

The Stratfield Mortimer Benefice of

St Saviour
Mortimer West End

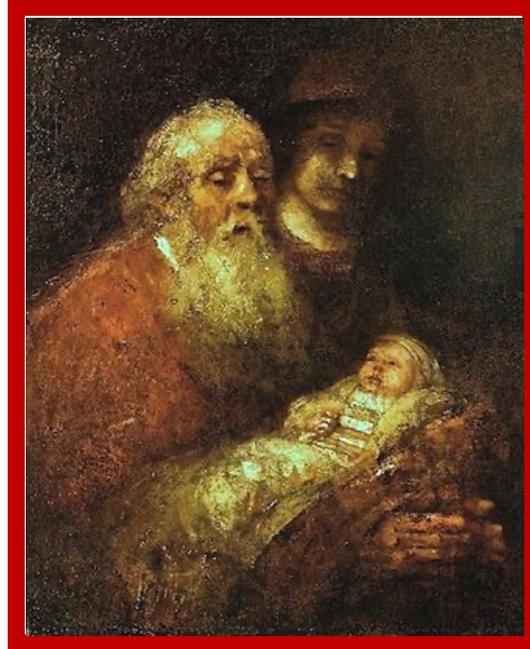
St Mary and St John
Stratfield Mortimer

St John the Baptist
Padworth

St Mary's Church of England School

St John's Church of England School

Diocese of Oxford



Simeon receives the Christ child in the Temple,
Rembrandt

The Parish Eucharist

for

The Presentation of Christ in the Temple - 'Candlemas'

Transferred from 2nd February.

30th January 2022 at 10.00 a.m.

at St John's Mortimer

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

Prayer Thoughts: This Sunday we celebrate a festival of light which marks the feast of the Presentation of our Lord in the temple at Jerusalem and the close of the 'season of epiphanies.' Ancient Jewish law required that, following the birth of a firstborn male child, the mother must come to the temple after 40 days for purification and for presentation of the child to the Lord. The presentation of Mary's child, however, was different and was recognized as such by the old prophet Simeon, who knew that this child was 'a light for revelation to all nations.' Thus 'light' has an important part in today's liturgy and links it with the Christmas season with all its lights - the Advent wreath, the Christmas tree, and the many other lights of the Nativity celebration. Ancient Christian tradition calls for the blessing and distribution of candles on this day to remind us to carry the light of Christ's goodness and his message to our communities and world. There is also an ancient call for a 'procession' 'to meet the Lord,' just as Simeon and Anna went to the Temple and found the Christ child there.

Every baby brings new hope. For her there are no regrets - no looking back and wishing things had been otherwise. She is an 'open book' with blank pages projecting into a future full of promise. Of course, if we look closely, we may see dark clouds on the horizon. Will the child grow up to share a parent's tendency for health problems? Will she face poverty or famine or war? Quite soon the blank pages begin to fill and for some the text can appear forbidding. Yet, of course, statistics and the balance of probabilities, whilst important, only tell us what is likely to happen and we can't actually measure a human life according to 'worldly' measures of success or failure.

Today's Gospel story tells how the parents of Jesus 'presented' their infant son at the temple. This act of 'dedication' signifies how, from the depths of their being, they saw their child as a precious 'open book' who they wanted to be filled with faith, hope and love and trust that, in God's goodness, all shall be well. At first sight this may seem to be a denial of the child's freedom and the closing off of the possibility for him to decide for himself how he wished to live his life. Yet, the deeper message is that a child's life can't be measured according to 'worldly' standards of success or failure or in achieving some set of goals - no matter how worthy - but that what ultimately matters is a 'good/Godly life' whereby we are free to love and to care for others as ourselves and to be good stewards of this world's gifts. The message, which, at first, might seem ironic, is that when God's way becomes our way then we are set free to find our true fulfilment. God bless, Paul

The Eucharist

Welcome to our liturgy.

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

**Mary and Joseph
came to the temple,
brought the boy Jesus,
offered him there.
People were waiting
wanting to greet him,
long had they sought him;
solace for care.**

**Anna had prayed there,
widowed, long waiting,
worshipping God
by day and by night.
Now she is praising,
filled with elation:
here is God's promise,
Christ is her light.**

**Simeon sings now:
God proffers blessing,
brilliantly gilding
dawn of his day.
Light in the darkness,
never extinguished,
Light of all nations,
light up our way.**

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.

THE BLESSING OF CANDLES

Priest Dear brothers and sisters, forty days ago we celebrated the joyful feast of the birth of our Lord Jesus Christ. Today we recall the holy day on which he was presented in the temple, fulfilling the law of Moses and at the same time going to meet his faithful people.

Led by the Spirit, Simeon and Anna came to the temple, recognised Christ as their Lord, and proclaimed him with joy.

United by the Spirit, may we ever go to the house of God to welcome Christ the Lord. There we shall recognise him in the breaking of bread until he comes in glory.

The priest blesses the candles:

Let us pray.

God our Father, source of all light,
on this day you revealed to Simeon
your light of revelation to the nations.

Bless + these candles and make them holy.
May we who hold and carry them to praise your glory
walk in the path of goodness
and come to the light that shines for ever.

All **Amen.**

The choir may sing or we may say the Song of Simeon:

**Now, Lord, you have kept your word:
let your servant go in peace.
With my own eyes I have seen the salvation
which you have prepared in the sight of every people.
A light to reveal you to the nations
and the glory of your people Israel.**

THE PRAYERS OF PENITENCE

The Invitation to Confession - we call to mind our sins that we may repent of them / turn from them and ask forgiveness of God and each other.

Priest My brothers and sisters,
as we come together as God's family
and prepare to celebrate the Eucharist,
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.**

Absolution

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

All **Amen.**

THE GLORIA

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.
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.
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.**

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, clothed in majesty, whose beloved Son was this day presented in the Temple, in substance of our flesh: grant that we may be presented to you with pure and clean hearts, by your Son Jesus Christ 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 – Hebrews 2: 14 - 18. - Read by Elizabeth Porter.

Reader A reading from The Letter to the Hebrews.

Since all the children share the same flesh and blood, he too shared equally in it, so that by his death he could take away all the power of the devil, who had power over death, and set free all those who had been held in slavery all their lives by the fear of death. For it was not the angels that he took to himself; he took to himself descent from Abraham. It was essential that he should in this way become completely like his brethren so that he could be a compassionate and trustworthy high priest of God's religion, able to atone for human sins. That is, because he has himself been through temptation he is able to help others who are tempted.

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 light to enlighten the Gentiles
and give glory to Israel, your people.

Luke 2: 22 - 40.

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING - ST LUKE'S GOSPEL 2: 22 - 40.

The Lord be with you.

All And also with you .

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

All Glory to you, O Lord.

When the day came for them to be purified as laid down by the Law of Moses, the parents of Jesus took him up to Jerusalem to present him to the Lord – observing what stands written in the Law of the Lord: Every first-born male must be consecrated to the Lord - and also to offer in sacrifice, in accordance with what is said in the Law of the Lord, a pair of turtledoves or two young pigeons. Now in Jerusalem there was a man named Simeon. He was an upright and devout man; he looked forward to Israel's comforting and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death until he had set eyes on the Christ of the Lord. Prompted by the Spirit he came to the Temple; and when the parents brought in the child Jesus to do for him what the Law required, he took him into his arms and blessed God; and he said:

‘Now, Master, you can let your servant go in peace,
just as you promised;
because my eyes have seen the salvation
which you have prepared for all the nations to see,
a light to enlighten the gentiles
and the glory for your people Israel.’

As the child’s father and mother stood there wondering at the things that were being said about him, Simeon blessed them and said to Mary his mother, ‘You see this child: he is destined for the fall and for the rising of many in Israel, destined to be a sign that is rejected - and a sword will pierce your soul too - so that the secret thoughts of many may be laid bare.’

There was a propheticess also, Anna the daughter of Phanuel, of the tribe of Asher. She was well on in years. Her days of girlhood over, she had been married for seven years before becoming a widow. She was now eighty-four years old and never left the Temple, serving God night and day with fasting and prayer. She came by just at that moment and began to praise God; and she spoke of the child to all who looked forward to the deliverance of Jerusalem.

When they had done everything the Law of the Lord required, they went back to Galilee, to their own town of Nazareth. Meanwhile the child grew to maturity, he was filled with wisdom; and God’s favour was with him.

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 one God, the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin Mary and became man.**

**For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.**

**I believe in one holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
And I look forward to the resurrection of the dead
and the life of the world to come. 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 the Father through Christ our light and life.

The deacon or minister continues:

Heavenly Father, shed the light of Christ upon the Church and give grace to Justin our Archbishop, Steven our bishop, Olivia our area bishop, and our benefice's parishes and schools of St Mary's and St John's...

Lord, in your mercy

Hear our prayer.

Heavenly Father, bless and guide Elizabeth our Queen, our Government, our Parliament, and our District and Village Councils...

Lord, in your mercy

Hear our prayer.

Heavenly Father, bless our families, our friends, our neighbours, and all the communities of which we are a part that we may serve Christ in one another...

Lord, in your mercy

Hear our prayer.

Heavenly Father, look in mercy on all those who are in need and all who suffer...

Lord, in your mercy

Hear our prayer.

Heavenly Father, we remember before you all who have died recently ...; and all our loved ones gone before us; may we be reunited in heaven.

Lord, in your mercy

Hear our prayer.

Heavenly Father, rejoicing in the fellowship of Blessed Mary, St John the Evangelist, St John the Baptist, St Simeon, St Anna and all your saints, 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).

cf Luke 1.78,79

Priest *In the tender mercy of our God the dayspring from on high has broken upon us, to give light to those who dwell in darkness and in the shadow of death and to guide our feet into the way of 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.

BREAD

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

All **Blessed be God for ever.**

WINE

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.

Father, as Mary and Joseph brought gifts to the temple in thanksgiving for the birth of their son, so we offer tokens of our thankfulness for the blessings of that same son. Accept them for the sake of the child who was presented this day. And may the light of Christ's love shine through our hearts and lives. 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.**

In the Preface we praise God for his mighty acts:

Father, it is indeed right and good, always and everywhere, to give you thanks and praise through Jesus Christ our Lord.

He was presented in the Temple to come near to us in our humanity.

He searches the hearts of your people and brings to light the image of your goodness.

Simeon acclaimed him as the light to lighten the nations.

Anna spoke of him to all who looked to you for redemption.

Destined for the falling and rising of many, he was lifted high upon the cross and a sword of sorrow pierced his mother's heart.

His self-giving sacrifice of love brings us your peace.

And now we rejoice that we, too, have seen your salvation and join with angels and archangels in the unending hymn of praise:

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, John the Evangelist, John Baptist, Simeon, Anna 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 As our Saviour taught us, so we 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.

DURING HOLY COMMUNION

The Choir will sing: A Clare Benediction by John Rutter

**May the Lord show his mercy upon you;
may the light of his presence be your guide:
may he guard you and uphold you;
may his spirit be ever by your side.**

**When you sleep may his angels watch over you;
when you wake may he fill you with his grace:
may you love him and serve him all your days
then in heaven may you see his face.**

**May the Lord's loving kindness surround you;
keep you safe as you journey on your way:
may he lead you and inspire you
as he grants you the gift of each new day.**

**May he bless all your loved ones and cherish them;
Ev'ry friend, ev'ry stranger at your door:
in the name of his Son our Saviour Christ
may God bless you now and evermore.**

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, you fulfilled the hope of Simeon and Anna,
who lived to welcome the Messiah:
may we, who have received these gifts beyond words,
prepare to meet Christ Jesus when he comes to bring us to eternal life;
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.
and also with you.

THE BLESSING

Priest The peace of God, which passes all understanding, keep our 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.

All Go in peace to love and serve the Lord.
Thanks be to God.

HYMN

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

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

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

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

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

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.*

