



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



The Parish Eucharist

for

The Third Sunday of Epiphany

23rd January 2022 at 10.00 a.m.

at St John's Mortimer

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

Prayer Thoughts: *In this Sunday's Gospel passage we hear Jesus set out his manifesto for his ministry and for the work ahead. The passage opens with Jesus returning to his home village of Nazareth where, on the Sabbath, he went to the synagogue, read the lesson and gave his first sermon/homily/reflection. He chose as his 'text' the passage from Isaiah 61 which speaks of the 'good news' of God's favour for the broad group described as the poor, which includes the economically disadvantaged and the marginalized of society and also, specifically, prisoners, the blind, and all who are oppressed. And, as the Gospel story unfolds, Jesus makes clear that these 'poor' are his priority and that those who hear the message of the OT scriptures and his teaching should have the same priority and focus and that their 'message' too should always be 'good news' for and on the side of the poor.*

We can imagine a 'hometown congregation' filled with all the characters of the village - rich and poor; seeing and blind; oppressed and oppressor - and wonder what they might have made of this talk of 'good news' and 'liberation' for the poor. Some might have expected that Jesus' real priorities would have been with those with inside connections and the 'rich' and the 'religious.' And we can wonder at whether the people heard and received his message as 'good news' to be shared with all, especially the poor and vulnerable. Would they have heard and hoped that Jesus' message was good news for them and their community alone or would their hope have extended to the whole world?

God bless, Paul

The 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

**Jesus is Lord! Creation's voice proclaims it,
for by his power each tree and flower was planned and made.
Jesus is Lord! The universe declares it;
sun, moon and stars in heaven cry: 'Jesus is Lord!'
*Jesus is Lord, Jesus is Lord!
Praise him with Alleluias, for Jesus is Lord!***

**Jesus is Lord! O'er sin the mighty conqueror,
from death he rose; and all his foes shall own his name.
Jesus is Lord! God sends his Holy Spirit
to show by works of power that Jesus is Lord:
*Jesus is Lord, Jesus is Lord!
Praise him with Alleluias, for Jesus is Lord.***

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.**

The 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,
whose Son revealed in signs and miracles the wonder of your saving presence:
renew your people with your heavenly grace,
and in all our weakness sustain us by your mighty power;
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 – 1 CORINTHIANS 12: 12, 13, 27. - Read by Sarah Theaker.

Reader A reading from The First Letter of Paul to the Corinthians.

Just as a human body, though it is made up of many parts, is a single unit because all these parts, though many, make one body, so it is with Christ. In the one Spirit we were all baptised, Jews as well as Greeks, slaves as well as citizens, and one Spirit was given for us all to drink.

Now you together are Christ's body; but each of you is a different part of it.

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 Lord has sent me to bring the Good News to the poor,
to proclaim liberty to captives.

Luke 4: 18 - 19.

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING - ST LUKE'S GOSPEL 4: 14 - 21.

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.**

Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone.

When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

'The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord's favour.'

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, 'Today this scripture has been fulfilled in your hearing.'

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 God our Father, in the power of the Holy Spirit, and in union with his Son Jesus Christ our Lord, the Prince of Peace.

The deacon or minister continues:

Almighty God, our heavenly Father, you promised through your Son Jesus Christ to hear us when we pray in faith, we pray for the Church and that Christians everywhere may be united in your grace and truth, live together in your love, and reveal the glory of your goodness in all the world. Strengthen Justin our Archbishop, Steven our bishop, Olivia our area bishop, our benefice schools of St Mary's and St John's, and all the missions and ministries which we undertake in the service of your people and all your creation.

Lord, in your mercy

Hear our prayer.

Heavenly Father, bless and guide Elizabeth our Queen; our Government; our Parliament; 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: bless our families, our friends, our neighbours, and the communities of which we are a part, that we may serve Christ in one another, and 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; 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 ...; and all our loved ones gone before us; may we be reunited in heaven.

Lord, in your mercy

Hear our prayer

Rejoicing in the fellowship of Blessed Mary, St John the Evangelist, St John the Baptist 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 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, all-powerful and ever-living God, we do well always and everywhere to give you thanks through Jesus Christ our Lord.

Though Christ you bring us to the knowledge of your truth, that we may be united by one faith and one baptism to become his body.

Through Christ you have given the Holy Spirit to all peoples.

How wonderful are the works of the Spirit, revealed in so many gifts.

Yet how marvelous is the unity the Spirit creates from their diversity, as he dwells in the hearts of your children, filling the whole Church with his presence and guiding it with his wisdom.

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 Almighty Father,
whose Son our Saviour Jesus Christ is the light of the world:
may your people,
illuminated by your word and sacraments,
shine with the radiance of his glory,
that he may be known, worshipped, and obeyed to the ends of the earth;
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.

All **Thanks be to God.**

HYMN

**Sent by the Lord am I;
my hands are ready now
to make the earth a place
in which the kingdom comes.
Sent by the Lord am I;
my hands are ready now
to make the earth a place
in which the kingdom comes.**

**The angels cannot change
a world of hurt and pain
into a world of love,
of justice and of peace.
The task is mine to do,
to set it really free.
Oh, help me to obey;
help me to do your will.**

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.*

