

**The Stratfield Mortimer Benefice
of**
St Saviour St Mary and St John St John the Baptist
Mortimer West End Stratfield Mortimer Padworth
St Mary's Church of England School St John's Church of England School
Diocese of Oxford



'EPHPHATHA - BE OPENED'
'Jesus enables the deaf to hear and the dumb to speak.'

The Parish Sunday Eucharist

The Fourteenth Sunday after Trinity

**Sunday 5th September 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 readings call upon us to become humble instruments of Jesus' mission of healing by giving voice to the voiceless, the needy, and the marginalized in our society. The readings call upon us to open our ears that we might hear God and allow his Spirit to help 'loosen our tongues' that we might share with others the Good News of healing love.

The letter of James puts before us some basic, challenging principles of social justice. James exhorts us not to show partiality based on external appearances, but instead to practice God's 'preferential option for the poor.' James warns us against scorning or shaming the poor while showing special consideration to the rich.

And Mark's Gospel describes how Jesus, by healing a deaf man with a speech impediment, fulfils Isaiah's Messianic prophecy, '*The eyes of the blind shall be opened and the ears of the deaf unstopped.*' Those ailments listed by Isaiah were symbolic of interior illness: blindness to the needs of our neighbour, deafness to their cries for help, unwillingness to hear God's voice and the inability to speak words of praise, apology, forgiveness,

and gratitude. Through this miracle story Mark reminds us that no one can be a follower of Jesus Christ without reaching out to the ‘helpless’ - which is the ‘preferential option for the poor’. 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.

The ‘objectives’ of the Eucharist: The faith 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 Scripture; present the needs of the world and our own needs too; offer our lives to him; gain spiritual nourishment and recharge our weakened spiritual batteries by sharing with him in Holy Communion. The simple structure of the Eucharistic celebration is organized to achieve all these goals.

If you are not able to come to St John’s please do share in the weekly service online. May God bless us as we join together to worship.
The present guidelines about cleaning, attendance, distancing, singing & speaking and receiving Holy Communion in churches will be followed carefully.

THE GATHERING SONG

When morning gilds the skies
my heart awakening cries:
may Jesus Christ be praised!
Alike at work and prayer,
to Jesus I repair:
may Jesus Christ be praised!

The night becomes as day
when from the heart we say:
may Jesus Christ be praised!
The powers of darkness fear
when this sweet chant they hear:
may Jesus Christ be praised!

Be this, while life is mine,
my canticle divine:
may Jesus Christ be praised!
Be this the eternal song
through all the ages long:
may Jesus Christ be praised!

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

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.
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

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

All Amen.

THE GLORIA

*Gloria, gloria, in excelsis Deo.
Gloria, gloria, in excelsis Deo.*

**Glory to God in the highest,
and peace to his people on earth.**

**Lord God, heavenly King, almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

Gloria, gloria, in excelsis Deo.

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sins of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

Gloria, gloria, in excelsis Deo.

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

Gloria, gloria, in excelsis Deo.

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,
 whose Son, Jesus Christ our Lord, has opened for us
 a new and living way into your presence:
 give us pure hearts and steadfast wills
 to worship you in spirit and in truth;
 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 - JAMES 2: 1 - 5. - Read by Elizabeth Porter

James, in his practical pastoral letter, points out to all members of the Church that they should treat others, whether they are rich or poor, with equal honour and courtesy. James was not writing speculative theology, but reacting to real hurts inflicted on real people, and calling all Christians to a higher level of charity and responsibility. He exposes the sad irony where ever a Christian gives special consideration to someone who is fashionably dressed and wears gold rings, while shaming the poor man in his or her shabby dress. The poor man, James says, is poor in the eyes of the world, but rich in faith because he recognizes his dependence on God for everything and acknowledges that dependence in the way he lives and acts. James insists that Christians 'should show no partiality.' In a society like ours today, which values people who have much money, great power, and/or celebrity status, James' admonition turns our cultural assumptions upside-down and inside-out. That's what makes our showing respect to everyone we encounter, despite social and/or economic status, and our treating all people as children of God and our brothers and sisters in Jesus Christ, a living witness to Jesus and his mission - who died to save all. Wealthier Christians, then, should show concern for the poorer members of society and remember that (in Baptism) God has chosen the poor to inherit the kingdom. It is interesting to note that at times the Church was the only place in the ancient world where social distinctions did not exist and where the richest sat next to the poorest.

Reader A reading from The Letter of James.

My brothers and sisters, do not try to combine faith in Jesus Christ, our glorified Lord, with the making of distinctions between classes of people. Now suppose a man comes into your synagogue, beautifully dressed and with a gold ring on, and at the same time a poor man comes in, in shabby clothes, and you take notice of the well-dressed man, and say, 'Come this way to the best seats'; then you tell the poor man, 'Stand over there' or 'You can sit on the floor by my foot rest.' Can't you see that you have used two different standards in your mind, and turned yourselves into judges, and corrupt judges at that?

Listen, my dear brothers and sisters: it was those who are poor according to the world that God chose, to be rich in faith and to be the heirs to the kingdom which he promised to those who love him.

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.

Speak, Lord, your servant is listening:
you have the message of eternal life.

cf 1 Samuel 3:9; John 6: 68.

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING - ST MARK'S GOSPEL 7: 31 - 37.

Mark was writing in a culture where physical disabilities and sickness were commonly interpreted as signs of a person's sinfulness and many would have considered this man to be stricken - with deafness and a speech impediment - because he was a sinner. Jesus shows consideration by leading the man away from the crowd so as not to embarrass him. Then he puts his fingers into the man's ears, touches the man's tongue, looks up to heaven and speaks the healing command: 'Ephphatha' ('Be opened.') The ancients believed that words contain power and if translated lose that power. So, by reporting the original Aramaic word Mark underscores Jesus' power as a healer. It was also a reminder that six centuries earlier Ezekiel had prophesied, '*that day your mouth shall be opened, and you shall be dumb no longer*' (Ez 3:27). But, why did Jesus carry out this strange elaborate ritual? Probably, of course, because the man could not hear Jesus' voice or speak his needs. Also, people of that day believed that the spittle of holy people had curative properties. The early Church saw here, in the way Jesus healed the man, an indirect reference to Baptism. Here, to this day, at Baptism the priest or deacon who baptizes touches our ears and mouths and prays that we might hear the word of God and speak about Christ to others - sharing the 'Good News' with the poor, the imprisoned, the fearful, and the broken-hearted.

Love in action: What we see here is not simply the healing of a physical defect, but a concrete sign of the power of God's love working through our lives to transform sorrow into joy, sickness into health, death into new life. The dumb man who is unable to communicate also symbolizes our own communication problems *vis-à-vis* God. In order to perceive and proclaim God's message we too need to be transformed. This miracle is not only about the physical healing of a person who was deaf and dumb. It also points to the opening of our ears so that we may hear the word of God and the loosening of our tongue so that we may make known the Good News of Jesus. The message is that we can have 'perfect hearing' and yet not hear God and that we can have 'perfect speech' and yet be unable to share the Good News which brings encouragement, hope and healing.

The challenge for us: The reading speaks of a God who is ‘partial’ to the voiceless and the afflicted. Do we have the ability to recognize the voice of God calling us to necessary action in our society and are we ready to step up and bear witness to the example of Jesus’ love by giving hearing to the deaf and voice to the voiceless and by caring for ‘those who are bowed down?’

PS We note that Jesus asked the man to keep silent because there was still more to be accomplished before the final showdown with the political and religious leaders in Jerusalem. Of course, if this healing story had spread around the place the crowds might have attempted to make Jesus their leader in a revolt. Also, the people could easily have misunderstood the healings and seen Jesus simply as a human Messiah figure and miracle-worker. In doing so they would have failed to grasp the message Jesus had come to live and preach, which included humility and the necessity of suffering and the Cross before Resurrection.

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.

Returning from the district of Tyre, Jesus went by way of Sidon towards the Sea of Galilee, right through the Decapolis region. And they brought him a deaf man who had an impediment in his speech; and they asked him to lay his hand on him. He took him aside in private, away from the crowd, put his fingers to the man’s ears and touched his tongue with spittle. Then looking up to heaven he sighed; and he said to him, ‘Ephphatha’, that is, ‘Be opened.’ And his ears were opened, and the ligament of his tongue was loosened and he spoke clearly. And Jesus ordered them to tell no one about it, but the more he insisted, the more widely they published it. Their admiration was unbounded. ‘He has done all things well,’ they said, ‘he makes the deaf hear and the dumb speak.’

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 I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. 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: Let us pray to our heavenly 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 the Church's ministry 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 together 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 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 today 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 our fellowship with Mary, the Mother of Our Lord, St John the Evangelist, St John the Baptist and all your saints and we commend ourselves and all people and all creation to your unfailing love.

Priest Merciful Father,

All Accept these prayers for the sake of your Son, Our Saviour, Jesus Christ. Amen.

THE LITURGY OF THE HOLY EUCHARIST

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

THE PEACE

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

Priest 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.

Lord,
at your table we receive the bread of life.

May the your heavenly gift strengthen us in love
and help us to serve you in each other.

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.**

In the Preface we praise 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 they 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. Amen.

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

We cannot measure how you heal
or answer every sufferer's prayer,
yet we believe your grace responds
where faith and doubt unite to care.
Your hands, though bloodied on the cross,
survive to hold and heal and warn,
to carry all through death to life
and cradle children yet unborn.

So some have come who need your help
and some have come to make amends,
as hands which shaped and saved the world
are present in the touch of friends.
Lord, let your Spirit meet us here
to mend the body, mind and soul,
to disentangle peace from pain,
and make your broken people whole.

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, the source of truth and love,
keep us faithful to the apostles' teaching and fellowship,
united in prayer and the breaking of bread,
and one in joy and simplicity of heart,
in 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

This song from Nicaragua in Central America reminds us that we are called by God to make his kingdom come on earth. ‘The task is ours - we cannot leave it to the angels.’

**Give thanks with a grateful heart, with a grateful heart,
give thanks to the Holy One, to the Holy One;
give thanks, because he’s given Jesus Christ, his Son.**

Give thanks...

**And now let the weak say ‘I am strong’,
let the poor say ‘I am rich’,
because of what the Lord has done for us;
and now let the weak say ‘I am strong’,
let the poor say ‘I am rich’, ‘I am rich’,
because of what the Lord has done for us.**

Give thanks...

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.*

