

# The Stratfield Mortimer Benefice of

St Saviour  
Mortimer West End

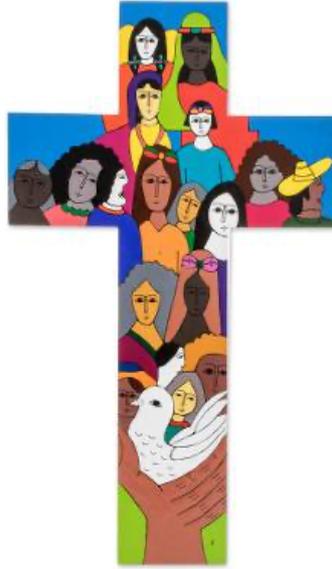
St Mary and St John  
Stratfield Mortimer

St John the Baptist  
Padworth

St Mary's Church of England School

St John's Church of England School

Diocese of Oxford



*The Holy Spirit is poured upon all.  
cf Acts 10: 44-48.*

## The Parish Eucharist for The Sixth Sunday of Easter Sunday 9<sup>th</sup> May 2021 at 10.00 a.m.

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

**Prayer thoughts:** In last Sunday's Gospel passage Jesus used the image of the vine and branches to illustrate how close union with God leads to fruitful service. This Sunday's Gospel passage extends this teaching to describe the kind of lasting 'fruitful' service we are called to offer.

Understanding the context always helps and when John was writing down this Gospel the world around him was being influenced by a way of 'thinking' called 'Gnosticism' which emphasised the importance of some very dubious brands of 'knowledge' - or '*gnosis*' - in determining what people believed and how they saw things. And John the Gospel writer was intent on showing a clear distinction between an authentic Christian vision and the beliefs held by those Gnostics. We see evidence of his intention in today's Gospel passage where John records how Jesus affirms that he is 'known' by the Father and also affirms that the disciples will come to 'know' the Father by 'knowing' Jesus - which, of course, is Jesus' whole purpose. And John records how Jesus goes on to remind his disciples that this 'knowledge' of God is expressed/shown in love for one another - i.e. those who 'know' Jesus will love one another. In other words, John makes clear that any worthwhile 'knowledge' leads to 'love' and this type of 'love' leads to action. Again, John reminds his readers that Jesus taught that this 'love' is the sign of the true disciple and, thus, the true Christian. Further, a disciple shows a particular kind of love - it is sacrificial love.

In this Gospel passage there are two words used for 'love:' the first (in NT Greek) is '*agape*' and the second is '*philia*.' The first - '*agape*' - is understood as the highest and most perfect kind of selfless love and is used to describe the example of God's love which we ought to emulate. The second word used for love here - '*philia*' - is used to describe the affection of friendship. John's message is that Jesus deliberately used these two words as interchangeable synonyms to redefine for the disciples their relationship with God. We have to remember that in the Hebrew Scriptures (the Old Testament), faith in God made a person first a servant of God, but here Jesus teaches that a relationship with God needs to be based not on servitude, but on a deep and loving friendship.

Another aspect of the prevalent 'Gnostic' system maintained that a 'true believer' was an 'elect' person, i.e. a person chosen to be set apart from the rest of a faithless world. But John reminds us that, whilst Jesus also taught that a disciple is one who is 'chosen,' for Jesus that meant not to be set apart, but in order to be sent to serve the world - as he did. In other words, Jesus' disciples were only 'chosen' in order to be sent into the world to serve others - and 'bear fruit that will last.'

Again, this reading, like last week's, is part of Jesus' Farewell Discourse or Last Supper Discourse in which he was trying to prepare the disciples for life after his death and resurrection. His message was that they should continue the mission and live whole, loving and generous lives marked by sacrificial service. The next day he would show the greatest possible example of that loving service in laying down his life for all his friends. The Gospel message is that through him and through his death and resurrection we have now all received grace to love others as he loves. God bless, Paul

# The Parish Eucharist for the Sixth Sunday of Easter 2021

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

## HYMN

**We have a Gospel to proclaim,  
Good News for all in all the earth;  
The Gospel of our Saviour's name:  
We sing His glory, tell His worth.**

**Tell of His death at Calvary,  
Hated by those He came to save;  
In lonely suffering on the cross  
For all He loved, His life He gave.**

**Tell of that glorious Easter morn:  
Empty the tomb, for He was free.  
He broke the power of death and hell  
That we might share His victory.**

## 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.

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.*

My dear sisters and brothers, 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.*

Priest Lord Jesus, you raise us to new life.  
Lord, have mercy.

All Lord, have mercy.

Lord Jesus, you forgive us our sins.  
Christ, have mercy.  
All Christ, have mercy.

Lord Jesus, you feed us with the living bread.  
Lord, have mercy.  
All Lord, have mercy.

*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 that the risen Christ will raise us up and renew our lives and our world.

*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** God our redeemer, you have delivered us from the power of darkness and brought us into the kingdom of your Son: grant, that as by his death he has recalled us to life, so by his continual presence in us he may raise us to eternal joy; 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 - THE ACTS OF THE APOSTLES 10: 44 - 48. - Read by Peter Tanner**

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

While Peter was still speaking the Holy Spirit came down on all the listeners. Jewish believers who had accompanied Peter were all astonished that the gift of the Holy Spirit should be poured out on the pagans too, since they could hear them speaking strange languages and proclaiming the greatness of God. Peter himself then said, 'Could anyone refuse the water of baptism to these people, now they have received the Holy Spirit just as much as we have?' He then gave orders for them to be baptised in the name of Jesus Christ. Afterwards they begged him to stay on for some days.

*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: 'If anyone loves me, he will keep my word,  
and my Father will love him,  
and we shall come to him.'

*John 14:23*

**Alleluia, Alleluia, Alleluia.**

## **THE GOSPEL READING - ST JOHN'S GOSPEL 15: 9 - 17.**

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.**

Jesus said to his disciples: As the Father has loved me, so have I loved you.

Remain in my love.

If you keep my commandments you will remain in my love,  
just as I have kept my Father's commandments and remain in his love.

I have told you this so that my own joy may be in you and your joy be complete.

This is my commandment: love one another, as I have loved you.

A man can have no greater love than to lay down his life for his friends.

You are my friends, if you do what I command you.

I shall not call you servants anymore, because a servant does not know his master's business;

I call you friends, because I have made known to you everything I have learnt from my Father.

You did not choose me, no, I chose you; and I commissioned you to go out and bear fruit,  
fruit that will last; and then the Father will give you anything you ask him in my name.

What I command you is to love one another.'

*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 all the world and give grace to us to live to share the Gospel. We pray your blessing on Justin our Archbishop, Steven our Bishop, 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. Give grace to our Government, to our Parliament, to our District and Village Councils and 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 our relationships. May our love and care for one another witness to the love of 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 may 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...

We pray, in the hope of the resurrection, 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 the Blessed Mother, St John the Evangelist, St John the Baptist and all the 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, by the grace of your forgiveness make us worthy of your sacraments of love

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:*

It is truly right, our duty, our joy and our salvation always and everywhere to give you thanks, holy Father, almighty and eternal God.

From sunrise to sunset the day is holy, for Christ has risen from the tomb and scattered the darkness of death with light that will not fade.

Thus the risen Lord walks with your gathered people, unfolds for us your word, and makes himself known in the breaking of the bread.

And though night will overtake this day you summon us to live in endless light, the never-ceasing Sabbath of the Lord.

Therefore, with choirs of angels and with all the heavenly host, we proclaim your glory and join their unending song of praise:

All **Holy, holy, holy Lord,  
God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

*We pray to the Father for the sending down of the Holy Spirit and recall the Lord's Supper.*

Priest Lord, you are most holy, enthroned in splendour and light,  
yet in the coming of your Son Jesus Christ you reveal to us the power of your love  
made perfect in human frailty and weakness.  
Embracing our humanity, Jesus showed us the way of salvation;  
loving us he gave himself to death for us; dying for his own, he set us free  
from the bonds of fear and pride and sin, that we might rise and reign with him in glory.  
As we recall the one, perfect sacrifice of our redemption, Father, by your life-giving Holy Spirit  
may these gifts of your creation be to us the body and blood of our Lord Jesus Christ.  
On the night he gave himself up for us all he took bread and gave you thanks;  
he broke it and gave it to his disciples, saying:  
+ Take, eat; this is my body which is given for you; do this in remembrance of me.

In the same way after supper he took the cup and gave you thanks;  
he gave it to them, saying:

+ Drink this, all of you; this is my blood of the new covenant which is shed for you and for  
many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.

Therefore we proclaim the death that he suffered on the cross, we celebrate his resurrection,  
his bursting forth from the dark of the tomb, we rejoice that he reigns at your right hand on high  
and we long for his coming in glory. Form us into the likeness of Christ Jesus  
and make us a perfect offering of love in your sight. Look with favour on all your people  
and in your mercy hear the cries of the broken-hearted.

Bless the earth, heal the sick, let the oppressed and downtrodden go free  
and fill your Church with grace and courage and power from on high to do your loving will.

Gather your people from the ends of the earth to feast with the Blessed Mother Mary,  
St John the Evangelist, St John the Baptist and all your Saints at the table in your kingdom,  
where the new creation is brought to perfection in the love of Jesus Christ our Lord;

by whom, and with whom, and in whom, in the unity of the Holy Spirit,  
all honour and glory be yours, almighty Father, for ever and 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

**Seek ye first the kingdom of God  
And His righteousness;  
And all these things shall be added unto you.**

**Allelu, alleluia.  
Alleluia, alleluia, alleluia,  
Allelu, alleluia.**

**Ask, and it shall be given unto you;  
Seek, and ye shall find.  
Knock, and the door shall be opened unto you.**

**Allelu, alleluia.  
Alleluia, alleluia, alleluia,  
Allelu, alleluia.**

*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 God our Father, whose Son Jesus Christ gives the water of eternal life:  
may we thirst for you, the spring of life and source of goodness,  
through him who is alive and reigns, now and for ever.

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.  
**and also with you.**

### THE BLESSING

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

All **Amen.**

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

All **Amen.**

All 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.**

All + 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 the peace of Christ. Alleluia, alleluia.  
**Thanks be to God. Alleluia, alleluia.**

**HYMN**

**Tell of His reign at God's right hand,  
By all creation glorified;  
He sends His Spirit on His Church  
To live for Him, the Lamb who died.**

**Now we rejoice to name Him King:  
Jesus is Lord of all the earth.  
This Gospel message we proclaim:  
We sing His glory, tell His worth.**

