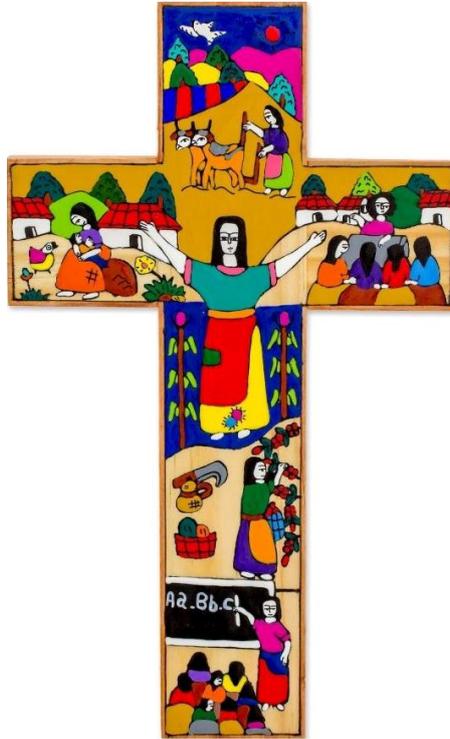


# The Stratfield Mortimer Benefice of

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



*This wooden cross was created in thanksgiving for the life of Maria Cristina Gomez (1942-1989), who was a primary school teacher, community leader, national leader in a teachers' union and a member of Emmanuel Baptist church in San Salvador. She was a founder of the National Coordination of Salvadoran Women, founded in 1986 to address issues which affect poor women in El Salvador - social inequality, poverty and lack of political participation. In her spare time Maria taught women how to read. However, some in authority became concerned when those newly able to read and write about human rights began to demand them. Maria was found dead on the side of a road.*

*Maria believed that faith in Christ leads us to see how we should work for a worthy future for every human being. For Maria that meant standing up for the marginalized women of her country that they might get an education, develop into articulate citizens and take their places as full members of society. God bless.*

## The Parish Sunday Eucharist

The Thirteenth Sunday after Trinity

**Sunday 29<sup>th</sup> August 2021 at 10.00 a.m. at St. John's, Mortimer**

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

**Prayer thoughts:** Today's readings explain what 'true religion' is. It's not simply an 'external' observance of rules, laws, traditions and rituals. It's about a loving relationship with God, which is expressed through our lives as we learn to worship him, recognize his presence in other human beings and give loving and humble service. Prayers, rituals, sacraments, and religious practices exist to help nurture this relationship with God and others and help us practice this 'true religion' in our daily lives.

This Sunday's readings challenge us to become hearers and doers of God's word - as St. James puts it. We can start by thinking about how these readings might affect or change our lives. This might show us whether we are being attentive listeners to, and doers of, God's word. The simple message of the scriptures is that we become more fully responsible members of Jesus' family when we consistently 'hear the word of God and do it' (Luke 8:21). And we come together to receive Jesus in Holy Communion to find in him the grace and strength we need to become doers of his word in the same way as he was the doer of his Heavenly Father's will. 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.*

*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

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

*Christ, be our light!*

*Shine in our hearts.*

*Shine through the darkness.*

*Christ, be our light!*

*Shine in your church gathered today.*

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

*Christ, be our light!*

**Many the gifts, many the people,  
many the hearts that yearn to belong.  
Let us be servants to one another,  
making your kingdom come.**

*Christ, be our light!*

## 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

*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.*

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*

+ Almighty God have mercy on us,  
forgive us our sins,  
and bring us to everlasting life.

**All**            **Amen.**

**THE GLORIA**

*Gloria, gloria, in excelsis Deo.*  
*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.*

**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.*

**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.*

**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,  
who called your Church to bear witness  
that you were in Christ reconciling the world to yourself:  
help us to proclaim the good news of your love,  
that all who hear it may be drawn to you;  
through him who was lifted up on the cross,  
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 - James 1: 17 - 27.**

In this reading we hear St. James define true religion as keeping the word of God and doing his will by helping the needy, the poor and the weak in the community. St James challenges us to become doers of the word and not merely hearers.

In this letter James addresses the whole Christian Church in general, rather than speaking just to a particular community or person as St Paul did in his letters. After dealing with the value of trials and temptations and refuting the argument that temptations come from God (James 1:2-18), James provides the only formal definition of religion in the Bible. He defines true religion as translating the love of God into deeds of loving kindness toward the vulnerable members of the community and putting into practice the spiritual and corporal works of mercy. More specifically, true religion means that one is to 'care for orphans and widows in their affliction and to keep oneself unstained by the world.'

**Reader** A reading from The Letter of James.

Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. In fulfilment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures.

You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger; for your anger does not produce God's righteousness. Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls.

But be doers of the word, and not merely hearers who deceive themselves. For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; for they look at themselves and, on going away, immediately forget what they were like. But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing.

If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

*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.**

Your words are spirit, Lord,  
and they are life:

*cf John 6: 63. 68.*

you have the message of eternal life.

**Alleluia, Alleluia, Alleluia.**

## **THE GOSPEL READING - ST MARK'S GOSPEL 7: 1 - 8. 14 - 15. 21 – 23.** Read by Roger Jones

Today's Gospel passage explains Jesus' encounter with representatives from the Sanhedrin and some Pharisees who had been sent to assess his controversial teachings. These experts found Jesus' teachings to be an open violation of the 'Traditions of the Elders' and his spoken and implied claims to be blasphemous. They also noticed that Jesus' disciples omitted the required ritual washing before meals. Jesus' response to their criticism was to cite Isaiah 29:13, where the prophet castigates the tendency to teach mere human precepts as articles of faith. Jesus' point is that these Pharisees placed their emphasis, not on building a relationship with God and their fellow-human beings, but on checking external behaviour. Jesus contradicted the Pharisees, not denying the value of the Jewish Law, but understanding that Mosaic Law was primarily about love and freedom, and that its ritual elements were all subordinate to this primary concern. Jesus' point is that 'righteousness' is not what we do on the outside, but who we are on the inside. For Jesus, a community that is actively worshiping God is a community that does not base its behaviour solely on precepts and doctrines, but is integrally connected to God through just and loving relationships. So, what makes for holiness are the attitudes and actions that St Paul in Galatians 5:22-23 lists as 'the fruits' of the Spirit: 'love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.'

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.

The Pharisees and some of the scribes who had come from Jerusalem gathered round Jesus, and they noticed that some of his disciples were eating with unclean hands, that is, without washing them. For the Pharisees, and the Jews in general, follow the tradition of the elders and never eat without washing their arms as far as the elbow; and on returning from the market place they never eat without first sprinkling themselves. There are also many other observances which have been handed down to them concerning the washing of cups and pots and bronze dishes. So these Pharisees and scribes asked him, 'Why do your disciples not respect the tradition of the

elders but eat their food with unclean hands?’ He answered, ‘It was of you hypocrites that Isaiah so rightly prophesied in the passage of scripture:

This people honours me only with lip-service,  
while their hearts are far from me.  
The worship they offer me is worthless,  
the doctrines they teach are only human regulations.

You put aside the commandment of God to cling to human traditions.’

He called the people to him again and said, ‘Listen to me, all of you, and understand. Nothing that goes into a man from outside can make him unclean; it is the things that come out of a man that make him unclean. For it is from within, from men’s hearts, that evil intentions emerge: fornication, theft, murder, adultery, avarice malice, deceit, indecency envy, slander, pride, folly. All these evil things come from within and make a man unclean.’

*At the end of the Gospel*

**All** This is the Gospel of the Lord.  
**Praise to you, O Christ.**

### **THE SERMON** Fr Derek

*We are a Eucharistic community - united around word and sacrament. Through the readings God has spoken to his people of his redeeming love and of the nourishment which his Spirit gives. The sermon reflects on our readings and relates them to our Eucharistic celebration and to our ordinary daily life.*

*After the sermon there may be a short period of silent reflection.*

### **THE PROFESSION OF CHRISTIAN FAITH - THE CREED**

*We make the profession of faith in response to the word of God written in the Gospels and spoken in the sermon. We testify that God is our Father who gives us new life through his Son and who calls us together in the power of his Spirit to be a Eucharistic people, a ‘thanksgiving people’, a living community of his abiding self-giving love.*

**All** **I believe in God, the Father almighty,  
creator of heaven and earth.  
I believe in Jesus Christ, his only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come to judge the living and the dead.  
I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. 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 our heavenly Father in the power of the Holy Spirit of God and in union with Jesus Christ.

*The deacon or minister continues:*

Heavenly Father, we pray to you for the Church's ministry throughout the world; for Justin our Archbishop; for Steven and Olivia our Bishops; for our parishes and two church schools of St Mary's and St John's; that together we may share the Gospel and serve those in need...

Lord, in your mercy,

**Hear our prayer.**

Heavenly Father, we pray to you for Elizabeth our Queen, for our Government, and for our District and Village Councils. Give to them and all in authority wisdom that they may direct the nations and peoples of this world 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: we pray for our families, friends, and neighbours, and ask you to help us learn how to serve Christ in one another and to love as he loves us...

Lord, in your mercy,

**Hear our prayer.**

Heavenly Father, we pray to you for all who suffer today 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 our fellowship with Mary, the Mother of Our Lord, St John the Evangelist, St John the Baptist and all your saints and 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 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,  
you renew us at your table with the bread of life.  
May this food strengthen us in love  
and help us to serve you in each other.

**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 they 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. 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.**

## **THE SONG DURING HOLY COMMUNION**

**Breathe on me, Breath of God  
fill me with life anew,  
that I may love what thou dost love,  
and do what thou wouldst do.**

**Breathe on me, Breath of God,  
until my heart is pure;  
until with thee I will one will,  
to do and to endure.**

**Breathe on me, Breath of God,  
till I am wholly thine;  
until this earthly part of me  
glows with thy fire divine.**

**Breathe on me, Breath of God:  
so shall I never die,  
but live with thee the perfect life  
of thine eternity.**

*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 creator,  
you feed your children with the true manna,  
the living bread from heaven:  
let this holy food sustain us through our earthly pilgrimage  
until we come to that place  
where hunger and thirst are no more;  
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.

## OUR 'SENDING OUT FOR MISSION' SONG

*This song from Nicaragua in Central America reminds us that we are called by God to make his kingdom come on earth. 'The task is ours - we cannot leave it to the angels.'*

**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.*

