeding and for another free meal. His message is that this is not the way to satisfy their deepest human spiritual hunger, which is for that which endures to eternal life.

Jesus wants to share with them the meaning of the word of God for their lives, but he wants them to see that embracing his message is not merely a matter of simple intellectual assent, but requires an authentic commitment to live in solidarity with him and his message, which leads to selfless and sacrificial service for others.

Pope Francis put it this way: 'Jesus satisfies not only material hunger, but the most profound of hungers, the hunger for meaning in life... In the face of suffering, loneliness, poverty and difficulties of so many people, what can we do? Complaining does not solve anything. But we can offer what little we have. We certainly have a few hours of time, some talent, some expertise... Who among us does not have his or her five loaves and two fish? If we are willing to put them in the hands of the Lord, we will bring a little more love into the world - a bit more love, peace, justice and joy. God is able to multiply our small gestures of solidarity and make us partakers of his gift.' (Homily, 26 July, 2015). God bless, Paul

# The Parish Sunday Eucharist

*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.*

*If you are not able to come to St John's please do share in this service online from your own home. May God bless us as we join to worship together. The present guidelines about attendance, distancing, singing & speaking in churches will be followed carefully.*

## THE GATHERING SONG

**Lord Jesus Christ you have come to us  
you are one with us, Mary's Son.  
Cleansing our souls from all their sin  
pouring Your love and goodness in  
Jesus our love for you we sing,  
living Lord.**

**Lord Jesus Christ now and every day  
teach us how to pray, Son of God.  
You have commanded us to do  
this in remembrance Lord of you  
Into our lives your power breaks through,  
living Lord.**

## THE GATHERING

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

**All** Amen.

*The priest may introduce the Eucharist.*

## THE GREETING

*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.*

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

## PRAYERS OF PENITENCE

*We call to mind our sins to repent of them / turn from them and to ask forgiveness of God and each other.  
The Invitation to Confession.*

As we prepare to celebrate the mystery of God's love,  
revealed in Word and Sacrament,  
let us call to mind our sins.

*A pause for silent 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*

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

Priest Almighty God, who sent your Holy Spirit to be the life and light of your Church: open our hearts to the riches of your grace, that we may bring forth the fruit of the Spirit in love and joy and peace; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

All Amen.

## **THE LITURGY OF THE WORD**

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

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

## **THE FIRST READING - Ephesians 4: 17. 20 - 24. - Read by Elizabeth Porter**

*St. Paul advises the Ephesians that to satisfy their deepest spiritual hunger they need to turn away from their former empty ways and lead lives of love, kindness, compassion and forgiveness. Paul reminds us that our acceptance of Jesus' message can completely transform us and he calls upon us to put aside our old selves and put on our new self and embrace the goodness and truth of Christ.*

Reader A reading from The Letter to the Ephesians.

I want to urge you in the name of the Lord, not to go on living the aimless kind of life that pagans live. Now that is hardly the way you have learnt from Christ, unless you have failed to hear him properly when you were taught what the truth is in Jesus. You must give up your old ways of life; you must put aside your old self, which gets corrupted by following illusory desires. Your mind must be renewed by spiritual revolution so that you can put on the new self that has been created in God's way, in the goodness and holiness of truth.

*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.**

Man does not live on bread alone,  
but on every word that comes from the mouth of God.

*Matthew 4: 4.*

**Alleluia, Alleluia, Alleluia.**

## THE GOSPEL READING - ST JOHN'S GOSPEL 6: 24 - 35.

*When Jesus invited those who sought him to be fed spiritually by the bread of his word or teaching, some accepted this 'nourishment', but others turned away, disappointed because Jesus' challenge required a commitment that they were unwilling to make.*

The Lord be with you.

**All And also with you .**

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

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

When the people saw that neither Jesus nor his disciples were there, they got into boats and crossed to Capernaum to look for Jesus. When they found him on the other side, they said to him, 'Rabbi, when did you come here?'

Jesus answered:

'I tell you most solemnly,  
you are not looking for me  
because you have seen the signs  
but because you had all the bread you wanted to eat.  
Do not work for food that cannot last,  
but work for food that endures to eternal life,  
the kind of food the Son of Man is offering you,  
for on him the Father, God himself, has set his seal.'

Then they said to him, 'What must we do if we are to do the works that God wants?'

Jesus gave them this answer,

'This is working for Gods: you must believe in the one he has sent.'

So they said, 'What sign will you give to show us that we should believe in you? What work will you do? Our fathers had manna to eat in the desert; as scripture says: He have them bread from heaven to eat.'

Jesus answered:

'I tell you most solemnly,  
it was not Moses who gave you bread from heaven,  
it is my Father who gives you the bread from heaven  
and gives life to the world.'

'Sir,' they said 'give us that bread always.'

Jesus answered:

'I am the bread of life. He who comes to me will never be hungry;  
He who believes in me will never thirst.'

*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 the needs of the Church's mission and for all people. Through baptism we have been made one with Christ, our great high priest, and we share in his intercessions before the Father for the needs of his Church and of all people. Our intercessions flow 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; for the departed. 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:** Let us pray to the Father in the power of the Holy Spirit of God and in union with Jesus Christ.

*The deacon or minister continues:*

Heavenly Father, we pray to you for your Church throughout the world; for Justin our Archbishop; for Steven and Olivia our Bishops; for our parishes and two church schools of St Mary's and St John's; that we may share the Gospel and serve those in need...

Lord, in your mercy,

**Hear our prayer.**

Heavenly Father, we pray to you for Elizabeth our Queen, for our Government and for our District and Village Councils. Give to them and all in authority wisdom that they may direct the nations and peoples of this world in the ways of justice and peace that people everywhere may honour one another and seek the common good...

Lord, in your mercy,

**Hear our prayer.**

Heavenly Father, Your Son shared the life of a family: we pray to you for our families, friends, and neighbours and ask you to help us learn how to serve Christ in one another and to love as he loves us...

Lord, in your mercy,

**Hear our prayer.**

Heavenly Father, we pray to you for all who suffer in body, mind or spirit...; give them hope in their troubles and bring them the joy of your salvation...

Lord, in your mercy

**Hear our prayer.**

Heavenly Father, we remember before you all who have died recently ...

Lord, in your mercy,

**Hear our prayer.**

Heavenly Father, we rejoice in the fellowship of Mary, the Blessed Mother of Our Lord, St John the Evangelist, St John the Baptist and all your saints and we commend ourselves and all people 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** Christ is our peace.

He has reconciled us to God in one body by the cross.

We meet in his name and share his peace.

The peace of the Lord be always with you

**All** **And also with you.**

## THE PREPARATION OF THE ALTAR

*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.*

Priest **BREAD**

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.

Merciful Lord, make holy the gifts we bring, that we may offer our hearts and lives as an everlasting gift to the service of your love. We ask this through Jesus Christ our Lord.

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 by the priest 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.**

*The Preface praises God for his mighty acts:*

And now we give you thanks because at the Last Supper, as he sat at table with his apostles, he 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:

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 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 Mary, the Blessed Mother of our Lord, 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**

**Priest** Looking for the coming of his kingdom, as our Saviour taught us, so let us pray:  
**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.*

## **PREPARATION FOR HOLY 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 communion can only be given 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.

## **THE SONG DURING HOLY COMMUNION**

**Be still, for the presence of the Lord,  
the holy One, is here;  
come bow before him now  
with reverence and fear.  
In him no sin is found.  
We stand on holy ground.  
Be still, for the presence of the Lord,  
The holy One, is here.**

**Be still, for the glory of the Lord  
is shining all around;  
he burns with holy fire,  
with splendour he is crowned:  
how awesome is the sight  
our radiant king of light!  
Be still, for the glory of the Lord  
is shining all around.**

**Be still, for the power of the Lord  
is moving in this place:  
he comes to cleanse and heal,  
to minister his grace -  
no work too hard for him.  
In faith receive from him.  
Be still, for the power of the Lord  
is moving in this place.**

*After Holy Communion we may keep a further period of silence.*

## **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 Holy Father,  
who gathered us here around the table of your Son  
to share this meal with the whole household of God:  
in that new world where you reveal the fullness of your peace,  
gather people of every race and language  
to share in the eternal banquet of Jesus Christ our Lord.

All Amen.

## **THE NOTICES FOR THE COMMUNITY ARE GIVEN.**

## THE CONCLUDING RITE

The Lord be with you.

**All** and also with you.

## THE BLESSING

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

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

**All** Amen.

Go in the peace of Christ.

**All** Thanks be to God.

## OUR 'SENDING OUT FOR MISSION' SONG

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

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

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

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

**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.*

