

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 Good Shepherd

The Parish Sunday Eucharist

The Seventh Sunday after Trinity

Sunday, 18th July 2021, at 10.00 a.m. at St. John's, Mortimer
and online at Zoom: <https://us02web.zoom.us/j/6931233940>

Prayer thoughts: Today's Gospel passage presents the caring heart of Jesus as he invites his apostles to come away to a 'deserted place' for rest and recreation. They had just returned from their first mission of healing, teaching and preaching and, whilst perhaps exhilarated by their experience, they were certainly hungry, exhausted, and in need of rest - both physical and spiritual. Jesus, too, was in need of a break from the crowds who were constantly demanding his attention. So, he took the apostles by boat to a 'deserted place' on the other side of the lake for a time of rest and sharing. This passage reminds us that the mission of Christ's Church should always be based on this same Gospel of compassion and the commitment to forgiveness and reconciliation which it inspires. The passage reminds us too that true 'servant-leadership' which is inspired by the wisdom of God is never about dictating or ruling over, but always about inspiring, providing for, and selflessly caring for others.

1) Christians must be people of prayer and action. The Christian life is a continuous passage from the presence of God to the presence of people and back again. Prayer is essentially listening to God and talking to him and it requires us to find times to be still and to listen and to allow God the opportunity to speak to us and recharge us with spiritual energy and strength. We 'retreat' to seek God's fellowship 'in the secret place' not to avoid the fellowship of others, but in order that we can come back to 'the market place' to serve people more effectively.

2) The Church has this double responsibility of teaching and feeding. We can find it difficult to balance these two responsibilities of Christian life. We can put all the emphasis on the social ministry of the Church and see it as all that is needed to make Christ present in the world. Or we can put all the emphasis on teaching and spreading the Gospel and providing for worship, rather than feeding the hungry and caring for the sick. But the mission of the Church requires both aspects to be held together in balance because there can be no true Christianity without the teaching the Gospel or without that outreach in compassion which Jesus showed as he sought to meet the social and material needs of others.

3) The Church needs 'pastors' to do this work - people of compassion able to feel the suffering of others and understand too why they 'fear and tremble.' Such 'pastors' are called to guide people in 'right paths' and to be themselves concerned with what is just and right in this world. There are many people searching for truth and looking for direction. They may be parents who are sick with grief and worry over the future of a troubled child; a man, woman or child feeling excluded and stripped of dignity by poverty; elderly people who feel the surge of life diminishing in their bodies; people who are fearful, angry and confused because they have lost confidence in their leaders - whether at work or in political or religious life. These are all people who are looking for meaning and direction and who need 'pastors' filled with the spirit of Christ the 'Good Shepherd' and are we not all called in some way to this ministry? 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 online service from your own home. May God bless us as we join to worship together. The present rules and guidelines about attendance, distancing, singing & speaking in churches will be followed carefully.

THE GATHERING SONG

**Love divine, all loves excelling,
joy of heaven, to earth come down,
fix in us your humble dwelling,
all your faithful mercies crown.
Jesus, you are all compassion,
pure, unbounded love impart;
visit us with your salvation,
enter every trembling heart.**

**Come, almighty to deliver,
let us all your grace receive;
suddenly return, and never,
never more your temples leave.
We would always give you blessing,
serve you as your hosts above,
pray, and praise you without ceasing,
glory in your perfect love.**

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 you, forgive you your sins, and bring you 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 Lord of all power and might, the author and giver of all good things:
graft in our hearts the love of your name, increase in us true religion,
nourish us with all goodness, and of your great mercy keep us in the same;
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 2: 13 - 18. - Read by Gill McInnes

Here the author of the Letter to the Ephesians sees that in Christ Jesus God has broken down the dividing wall between Jews and Gentiles (there was, quite literally, a wall like that with a warning sign on it in the Temple in Jerusalem) and all the other dividing walls and brought us together in the one in whom all things are united.

Reader A reading from The Letter to the Ephesians.

But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father.

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.

The sheep that belong to me listen to my voice, says the Lord.

John 10: 27

I know them and they follow me.

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING - ST MARK'S GOSPEL 6: 30 - 34.

They were like sheep without a shepherd.

The Lord be with you.

All And also with you .

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

All Glory to you, O Lord.

The apostles gathered around Jesus, and told him all that they had done and taught. He said to them, 'Come away to a deserted place all by yourselves and rest a while.' For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a deserted place by themselves. Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things.

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 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. The sermon reflects on our readings and relates them to our Eucharistic celebration and to our ordinary life.

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

THE PROFESSION OF CHRISTIAN FAITH - THE CREEED

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 Jesus, let us pray to the Father.

The deacon or minister continues:

Heavenly Father, strengthen Justin our Archbishop, Steven our bishop, Olivia our area bishop, our benefice, our Church schools of St Mary's and St John's, and all your Church in the service of Christ, that we may live together in your love and reveal your glory in the world.

Lord, in your mercy

Hear our prayer.

Heavenly Father, bless and guide Elizabeth our Queen, our Government and our District and Village Councils. Give wisdom to all in authority and direct this and every nation 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: in your love bless and protect our families, friends, and neighbours and help us to 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 Blessed Mary, 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.

God of peace, as we bring our gifts to your altar
teach us to lay aside all that divides us
and make us one in praising you.
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:

Father, all-powerful and ever-living God,
we praise and thank you through Jesus Christ our Lord
for your presence and action in the world.

In the midst of conflict and division you turn our minds to thoughts of peace.
Your spirit changes our hearts: enemies begin to speak to one another,
those who were estranged join hands in friendship,
and nations seek the way of peace together.

Your Spirit is at work when understanding puts an end to strife,
when hatred is quenched by mercy, and vengeance gives way to forgiveness.

For this we should never cease to thank and praise you.

We join with all the choirs of heaven as they sing for ever to your 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 God of power and might, we praise you through your Son, Jesus Christ,
who comes to us in your name.

He is the Word that brings salvation. He is the hand you stretch out to sinners.
He is the way that leads to your peace.

God our Father, we had wandered far from you,
but through your Son you have brought us back.

He died so that we might turn again to you and find our way to one another.

Therefore we celebrate the reconciliation Christ has gained for us.

We ask you to sanctify these gifts by the power of your Spirit,
as we now fulfil your Son's command.

While he was at supper on the night before he died for us,
he took bread in his hands
and gave you thanks and praise.

He broke the bread, gave it to his disciples, and said:

Take this, all of you, and eat it: this is my body which will be given up for you.
Do this in remembrance of me.

At the end of the meal he took the cup.

Again he praised you for your goodness, gave the cup to his disciples, and said:

Take this, all of you, and drink from it: this is the cup of my blood,
the blood of the new and everlasting covenant.

It will be shed for you and for all so that sins may be forgiven.

Do this in remembrance of me.

Let us proclaim the mystery of faith:

Christ has died,

Christ is risen,

Christ will come again.

Lord our God, your Son has entrusted to us this pledge of his love.

We celebrate the memory of his death and resurrection

and bring you the gift you have given us, the sacrifice of reconciliation.

Therefore, we ask you, Father, to accept us, together with your Son.

Fill us with his Spirit through our sharing in this meal.

May he take away all that divides us.

May this Spirit keep us always in communion with you and all your people.

Father, make your Church throughout the world a sign of unity and an instrument of your peace.

You have gathered us here around the table of your Son,

in fellowship with the Blessed Virgin Mary, St John the Evangelist, St John the Baptist

and all the saints.

In that new world where the fullness of your peace will be revealed,

gather people of every language and way of life to share in the one eternal celebration banquet
with Jesus Christ the Lord.

Through him,

with him,

in him,

in the unity of the Holy Spirit,

all glory and honour is 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.

THE SONG DURING HOLY COMMUNION

**The Lord's my shepherd, I'll not want;
He makes me lie in pastures green.
He leads me by the still, still waters,
His goodness restores my soul.**

*And I will trust in You alone,
And I will trust in You alone,
For Your endless mercy follows me,
Your goodness will lead me home.*

**He guides my ways in righteousness,
and He anoints my head with oil,
and my cup, it overflows with joy,
I feast on His pure delights.**

**And though I walk the darkest path,
I will not fear the evil one,
for You are with me, and Your rod and staff
are the comfort I need to know.**

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 Lord God, whose Son is the true vine and the source of life,
ever giving himself that the world may live:
may we so receive within ourselves
the power of his death and passion
that, in his saving cup,
we may share his glory and be made perfect in his love;
for he is alive and reigns, now and for ever.

All **Amen.**

THE NOTICES FOR THE COMMUNITY ARE GIVEN.

THE CONCLUDING RITE

All 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.**

THE SENDING OUT SONG

**The church's one foundation
is Jesus Christ her Lord;
she is his new creation
by water and the word:
from heaven he came and sought her
to be his holy bride;
with his own blood he bought her
and for her life he died.**

**And she on earth has union
with God the Three-in-One;
and mystic, sweet communion
with those whose rest is won:
O happy ones and holy!
Lord, grant to us your grace,
with them the meek and lowly,
in heaven to see your face.**

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.*

