

The Stratfield Mortimer Benefice of

St Saviour
Mortimer West End

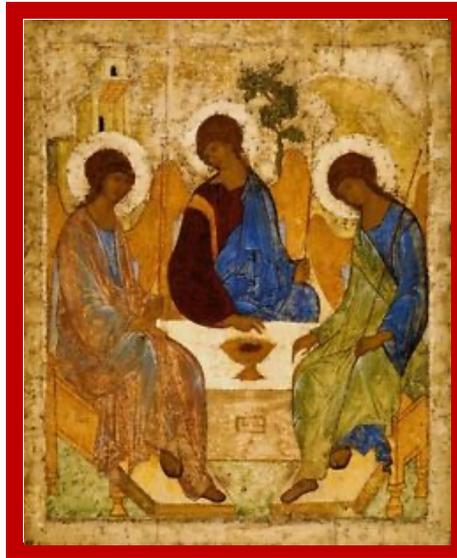
St Mary and St John
Stratfield Mortimer

St John the Baptist
Padworth

St Mary's Church of England School

St John's Church of England School

Diocese of Oxford



The Holy Trinity
by Andrey Rublev

The Parish Sunday Eucharist for Trinity Sunday, 30th May 2021, at 10.00 a.m. at St. John's, Mortimer and

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

Prayer thoughts: The Trinity is one of the fundamental doctrines of Christianity, namely, that there are three divine persons sharing the same divine nature in one God. This doctrine underlies all major Christian feasts, including Christmas, the Epiphany, Good Friday, Easter, the Ascension and Pentecost. All main Church services, including the Eucharist, begin with an address to the Holy Trinity: 'In the Name of the Father and of the Son and of the Holy Spirit.' We are baptized, absolved, anointed and blessed in the name of the Trinity. People bless themselves with the Sign of the Cross - invoking the Name of the Father and of the Son and of the Holy Spirit - and we conclude prayers glorifying the Trinity, saying 'Glory be to the Father and to the Son and to the Holy Spirit.'

One teacher offered a simple explanation of the Trinity: *God is perfect and complete and thus ultimately beyond the grasp of our intellect, but what we can say is: God, the Father, our Father, is Omnipresent and so I live in him because the universe exists in him; God the Son, Jesus, is Emmanuel - God with us - and so he is always with me; I live with him. God the Holy Spirit is the One who inspires us all from within us and so the Holy Spirit lives in my heart. There is only one God and we live in him; he lives with us and he lives in us. Yahve - 'I am Who am' - He is all.*

And if all that leaves us mystified it might help to know that when a great Jesuit theologian, Karl Rahner, was asked by a priest how he should explain the Holy Trinity Rahner's reply was simple: 'Don't!'

Nevertheless, the doctrine of the Trinity is essential and its messages are important: 1) The doctrine of the Trinity teaches us to respect ourselves and others. The conviction that the Triune God is always present with us should help us to honour ourselves as God's dwelling place, behave well in his presence and try to lead 'holier' lives whereby we stand up for justice and become better and more generous stewards of this world's gifts. Awareness of God's Triune presence should also encourage us to respect and honour others as themselves '*Temples of the Holy Spirit.*'

2) The doctrine of the Trinity also teaches us to be aware of God as our ultimate source of strength and courage. That awareness that God is with us strengthens us to face the manifold problems of life with heart/courage. This conviction has upheld countless Christian martyrs: 'The Lord of might is with us, our God is within us.' (Psalm 46).

3) The doctrine of the Trinity is, for Christians, the model for all our relationships and families. It teaches that we are created in love to be a community of loving persons, just as the Father, Son, and Holy Spirit are united in love. Christians believe that our Baptism marks us out as belonging to the Father, Son and Holy Spirit, which is to belong to the 'family' of the Triune God. The love, unity and joy in the relationship between the Father, Son and Holy Spirit should, then, be the model of all our relationships and of all Christian families.

4) The doctrine of the Trinity calls us to become more like the Triune God in and through our relationships. People of faith believe we are all made in God's image and likeness. For Christians, just as God is God only in a Trinitarian relationship, we can only be authentically and fully human in fully authentic relationships. In this way our own lives become 'Trinitarian' like that of God. And in this way the doctrine of the Trinity challenges us to let go of the principle of 'individualism' - with all its resulting consumerism - and adopt a God-and-neighbour-and-me' principle whereby we see that: 'I am a Christian insofar as I live in authentic relationships of agape/love with God and with other people and, perhaps, even with myself.

The doctrine of the Trinity teaches that: like God the Father, we are called upon to be creative and productive persons by contributing to the building up of the fabric of life and love in all our relationships - our family, our church, our community, our nation, our world and universe; like God the Son, we are called upon to reconcile and to be peacemakers and to put back together that which has been broken, to restore what has been shattered; like God the Holy Spirit, it is our task to uncover and teach truth and to dispel ignorance. Another Jesuit priest, Francis Xavier, had a favourite Trinitarian prayer: '*Most Holy Trinity, who live in me, I praise You, I worship You, I adore You and I love You. Let the Son lead us to the Father through the Spirit, to live with you the Triune God forever and ever. Amen.*' God bless.

The Parish Sunday Eucharist for Trinity Sunday 2021

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

HYMN

**Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to thee.
Holy, holy, holy! Merciful and mighty,
God in three persons, blessed Trinity!**

**Holy, holy, holy! All the saints adore thee,
casting down their golden crowns around the glassy sea;
cherubim and seraphim falling down before thee,
which wert, and art, and evermore shalt be.**

**Holy, holy, holy! Lord God Almighty!
All thy works shall praise thy name, in earth and sky and sea.
Holy, holy, holy! Merciful and mighty,
God in three persons, blessed Trinity.**

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.

 The Lord be with you
All **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.*

God the Father forgives us in Christ and heals us by the Holy Spirit.
Let us therefore put away all anger and bitterness, all slander and malice,
and confess our sins to God.

cf Ephesians 4.30,32

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

 + Almighty God have mercy on you, forgive you your sins, and bring you 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 priest 'collects' our prayerful thoughts this Trinity Sunday 2021.

Priest Holy God, faithful and unchanging: enlarge our minds with the knowledge of your truth, and draw us more deeply into the mystery of your love, that we may truly worship you, Father, Son and 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 - THE ACTS OF THE APOSTLES 2: 1 - 11. - Read by Sarah Theaker

Reader A reading from The Letter of St Paul to the Romans. *The spirit of sons and daughters and it makes us cry out 'Abba - Father!'*

Everyone moved by the Spirit is a son or daughter of God. The spirit you received is not the spirit of slaves bringing fear into your lives again; it is the spirit of sons and daughters and it makes us cry out 'Abba, Father!' The Spirit himself and our spirit bear united witness that we are children of God. And if we are children we are heirs as well: heirs of God and co-heirs with Christ, sharing his sufferings so as to share his glory.

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.

Glory to the Father, and to the Son, and to the Holy Spirit,
one God, who was, and who is, and who is to come, the Almighty.

cf Revelation 1:8

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING - ST JOHN'S GOSPEL 3: 16 - 18. *God sent his Son so that through him the world might be saved.*

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.**

Jesus said to Nicodemus: 'God loves the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life. For God sent his Son into the world not to condemn the world but so that, through him the world might be saved. No one who believes in him will be condemned; but whoever refuses believe is condemned already, because he has refused to believe in the name of God's only Son.'

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 in word and sacrament. Through the readings God has spoken to his people of his redeeming love and of the nourishment which his Spirit gives. Our priest now reflects with us on the readings of the day relating them to our Eucharistic celebration and to our ordinary life.

After the sermon there is 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: In the power of the Holy Spirit of God, and in union with Christ, let us pray to the Father.

The deacon or minister continues:

Heavenly Father, strengthen, in the service of Christ, Justin our Archbishop, Steven our Bishop, Olivia our area Bishop, the mission and ministry of this benefice - our parishes and our schools of St Mary's and St John's - and the Church in all the world that those who confess your name may be united in your truth, live together in your love, and reveal the glory of your goodness...

Lord, in your mercy

Hear our prayer.

Heavenly Father, bless and guide Elizabeth our Queen 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 the common good...

Lord, in your mercy

Hear our prayer.

Heavenly Father, bless 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, comfort and heal those who suffer in body, mind, or spirit... Give them hope and courage 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 gone before us... May we be united for ever in the joy of heaven.

Lord, in your mercy

Hear our prayer.

Heavenly Father, rejoicing in the communion of the Blessed Mother Mary, St John the Evangelist, St John the Baptist and all the Saints, we commend 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 Peace to you from God our heavenly Father.
Peace from his Son Jesus Christ who is our peace.
Peace from the Holy Spirit, the life-giver.

The peace of the triune God 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.

Holy God, holy and strong, holy and immortal,
give us the bread of everlasting life which strengthens and brings wholeness,
that our whole lives may become a perfect offering of love.
Through 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, most gracious God, holy and undivided Trinity: because you have given us the light of the knowledge of God in the face of Jesus Christ, that we may grow into your likeness, and be changed from glory to glory.

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 Lord, you are most holy, enthroned in splendour and light, yet in the coming of your Son Jesus Christ you reveal to us the power of your love made perfect in human frailty, brokenness and weakness. Embracing our suffering humanity, Jesus showed us the way of salvation; loving us he gave himself to death for us; dying for his own, he set us free from the bonds of fear and pride and sin, that we might rise and reign with him in glory. As we recall the one, perfect sacrifice of our redemption, Father, by your life-giving Holy Spirit may these gifts of your creation be to us the body and blood of our Lord Jesus Christ. On the night he gave himself up for us all he took bread and gave you thanks; he broke it and gave it to his disciples, saying:

+ Take, eat; this is my body which is given for you; do this in remembrance of me.

In the same way after supper he took the cup and gave you thanks; he gave it to them, saying:

+ Drink this, all of you; this is my blood of the new covenant which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.

Therefore we proclaim the death that he suffered on the cross, we celebrate his resurrection, his bursting forth from the dark of the tomb, we rejoice that he reigns at your right hand on high and we long for his coming in glory. Form us into the likeness of Christ Jesus and make us a perfect offering of love in your sight. Look with favour on all your people and in your mercy hear the cries of the broken-hearted.

Bless the earth, heal the sick, let the oppressed and downtrodden go free and fill your Church with grace and courage and power from on high to do your loving will.

Gather your people from the ends of the earth to feast with the Blessed Mother Mary, St John the Evangelist, St John the Baptist and all your Saints at the table in your kingdom, where the new creation is brought to perfection in the love of Jesus Christ our Lord; by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honour and glory be yours, almighty Father, 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

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' when we can come to church.

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.**

HYMN DURING HOLY COMMUNION

**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 snow and rain,
I have born my peoples pain.
I have wept for love of them, They turn away.
I will break their hearts of stone,
Give them hearts for love alone.
I will speak My word 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.*

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 Almighty and eternal God, you have revealed yourself as Father, Son and Holy Spirit, and live and reign in the perfect unity of love: hold us firm in this faith, that we may know you in all your ways and evermore rejoice in your eternal glory, who are three Persons yet one God, now and for ever.

All Amen.

THE NOTICES FOR THE COMMUNITY ARE GIVEN.

THE CONCLUDING RITE

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

THE BLESSING

Priest God the Holy Trinity make you strong in faith, hope and love, defend you on every side, and guide you in truth and peace;
+ and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.

All Amen.

All Go in the peace of Christ.
Thanks be to God.

HYMN

Now thank we all our God,
With heart and hands and voices,
Who wondrous things hath done,
In whom his world rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours today.

O may this bounteous God
Through all our life be near us,
With ever-joyful hearts
And blessed peace to cheer us;
And keep us in his grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

**All praise and thanks to God
The Father now be given,
The Son, and Holy Ghost,
Supreme in highest heaven,
The one eternal God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be evermore.**

Please donate 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.*

