

The Stratfield Mortimer Benefice of

St Saviour
Mortimer West End

St Mary and St John
Stratfield Mortimer

St John the Baptist
Padworth

St Mary's Church of England School

St John's Church of England School

Diocese of Oxford



*The brightly coloured Salvadoran Cross
- with its doves, its vine and its depiction of Jesus welcoming people of all backgrounds to participate in his banquet -
brings a message of hope from one of the most conflict-ridden countries in the world today.*

The Parish Sunday Eucharist

The Fifth Sunday after Trinity

Sunday, 4th July 2021, at 10.00 a.m. at St. John's, Mortimer
and online at Zoom: <https://us02web.zoom.us/j/6931233940>

Prayer thoughts: *The annals of history are replete with stories of good, clear thinking people who were, at first, rejected. Today's Gospel passage introduces Jesus as a prophet and explains how he too, like all such prophets, must inevitably suffer rejection. The clear message is that we too should be ready to find that same prophetic courage necessary to face the challenges and hardships of the rejections entailed in speaking the truth to partiality, error and injustice.*

Context: *It was natural that Jesus should visit his hometown, Nazareth, and attend the local synagogue on the Sabbath. Whilst he was there he was invited to read from the prophets and teach.*

The adverse reaction: *The first reaction of those who listened to his words was astonishment. Mark's Gospel says that they asked one another: 'Where did this man get all this?' After all they knew him as a carpenter, from a poor family, with no formal training in the Mosaic Law. They thought he had overreached his status and could not possibly be their political Messiah - the one who would liberate them from Roman rule and re-establish the Davidic kingdom. Moreover, he had been identified as 'the son of Mary' rather than the traditional 'son of Joseph' ('Bar Joseph') which would have been regarded as an insult to a culture where, traditionally, people were identified by who their fathers were (see John 1:45). Of course, the simple message is that those who seek to follow the call of God to speak truth to partiality, error and injustice should be ready to face that same indifference, hostility, contempt and scorn, weakness, hardship and persecution, insults and rejection. Yet, the Gospel message is that we need to be ready to face those rejections with prophetic courage, which means handling rejection in that same right spirit which we see in Jesus - that is with respect for others and for ourselves. And, of course, it's important to remember that rejection is certainly not synonymous with failure.*

The Gospel message is that God calls us to be prophets like Jesus and to share with him in his prophetic mission, which is to speak the truth with grace to our communities and society and to oppose the partialities, injustices and evils of our world.

The need to speak the truth, as Christ, with love and respect for all does not, of course, mean that we must always avoid conflict. Jesus was not against conflict if it promoted truth. He taught us always to give respect and 'freedom' but without ever condoning or encouraging error or injustice. This simple Gospel message is that we should be respectful and charitable as we try to follow Jesus' example and find grace to speak the truth with courage to the partialities, errors and the injustices of today's world. God bless, Paul

The Parish Sunday Eucharist

This Holy Memorial is known by various names: 1) 'The Eucharist' - which means 'Thanksgiving' - because Jesus offered himself in love; 2) 'the Lord's Supper' - or 'Breaking of the Bread' - because we celebrate it as a shared meal; 3) 'Holy Communion,' because we become one with Christ by receiving him; and 4) 'Holy Mass' - holy sending - because it gives us a mission: to go in peace to serve the Lord.

If you are not able to come to St John's please do share in this online service from your own home. May God bless us as we join to worship together. The present rules and guidelines about attendance, distancing, singing & speaking in churches will be followed carefully.

HYMN

**Lord of all hopefulness,
Lord of all joy,
whose trust, ever child-like,
no cares could destroy,
be there at our waking,
and give us, we pray,
your bliss in our hearts, Lord,
at the break of the day.**

**Lord of all eagerness,
Lord of all faith,
whose strong hands were skilled
at the plane and the lathe,
be there at our labours,
and give us, we pray,
your strength in our hearts, Lord,
at the noon of the day.**

**Lord of all kindness, Lord of all grace,
your hands swift to welcome,
your arms to embrace,
be there at our homing,
and give us, we pray,
your love in our hearts, Lord,
at the eve of the 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.

PRAYERS OF PENITENCE

*We call to mind our sins to repent of them / turn from them and to ask forgiveness of God and each other.
The Invitation to Confession.*

As we prepare to celebrate the mystery of God's love,
revealed in Word and Sacrament,
let us call to mind our sins.

A pause for silent reflection follows.

All I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault,
in my thoughts and in my words,
in what I have done and in what I have failed to do.

The Absolution

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

THE GLORIA

Glory to God, glory to God,
Glory to the Father!
Glory to God, glory to God,
glory to the Father!
To God be glory forever!
To God be glory forever!
Alleluia, Amen!
Alleluia, Amen!
Alleluia, Amen!

Glory to God, glory to God,
Glory to Christ Jesus!
Glory to God, glory to God,
glory to Christ Jesus!
To God be glory forever!
To God be glory forever!
Alleluia, Amen!
Alleluia, Amen!
Alleluia, Amen!

Glory to God, glory to God,
Glory to the Spirit!
Glory to God, glory to God,
glory to the Spirit!
To God be glory forever!
To God be glory forever!
Alleluia, Amen!
Alleluia, Amen!
Alleluia, Amen!

THE COLLECT

Priest Let us pray.

Together we spend a few moments in silence, realising, and giving thanks, that we are in the presence of God our Father to whom we make our prayers. The prayer 'collects' our thoughts.

Priest Almighty and everlasting God,
by whose Spirit the whole body of the Church is governed and sanctified:
hear our prayer which we offer for all your faithful people,
that in their vocation and ministry they may serve you in holiness and truth
to the glory of your name; through our Lord and Saviour Jesus Christ,
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 12: 7 - 10. - Read by Roger Jones

Paul bears insults and weakness for the sake of Christ.

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

In view of the extraordinary nature of these revelations, to stop me from getting too proud I was given a thorn in the flesh, a messenger of Satan to prevent me from getting proud. About this thing, I have pleaded with the lord three times for it to leave me, but he has said, 'My grace is enough for you: my power is at its best in weakness.' So I shall be very happy to make my weakness my special boast so that the power of Christ may

stay over me, and that is why I am quite content with my weaknesses, and with the insults, hardships, persecutions, and the agonies I go through for Christ's sake. For it is when I am weak that I am strong.

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 spirit of the Lord has been given to me;
He has sent me to bring the Good News to the poor.

cf. Luke 4: 18.

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING - ST MARK'S GOSPEL 6: 1 - 6.

Mark's community may well have been experiencing persecution. By showing that Jesus himself was rejected Mark reassures his first readers. He also prepares us to accept this possible consequence of Christian discipleship.

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.**

Jesus went to his home town and his disciples accompanied him. With the coming of the Sabbath he began teaching in the synagogue and most of them were astonished when they heard him. They said, 'Where did this man get all this? What is this wisdom that has been granted him, and these miracles that are worked through him? This is the carpenter, surely, the son of Mary, the brother of James and Joset and Jude and Simon? His sisters, too, are they not here with us?' And they would not accept him. And Jesus said to them, 'A prophet is only despised in his own country, among his own relations and in his own house'; and he could work no miracle there, though cured some sick people through laying his hands on them. He was amazed at their lack of faith.

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 in word and sacrament. Through the readings God has spoken to his people of his redeeming love and of the nourishment which his Spirit gives. Our priest now reflects with us on the readings of the day relating them to our Eucharistic celebration and to our ordinary life.

After the sermon there is 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 **We believe and trust in God the Father who made the world.**
We believe and trust in his Son, Jesus Christ, who redeemed the world.
We believe and trust in the Holy Spirit who gives life to the people of God. Amen

THE PRAYER OF THE FAITHFUL OR GENERAL INTERCESSION

We are invited to pray for the needs of the Church's mission and for all people. Through baptism we have been made one with Christ, our great high priest, and we share in his intercessions before the Father for the needs of his Church and of all people. Our intercessions flow from our listening to the Gospel and sermon by which we have been made more aware of our Christian commitment.

This Prayer of the Faithful, or General Intercession, is announced and consists of a series of intercessions; we pray for the universal Church and its mission and for our bishop and for our benefice - our parishes and our two Church schools; for the world, for our Queen and country, for our local communities, families and friends; for the sick and suffering and for all in pain; for the departed. And in communion with Mary, St John the Evangelist, St John the Baptist and all the Saints of God we entrust one another and all people and all creation to God's saving love.

Priest: In the power of the Holy Spirit of God, and in union with Christ Jesus, let us pray to the Father.

The deacon or minister continues:

Heavenly Father, you promised through your Son Jesus Christ to hear us when we pray in faith, strengthen Justin our Archbishop, Steven our bishop, Olivia our area bishop, our benefice, our Church schools of St Mary's and St John's, and all your Church in the service of Christ, that we may live together in your love, and reveal your glory in the world...

Lord, in your mercy
Hear our prayer.

Heavenly Father, bless and guide Elizabeth our Queen, our Government and our District and Village Councils. Give wisdom to all in authority and direct this and every nation in the ways of justice and peace that people everywhere may honour one another and seek the common good...

Lord, in your mercy
Hear our prayer.

Heavenly Father, Your Son shared the life of a family: in your love bless and protect our families, friends, and neighbours and help us to learn how to serve Christ in one another, and love as he loves us...

Lord, in your mercy
Hear our prayer.

Heavenly Father, we pray to you for all who suffer in body, mind or spirit...; give them hope in their troubles and bring them the joy of your salvation...

Lord, in your mercy
Hear our prayer.

Heavenly Father, we remember before you all who have died recently ...

Lord, in your mercy
Hear our prayer

Heavenly Father, we rejoice in the fellowship of Blessed Mary, St John the Evangelist, St John the Baptist and all your saints and we commend ourselves and all people to your unfailing love...

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

THE LITURGY OF THE HOLY EUCHARIST

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

THE PEACE

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

Priest Christ is our peace.
 He has reconciled us to God in one body by the cross.
 We meet in his name and share his peace.

 The peace of the Lord be always with you
All **And also with you.**

THE PREPARATION OF THE ALTAR

The peoples' gifts of bread and wine are brought to the altar. The offerings of money is made and promised to support the wider ministry and work of the Church. Taking the Gifts: We give thanks to God for the gifts in the following words.

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

WINE

Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become for us the cup of salvation.

All **Blessed be God for ever.**

OUR TIME, TALENTS AND TREASURE/MONEY

Blessed are you, Lord, God of all creation. Through your goodness we have the gifts of our time, talents and money to offer. May our offerings of our gifts be a sincere sign of our gratitude and our dedication to your service.

All **Blessed be God for ever.**

The priest prays quietly: Lord God, we ask you to receive us and be pleased with the sacrifice we offer you with humble, contrite and thankful hearts.

The priest washes hands as an expression of the desire for inward purification, praying quietly: Lord, wash away my iniquity; cleanse me from my sin.

PRAYER OVER THE GIFTS

Priest Pray my brothers and sisters, that my sacrifice and yours may be acceptable to God, the Almighty Father.

All **May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his Church.**

Priest Amen.

Lord, purify our hearts and lives and bring us closer to the life of heaven.

All **Amen.**

THE EUCHARISTIC PRAYER

The Eucharistic Prayer is the centre and high point of the whole Christian celebration. This great prayer of praise and thanksgiving proclaims the wonderful works of God and through it we join ourselves with Christ in praise and thanksgiving to God the Father and in offering ourselves to him in union with Christ's self-offering on the cross. We express our share in the prayer, which is said by the priest on behalf of all the people, by listening inwardly and joining in the acclamations (joyful shouts or songs) and the Sanctus (the Holy, Holy, Holy which concludes the preface), the memorial acclamation and the great 'Amen' which concludes our Eucharistic Prayer.

Priest The Lord be with you.

All **And also with you.**

Lift up your hearts.

All **We lift them to the Lord.**

Let us give thanks to the Lord our God.

All **It is right to give thanks and praise.**

The Preface praises God for his mighty acts:

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 the family of humankind 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.

PREPARATION FOR HOLY COMMUNION

Priest Behold the Lamb of God who takes away the sin of the world. *cf. John 1: 29*
 Blessed are those who are called to his supper.

All **Lord, I am not worthy to receive you, but only say the word, and I shall be healed.**

*The sign of communion is more complete when given under both 'kinds' since then the sign of the eucharistic meal appears more clearly. However, we live in exceptional times when communion can only be given in one 'kind' when we can come to church.
The priest takes the host, raises it a little and shows it saying: The Body of Christ. And the same with the cup saying: The Blood of Christ.
When receiving Holy Communion the response and assent to Christ is:*

+ Amen.

HYMN DURING HOLY COMMUNION

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

**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',
because of what the Lord has done for us.
Give thanks...**

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 Grant, O Lord, we beseech you,
that the course of this world may be so peaceably ordered
by your governance,
that your Church may joyfully serve you in all godly quietness;
through 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.

HYMN

**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.
O 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.*

