

# The Stratfield Mortimer Benefice of

St Saviour  
Mortimer West End

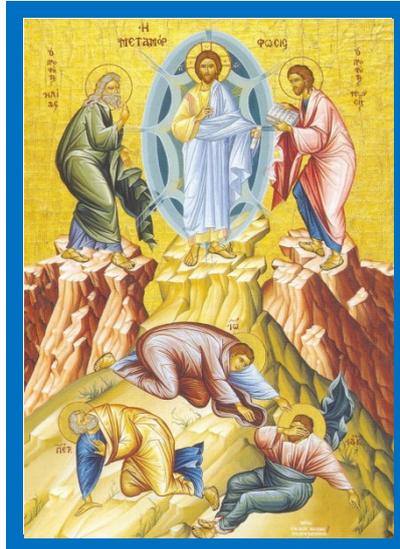
St Mary and St John  
Stratfield Mortimer

St John the Baptist  
Padworth

St Mary's Church of England School

St John's Church of England School

Diocese of Oxford



An Icon of the Transfiguration  
from the Ukrainian Orthodox Church

# The Parish Eucharist

*for*

The Last Sunday before Lent 2022

27<sup>th</sup> February 2022 at 10.00 a.m. at St John's Mortimer

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

**Prayer Thoughts:** The Gospel passage for this last Sunday before Lent is Luke's account of the Transfiguration story with its simple and yet significant lessons. The story reminds us how, like Jesus' first companions, we can be tempted to want to stay put with our 'mountaintop experience' while, sooner or later, we have to come down to earth and face up to whether with our experience we can make a difference to our 'ordinary' life.

When we stand, literally, on the top of any hill or mountain we might pause for a moment to appreciate the view and, perhaps, reflect on the journey we've travelled to get there. We might also think about the journey ahead and hope that we can bring to it some of the exhilaration and energy of our new vision. Of course, any so-called 'religious' or 'spiritual journey' is not so different. In the Transfiguration story we see that Peter, James and John grasped that they had had a privileged 'mountaintop moment' and that something significant had happened in their lives. Peter spoke for James and John - and perhaps for us all - when he said, *'Master, it's good for us to be here; let's make three tents/dwellings, one for you, one for Moses, and one for Elijah.'* In other words, how wonderful it would be to stay put in our beautiful mountaintop moment. But Jesus and his disciples had work to do and that brief mountaintop encounter had renewed them for the mission ahead.

Our own 'mountaintop experiences' may, of course, look and feel very different from that 'Transfiguration' moment, but, nonetheless, they can have profound significance for our own lives and communities. Our 'mountain peak experiences' don't have to be profound moments of prayer. They don't have to be confined to religious experiences. Perhaps they are just simply moments when the proverbial penny drops and we grasp that, ultimately, 'all shall be well,' and that goodness or God has not and will not abandon us. Perhaps those moments don't seem to come along every day and don't seem to last long. But, the grace of those 'visionary moments' can be transformative when we carry the memory of them, and all the exhilaration, energy and strength they unleash, into those times and situations when we need them most.

A man called Ignatius of Loyola advised people to prepare for troubles ahead by, *'Storing up a supply of strength as defence against that day.'* We may emerge from our brief moments of peace to face all the same issues as before; our physical situations may not have changed; we may still have to struggle with problematic people; we may not have overcome our own short-sightedness; we may not have conquered our own sinfulness. And yet, when, even for just for a moment, we have found some peace - even *'the peace which passes our understanding'* - surely we can find ways of bringing some of the blessings of that peace back into our 'ordinary' mixed up world.

This next Wednesday 2<sup>nd</sup> March is Ash Wednesday, which, of course, marks the beginning of Lent 2022. As we prepare for our Lent 2022 journey let's, like Peter, James and John in the Transfiguration story, seek to be open to the grace and truth which new vision, new understanding and new energy can bring and be ready to appreciate and build on those transformative moments throughout our lives and throughout the life of the world around us.

God bless, Paul

# The Eucharist

A very warm welcome as we gather for the Parish Eucharist.

An induction loop is provided. To use, please turn your hearing aid to T.

Gluten free wafers are available for those who need them. Please inform one of the vergers who will pass the information on to the clergy. Thank you.

*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 these goals.*

*Online: If you are not able to come to St John's please do share in the Parish's Sunday Eucharist online. And may God bless and renew 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

**Christ, whose glory fills the skies,  
Christ, the true, the only light,  
Sun of Righteousness, arise,  
triumph o'er the shades of night;  
Dayspring from on high, be near;  
Daystar, in my heart appear.**

**Dark and cheerless is the morn  
unaccompanied by thee;  
joyless is the day's return,  
till thy mercy's beams I see,  
till they inward light impart,  
glad my eyes, and warm my heart.**

**Visit then this soul of mine,  
pierce the gloom of sin and grief;  
fill me, radiance divine,  
scatter all my unbelief;  
more and more thyself display,  
shining to the perfect day**

## 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 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 our 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 Father, whose Son was revealed in majesty before he suffered death upon the cross:  
give us grace to perceive his glory, that we may be strengthened to suffer with him  
and be changed into his likeness, from glory to glory; 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 – 2 Corinthians 3: 12 – 4: 2. - Read by Roger Jones.

Reader A reading from the Second Letter of St Paul to the Corinthians.

Therefore, since we have such a hope, we are very bold. We are not like Moses, who would put a veil over his face to prevent the Israelites from seeing the end of what was passing away. But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in

Christ is it taken away. Even to this day when Moses is read, a veil covers their hearts. But whenever anyone turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.

Therefore, since through God's mercy we have this ministry, we do not lose heart. Rather, we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to everyone's conscience in the sight of God.

*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.**

From the bright cloud the Father's voice was heard:

'This is my Son, the Beloved.

Listen to him.'

**Alleluia, Alleluia, Alleluia.**

## **THE GOSPEL READING - ST LUKE'S GOSPEL 9: 28 - 36.**

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.**

Jesus took with him Peter and John and James and went up the mountain to pray. As he prayed the aspect of his face was changed and his clothing became brilliant as lightning. Suddenly there were two men there talking to him; they were Moses and Elijah appearing in glory, and they were speaking of his passing which he was to accomplish in Jerusalem. Peter and his companions were heavy with sleep, but they kept awake and saw his glory and the two men standing there with him. As these were leaving him, Peter said to Jesus, 'Master, it is wonderful for us to be here; so let us make three tents/booths, one for you, one for Moses and one for Elijah.' – He did not know what he was saying. As he spoke, a cloud came and covered them with a shadow; and when they went into the cloud the disciples were afraid. And a voice came from the cloud saying, 'This is my Son, the Chosen One. Listen to him.' And after the voice had spoken, Jesus was found alone. The disciples kept silence and, at the same time, told no one what they had seen.

*At the end of the Gospel*

This is the Gospel of the Lord.

All **Praise to you, O Christ.**

## **THE SERMON – Fr Derek.**

*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:** In the power of the Spirit and in union with Christ, let us pray to the Father.

*The deacon or minister continues:*

Lord of glory, it is good that we are here. In peace we make our prayer to you. In trust we confirm our faith in you. Help us to set our faces steadfastly to where you would have us go.

Lord, look with favour.

**Lord, transfigure and heal.**

Lord of glory, look with favour on your Church which is called to proclaim your beloved Son to all the world and to listen to the promptings of his Spirit. May she be renewed in holiness that she may reflect the glory of your goodness. 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, look with favour.

**Lord, transfigure and heal.**

Lord of glory, look with favour on the nations of the world, scarred by hatred, strife and war ...

May they be healed by your blessing. Bless and guide Elizabeth our Queen, our Government, our Parliament, and our District and Village Councils...

Lord, look with favour.

**Lord, transfigure and heal.**

Lord of glory, bless our families, our friends, our neighbours, and all the communities of which we are a part and give us grace that we may serve Christ in one another...

Lord, look with favour.

**Lord, transfigure and heal.**

Lord of glory, look with favour on all those in need and distress, suffering as your Son has suffered and waiting for the salvation you promise... May the day break and Christ the Morning Star bring them the light of his presence.

Lord, look with favour.  
**Lord, transfigure and heal.**

Lord of glory, bring all Christ's brothers and sisters... to be with Mary, John the Evangelist, John the Baptist, and all your saints, that they may see him with their own eyes in majesty and be changed into his likeness from glory to glory. To him be praise, dominion and worship now and for all eternity.

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 will transfigure our human body and give it a form like that of his own glorious body.  
We are the body of Christ. Let us 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.*

### **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.  
Heavenly Father, receive all we bring before you this day, and bring us also to that radiant glory  
which we see in the transfigured face of 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:*

And now we give you thanks because the divine glory of the incarnate Word shone forth upon the holy mountain before the chosen witnesses of his majesty; and your own voice from heaven proclaimed your beloved Son.

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 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**

**Be still, for the presence of the Lord, the holy one, is here;  
come bow before him now with reverence and fear:  
in him no sin is found, we stand on holy ground.  
Be still, for the presence of the Lord, the holy one, is here.**

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

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

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

## **PRAYER AFTER HOLY COMMUNION**

Priest Let us pray

*The priest invites us all to pray that the Holy Eucharist will have its effect in transforming our lives and bring us all to God's kingdom. We pray together silently for a while before the Post Communion prayer.*

Priest Heavenly Father,  
we see your glory in the face of Jesus Christ:  
may we who are partakers at his table  
reflect his life in word and deed,  
that all the world may know his power to change and save.  
This we ask through Jesus Christ our Lord.

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**

**Longing for light, we wait in darkness.  
Longing for truth, we turn to you.  
Make us your own, your holy people,  
light for the world to see.**

*Christ be our light! Shine in our hearts, shine through the darkness.  
Christ, be our light! Shine in your church gathered today.*

**Longing for peace, our world is troubled.  
Longing for hope, many despair.  
Your word alone has power to save us.  
Make us your living voice.**

**Longing for food, many are hungry.  
Longing for water, many still thirst.  
Make us your bread, broken for others,  
shared until all are fed.**

**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.*

