

# 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 Assurance of Thomas.'

A Stained Glass Window by Christine Alexander  
at St. Thomas the Apostle church, Nassau Bay.

# The Parish Eucharist for The Second Sunday of Easter Sunday 11<sup>th</sup> April 2021 at 10.00 a.m.

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

**Prayer thoughts:** A character from Victor Hugo was named '*Quasimodo*' because he was found in a church on this '*Quasimodo Sunday*' in which the 'Entrance Antiphon' of the Eucharist begins with words from 1 Peter 2: 2 '*Like new-born babies, thirst for spiritual milk on which your spirit can grow to strength.*' - '*Quasi modo geniti infantes, ...*'

Today's Gospel tells how the risen Christ appeared to reassure, nurture and strengthen his disciples and offer words of comfort, encouragement and commission. He found them huddled together in hiding because they had seen Jesus killed brutally and unjustly and knew that when authorities act in that corrupt way nobody is safe. The disciples were fearful, but also bewildered and confused by events. Mary had first reported seeing an empty tomb and Peter and John had found the grave cloths. Later, Mary had claimed to have seen Jesus alive, but, strangely, had failed to recognise him until he spoke her name. Even if Jesus had been raised from the dead what could this mean for them? Anyway, they must have asked themselves, who might the authorities come to arrest and kill next? Frightened and confused they made sure the door was locked.

When the risen Christ appeared to them he began with familiar and reassuring words 'peace be with you' or in Hebrew 'Shalom alekem'. 'Shalom' as we say, was a common greeting. Then he showed his wounded hands and side so that they could recognise him and they did, but their joy was not enough to overcome their fear and they didn't stop locking the doors behind them.

Perhaps, in some ways not a lot has changed. The disciples who make up Christ's Church today can be frightened and confused by 'events' in the world around. We might even, like some of those first disciples, be 'paralysed' by our own past failures and sense of inadequacy. However, the Gospel message is that it is to such people that Jesus entrusts his work as he meets us in our doubts and difficulties and encourages us to move forwards with him. Perhaps a poet got it right for many people when he wrote: '*He that never doubted scarce ever well believed.*' Certainly, the scriptures remind us of all those servants of God who did start out humbly conscious of their inadequacies. Remember Moses: 'I cannot do this God, I cannot speak.' Remember Jeremiah struggling with depression. Remember Peter whose whole life seemed characterised by failure and who denied Jesus three times. NB It was a very 'patriarchal' society. All had fears and doubts. Yet, of course, the Gospel message is precisely that this doubt is an ingredient of faith and of the mix of how we grow as we question and search and seek to know more. Thomas doubted Jesus' resurrection and was labelled 'Doubting Thomas.' Of course, we need to remember that the Gospel writer records his story precisely to remind us that Jesus works with people in their doubts and this is how faith grows and, indeed, that it is Thomas who goes on to call Jesus 'my Lord and my God,' and who is the first in John's Gospel to recognise who the risen Jesus really was. Thomas had difficulties in believing, but the message is that when, like Thomas, we humbly recognise and confront our difficulties and inadequacies for what they are then grace and truth can help us turn our weaknesses around as when 'doubting' Thomas came to 'confess' - in word and deed - the Good News of the risen Christ. God bless, Paul

# Eucharist for the Second Sunday of Easter

*The present rules and guidelines about attendance, singing & speaking in churches will be followed carefully. This Easter only the priest and the zoom operator can be at St John's church building.*

## HYMN

**Morning has broken,  
Like the first morning,  
Blackbird has spoken  
Like the first bird;  
Praise for the singing,  
Praise for the morning,  
Praise for them springing  
Fresh from the Word.**

**Sweet the rain's new fall,  
Sunlit from heaven,  
Like the first dewfall  
On the first grass;  
Praise for the sweetness,  
Of the wet garden,  
Sprung in completeness  
Where his feet pass.**

**Mine is the sunlight,  
Mine is the morning,  
Born of the one light  
Eden saw play;  
Praise with elation,  
Praise every morning,  
God's re-creation  
Of the new day.**

## THE GATHERING

Priest            In the name of God - the Father, the Son, and the Holy Spirit.  
All                Amen.

*The priest will introduce this Easter Day 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.**

All                Alleluia. Christ is risen.  
                      **He is risen indeed. Alleluia.**

## 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*

Priest            My brothers and sisters, as we come together as God's family to celebrate the Easter mysteries, let us ask with confidence the Father's forgiveness for our sins, for he is full of gentleness and compassion.

*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 you, forgive you your sins,  
and bring you to everlasting life.

**All** Amen.

**THE GLORIA**

*Gloria, gloria, in excelsis Deo.*

*Gloria, gloria, in excelsis Deo.*

**Glory to God in the highest,  
and peace to his people on earth.  
Lord God, heavenly King, almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.  
*Gloria, gloria, in excelsis Deo.*  
*Gloria, gloria, in excelsis Deo.***

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

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

**THE COLLECT**

**Priest** Let us pray that the risen Christ will raise us up and renew our lives.

*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 priest 'collects' our prayerful thoughts this Eastertide 2021.*

**Priest** Almighty Father, you have given your only Son to die for our sins and to rise again for our justification: grant us so to put away the leaven of malice and wickedness that we may always serve you in pureness of living and truth; through the merits of 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 - THE ACTS OF THE APOSTLES 4: 32 - 35. - Read by Mel Strang**

**Reader** A reading from The Acts of the Apostles.

*United, heart and soul.*

The whole group of believers was united, heart and soul; no one claimed for his own use anything that he had, as everything they owned was held in common.

The apostles continued to testify to the resurrection of the Lord Jesus with great power, and they were all given great respect.

None of their members was ever in want, as all those who owned land or houses would sell them, and bring the money from them, to present it to the apostles; it was then distributed to any members who might be in need.

*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.**

Jesus said: 'You believe because you can see me.

*John 20: 29.*

Blessed are those who have not seen and yet believe.'

**Alleluia, Alleluia, Alleluia.**

### **THE GOSPEL READING - ST JOHN'S GOSPEL 20: 19 - 31.**

Alleluia. Christ is risen.

All **He is risen indeed. Alleluia.**

The Lord be with you.

All **And also with you .**

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

All **Glory to you, O Lord.**

*Eight days later, Jesus came to them.*

In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you,' and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to the again, 'Peace be with you.

'As the Father sent me,  
So am I sending you.'

After saying this he breathed on them and said:

'Receive the Holy Spirit.  
For those whose sins you forgive,  
they are forgiven;  
for those whose sins you retain,  
they are retained.'

Thomas, called the Twin, who was one of the Twelve, was not with them when Jesus came. When the disciples said, 'We have seen the Lord', he answered, 'Unless I see the holes that the nails made in his hands and can put my finger into his side, I refuse to believe.' Eight days later the disciples were in the house again and Thomas was with them. The doors were closed, but Jesus came and stood among them. 'Peace be with you' he said. Then he spoke to Thomas, 'Put your finger here; look, here are my hands. Give me your hand; put it into my side. Doubt no longer but believe.' Thomas replied, 'My Lord and my God!' Jesus said to him:

'You believe because you can see me.  
Blessed are those who have not seen and yet believe.'

There were many other signs that Jesus worked and the disciples saw, but they are not recorded in this book. These are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name.

*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 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 and in union with the Risen Christ, let us pray to the Father.**

*The deacon or minister continues:*

Heavenly Father, we praise you for the resurrection. Shed the light of the Risen Christ on the world and give grace to us to live to proclaim the triumph of his Gospel. We pray your blessing on Justin our Archbishop, Steven our Bishop and Olivia our area Bishop, and the mission and ministry of your Church in this benefice - our parishes and our 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 and our District and Village Councils, and give grace to all in authority that they may govern with justice, wisdom and compassion and seek the common good.

Lord, in your mercy,  
**Hear our prayer.**

Heavenly Father, bless our families and friends and all those you have given us to care for. May our love for one another witness to the risen Christ.

Lord, in your mercy,  
**Hear our prayer.**

Heavenly Father, we pray to you for all who suffer in body, mind or spirit... May the love of the Risen Christ bring them comfort and the hope of the resurrection give them peace.

Lord, in your mercy,  
**Hear our prayer.**

Heavenly Father, we remember before you all who have gone before us in the hope of the resurrection... We pray that we may be united for ever in the joy of heaven.

Lord, in your mercy  
**Hear our prayer.**

Heavenly Father, we rejoice in the communion of Blessed Mary, the Mother of our Lord, St John the Evangelist, St John the Baptist and all your Saints, and we commend all creation to your unfailing love.

**Priest**            **Merciful Father**

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

## **THE LITURGY OF THE HOLY EUCHARIST**

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

## THE PEACE

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

Priest The risen Christ came and stood among his disciples and said, 'Peace be with you'.  
Then were they glad when they saw the Lord.

Alleluia. Christ is risen.

All **He is risen indeed. Alleluia.**

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, in your loving care you spread before us the table of life and give us the cup of salvation to drink. Keep us always in the fold of our Saviour and Good Shepherd, your Son, 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.**

*The Preface praises God for his mighty acts:*

Father, we give you thanks because through Christ you have given us eternal life and delivered us from the bondage of sin and the fear of death into the glorious liberty of the children of God.

And so, with all the choirs of angels in heaven we proclaim your glory and join in their unending hymn of praise:

*The Acclamation*

**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 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**        Let us pray with confidence to the Father in the words our Saviour gave us:

**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**

**Now the green blade riseth from the buried grain,  
Wheat that in dark earth many days has lain;  
Love lives again, that with the dead has been:  
Love is come again, like wheat that springeth green.**

**In the grave they laid him, Love whom men had slain,  
Thinking that never he would wake again,  
Laid in the earth, like grain that sleeps unseen  
Love is come again, like wheat that springeth green.**

**Forth he came at Easter, like the risen grain,  
He that for three days in the grave had lain,  
Quick from the dead my risen Lord is seen:  
Love is come again, like wheat that springeth green.**

**When our hearts are wintry, grieving, or in pain,  
Thy touch can call us back to life again,  
Fields of our hearts, that dead and bare have been:  
Love is come again, like wheat that springeth green.**

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

## **PRAYER AFTER HOLY COMMUNION**

Priest Let us pray

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

Priest Lord God our Father, through our Saviour Jesus Christ you have assured your children of eternal life and in baptism have made us one with him:  
deliver us from the death of sin and raise us to new life in your love,  
in the fellowship of the Holy Spirit, by the grace of our Lord Jesus Christ.

All Amen.

## **THE NOTICES FOR THE COMMUNITY ARE GIVEN.**

### **THE CONCLUDING RITE**

Priest Alleluia. Christ is risen.

All **He is risen indeed. Alleluia.**

All The Lord be with you.

All **and also with you.**

## **THE BLESSING**

**Priest** God, the Father, by whose love Christ was raised from the dead, open to you the gates of everlasting life.

**All** **Amen.**

God the Son, who in conquering death has won a glorious victory, give you joy as you share the Easter faith.

**All** **Amen.**

God the Holy Spirit, whom the risen Lord breathed into his disciples, empower you for God's service and fill you with Christ's peace.

**All** **Amen.**

+ 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. Alleluia, alleluia.

**All** **Thanks be to God. Alleluia, alleluia.**

## **HYMN**

**This joyful Eastertide,  
away with sin and sorrow.  
My Love, the Crucified,  
hath sprung to life this morrow:  
*Had Christ, that once was slain,  
Ne'er burst his three-day prison,  
our faith had been in vain:  
but now hath Christ arisen,  
arisen, arisen, arisen.***

**Death's flood hath lost its chill,  
since Jesus crossed the river:  
Lover of souls, from ill  
my passing soul deliver:  
*Had Christ, that once was slain,  
Ne'er burst his three-day prison,  
our faith had been in vain:  
but now hath Christ arisen,  
arisen, arisen, arisen.***

