

The Stratfield Mortimer Benefice of

**St Saviour
Mortimer West End**

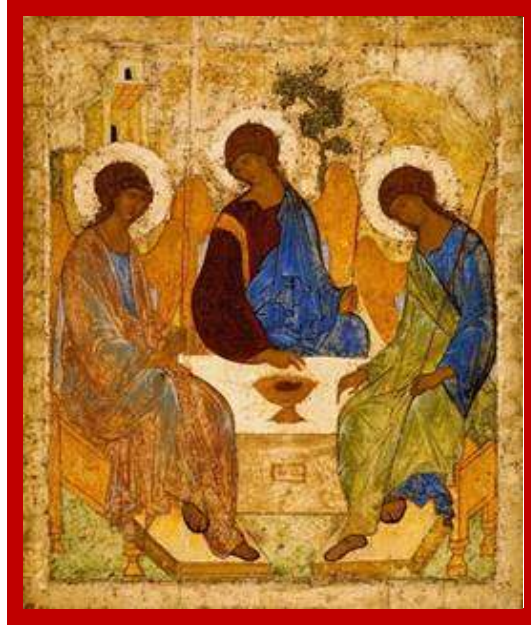
**St Mary and St John
Stratfield Mortimer**

**St John the Baptist
Padworth**

St Mary's Church of England School

St John's Church of England School

Diocese of Oxford



This masterpiece, by Andrei Rublev (c. 1360 - 1430), has long been interpreted to be an icon of the Holy Trinity. It has been said to depict a 'wordless conversation.' It is, perhaps, based on an earlier icon - 'The hospitality of Abraham' - which depicts the story of the three angels who visited Abraham at the Oak of Mamre (Gn 18:1-15). It is rich with symbolism.

A dish of food lies ready on the table. Yet, in front of us, there is a vacant place, which, of course, conveys an openness and welcome towards the 'outsider' – to you and to me. The vacant place is for each and every member of the human family and signifies God's invitation to us all to share in the life of the Trinity - that is in the life of God himself. The simple message is, of course, that God invites everyone, without exception, to come in and sit at his Eucharistic table and share life.

The Parish Eucharist on Trinity Sunday

26th May 2024 at 10.00 a.m. at St John's church, Mortimer.

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

If the doctrine of the Trinity leaves us mystified it might be good to know that when the distinguished Jesuit theologian Karl Rahner was asked how we should explain the 'Trinity' he replied, 'Don't!'

Yet, as we can see that the doctrine is central to Christian understanding perhaps we ought to try to step back from the 'theology' for a moment to consider whether this 'teaching' might have any practical relevance for how we see things and for our 'vision' for our communities and our world.

First, we can see that the doctrine of the Trinity leads us to see every human being as, in scriptural language, 'a temple' of the Holy Spirit or as God's 'dwelling place,' and so it calls for a profound respect for every human life.

Second, we can see that the doctrine of the Trinity asks us to try view God not as some otherworldly entity, but as present in the mix of our daily lives – and 'as close to us as our life's breath.' This viewpoint might, of course, help to bring new perspectives to life's problems and opportunities.

Third, we can see that the doctrine of the Trinity is a 'model' for our own relationships one with another – which teaches that a meaningful 'unity' of purpose is possible.

Of course, in the Christian tradition baptism marks a person out as belonging to the 'family' of the Trinity, the family of God, and attests that that model of relationship - between the Father, Son and Holy Spirit - can be a model and an inspiration for us to build loving and purposeful relationships.

Fourth, as we recognise that Christians believe that God needs to be understood in terms of Trinitarian relationship, so we are led to try to understand ourselves and others in terms of our relationships. From this perspective the Christian doctrine of the Trinity challenges assertive 'individualism' and encourages instead a principle of 'God-and-neighbour-and-me' whereby we recognise that we are fully human only insofar as we live in authentic relationships of agape/love with God, with others and with all creation.

Perhaps we can view the doctrine of the Trinity as encouraging us to see that, like God the Father, we are called upon to reach out, get involved and contribute creatively to the fabric of life through relationships e.g. family, church, community and nation. And that, like God the Son, we are called to that self-giving, loving, sacrificial living and service which brings about reconciliation and peace. And that, like God the Holy Spirit, we are called upon to strive for that strength of relationship/'fellowship' which enables us to embrace together the truth which sets us all free. It's been said that 'Trinitarian spirituality' is the spirituality of solidarity with all. We can, perhaps, see that it's a way of living which requires us to be attentive to the requirements of justice and rightly ordered relationships between peoples. Another Jesuit, Francis Xavier, put it simply 'Let the Son lead us to God the Father through the strength we find in the fellowship of his Spirit.'

God bless,
Paul

THE PARISH EUCHARIST FOR TRINITY SUNDAY

A warm welcome to the Parish Eucharist for Trinity Sunday.

An induction loop is provided. To use, please turn your hearing aid to T.

Gluten free wafers are available for those who need them. Please inform one of the vergers who will pass the information on to the clergy.

Online: If you are not able to come to St John's you are warmly invited to share in the Parish's Christmas Day Eucharist online. And may God bless and renew us as we join together to worship. **Thank you.**

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 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 the Scriptures; present the needs of the world and our own needs too; offer our lives to him and his loving service; gain spiritual nourishment and recharge our weakened spiritual batteries by sharing life with him in Holy Communion. The simple structure of the Eucharistic celebration is organized around achieving these goals.

THE GATHERING HYMN

**Holy, holy, holy! Lord God Almighty!
Early in the morning our song
shall rise to thee;
holy, holy, holy! Merciful and mighty!
God in three persons, blessed Trinity!**

**Holy, holy, holy! Though the darkness hide thee,
though the eye of sinful man
thy glory may not see,
only thou art holy, there is none beside thee
perfect in power, in love, and purity.**

**Holy, holy, holy! Lord God Almighty!
All thy works shall praise thy name
in earth and sky and sea;
holy, holy, holy! Merciful and mighty!
God in three persons, blessed Trinity!**

THE GATHERING

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

THE GREETING - Words of Welcome and Introduction.

Now 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.

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Priest The grace of our Lord Jesus Christ,
 the love of God,
 and the fellowship of the Holy Spirit
 be with you.
All **And also with you.**

The priest may introduce the Eucharist.

THE PRAYERS OF PENITENCE

The Invitation to Confession - we call to mind our sins that we may repent of them / turn from them and ask forgiveness of God and each other.

Priest My brothers and sisters,
 God the Father forgives us in Christ and heals us by the Holy Spirit.
 Let us therefore 'put away all anger and bitterness,
 all slander and malice,'
 and confess our sins to God our redeemer.

cf Ephesians 4: 30, 32.

A pause for quiet 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

**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.

Holy and ever faithful God,
embolden us with knowledge
of your grace and truth,
and draw us ever more into
the mystery of your love,
Father, Son and 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 – ROMANS 8: 14 - 17. To be read by Viv Adler.

Reader A reading from the letter of St Paul to the Romans.

Everyone moved by the Spirit is a son or daughter of God. The spirit you received is not the spirit of slaves bringing fear into your lives again; it is the spirit of sons and daughters and it makes us cry out, 'Abba, Father!' The Spirit himself and our spirit bear united witness that we are children of God. And if we are children we are heirs as well: heirs of God and co-heirs with Christ, sharing his sufferings so as to share his glory.

At the end of the reading:

Reader This is the word of the Lord.

All **Thanks be to God.**

Now we prepare to 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

Cantor Alleluia, Alleluia, Alleluia.

All **Alleluia, Alleluia, Alleluia.**

Glory to the Father, and to the Son, and to the Holy Spirit,
one God, who is, who was, and who is to come.

cf Revelation 1: 8.

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING – ST JOHN'S GOSPEL 3: 1 - 17.

The Lord be with you.

All **And also with you .**

Let us hear the Gospel of our Lord Jesus Christ according to St John.

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

Nicodemus visits Jesus.

Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, 'Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you do unless God is with that person.' Jesus answered him, 'Very truly, I tell you, no one can see the kingdom of God without being born from above.' Nicodemus said to him, 'How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?' Jesus answered, 'Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, 'You must be born from above.' The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.' Nicodemus said to him, 'How can these things be?' Jesus answered him, 'Are you the teacher of Israel, and yet you do not understand these things?

'Very truly, I tell you, we speak of what we know and testify to what we have seen, yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

'For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

'Indeed, God did not send the Son into the world to condemn the world but in order that the world might be saved through him.'

At the end of the Gospel:

This is the Gospel of the Lord.

All **Praise to you, O Christ.**

THE SERMON

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

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

THE PROFESSION OF CHRISTIAN FAITH - THE CREED

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

All **I believe in one God, the Father almighty,
 maker of heaven and earth,
 of all things visible and invisible.**

**I believe in one Lord Jesus Christ,
 the Only Begotten Son of God,
 born of the Father before all ages.
 God from God, Light from Light,
 true God from true God,
 begotten, not made, of one Being with the Father;
 through him all things were made.
 For us and for our salvation
 he came down from heaven,
 and by the Holy Spirit was incarnate of the Virgin Mary and became man.
For our sake he was crucified under Pontius Pilate,
 he suffered death and was buried,
 and rose again on the third day
 in accordance with the Scriptures.
 He ascended into heaven
 and is seated at the right hand of the Father.
 He will come again in glory
 to judge the living and the dead
 and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life,
 who proceeds from the Father and the Son,
 who with the Father and the Son is adored and glorified,
 who has spoken through the prophets.**

**I believe in one holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
 and I look forward to the resurrection of the dead
 and the life of the world to come. Amen.**

THE PRAYER OF THE FAITHFUL OR GENERAL INTERCESSION

We are invited to pray for all people and for all creation and for the needs of the Church's mission in bringing Christ's Gospel to the world. Through baptism we have been made one with Christ, our great high priest, and we share in his prayer before the Father for the needs of the Church's mission to the world. 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 diocese and for our benefice - our parishes and our two Church schools; for the world, for this United Kingdom, for the King, for our District and Village Councils and local communities, for our 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: In the power of the Spirit, and in union with Christ Jesus, let us pray to our heavenly Father.

The deacon or minister continues:

Heavenly Father, strengthen your Church in the service of Christ that all who confess your name may be united in truth, live together in love, and reveal the glory of your goodness in the world. Bless Justin our Archbishop, Steven our Bishop, Olivia our area Bishop, and our parishes and schools of St Mary's and St John's that we may be equipped for the mission and ministry which is before us...

Lord, in your mercy,

Hear our prayer.

Heavenly Father, bless and guide Charles our King and give grace to our Government and to our District and Village Councils. We pray for all those who will be involved in campaigning during the next weeks that they may speak and act with grace, truth and respect, and that we may all engage with the issues that matter so much to all of us and to our world. We pray for 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 that we may serve Christ in one another and love as he loves us...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we pray to you for all who are suffering and in pain... May the love of the risen Christ bring comfort and the hope of the resurrection bring peace.

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we remember before you all who have gone before us... May we be united for ever in the joy of heaven.

Lord, in your mercy,
Hear our prayer.

Heavenly Father, in communion with the Blessed Mother Mary, St John the Evangelist, St John the Baptist and all the saints, 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 Peace to you from God our heavenly Father.
 Peace from his Son Jesus Christ who is our peace.
 Peace from the Holy Spirit, the life-giver.

 The peace of the triune God be always with you
All And also with you.

THE OFFERTORY HYMN

**Immortal, invisible, God only wise,
in light inaccessible hid from our eyes,
most blessed, most glorious, the Ancient of Days,
almighty, victorious, thy great name we praise.**

**Unresting, unhasting, and silent as light,
nor wanting, nor wasting, thou rulest us in might;
thy justice like mountains high soaring above
thy clouds which are fountains of goodness and love.**

**To all life thou givest now, to both great and small;
in all life thou livest, the true life of all;
we blossom and flourish as leaves on the tree,
and wither and perish; but naught changeth you.**

**Great Father of glory, pure Father of light,
thine angels adore thee, all veiling their sight;
all laud we would render: O help us to see
'tis only the splendour of light hideth thee.**

THE PRESENTATION AND PREPARATION OF THE GIFTS

*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.*

BREAD

Priest 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 act of cleanliness and 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.

Priest Holy God,
holy and strong,
holy and immortal,
give us the bread of everlasting life,
and make us branches of the true vine.

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 on behalf of all the people, by listening inwardly and joining in the acclamations (joyful shouts or songs) and the Sanctus (the Holy, Holy, Holy which concludes the preface), the memorial acclamation and the great 'Amen' which concludes our Eucharistic Prayer.

Priest The Lord be with you.

All **And also with you.**

Lift up your hearts.

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

Let us give thanks to the Lord our God.

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

In the Preface we praise God for his mighty acts:

And now heavenly Father we give you thanks
because you have revealed the glory of your eternal fellowship of love
with your Son and with the Holy Spirit,
three persons equal in majesty, undivided in splendour,
yet one God.

Therefore we join with the company of heaven,
for ever praising you and singing:

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 now 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 the bread, 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 the Blessed Mother Mary, St John the Evangelist, St John the Baptist,
 and all your saints, we glorify your goodness, through Jesus Christ
 and in the strength of your Holy Spirit,
 today and 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

We bless God and pray for our world, our communities and our lives to be shaped by God's will; we pray for daily needs to be met, for forgiveness for wrongdoings, strength to resist temptation and protection from danger.

Priest Let us pray with confidence as our Saviour has taught 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. Amen.

INVITATION TO 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, if you think right, communion may be received in one 'kind.'

The priest takes the host, raises it a little and shows it saying: The Body of Christ. And the same with the cup saying: The Blood of Christ. When receiving Holy Communion the response and assent to Christ is:

+ Amen.

DURING HOLY COMMUNION *the Choir may sing anthems, hymns and songs.*

**Father, we adore you,
lay our lives before you:
how we love you!**

**Jesus, we adore you,
lay our lives before you:
how we love you!**

**Spirit, we adore you,
lay our lives before you:
how we love you!**

**I bind unto myself today
the strong name of the Trinity,
by invocation of the same,
the Three in One, and One in Three.**

**I bind unto myself this today
the power of God to hold and lead,
his eye to watch, his might to stay,
his ear to hearken to my need;
the wisdom of my God to teach,
his hand to guide, his shield to ward,
the word of God to give me speech,
his heavenly host to be my guard.**

**Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me;
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.**

**I bind unto myself the name,
the strong name of the Trinity
by invocation of the same,
the Three in One, and One in Three,
of whom all nature hath creation,
eternal Father, Spirit, Word.
Praise to the Lord of my salvation:
salvation is of Christ the Lord!**

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.*

Almighty and eternal God,
you have revealed yourself as Father, Son and Holy Spirit,
and live and reign in the perfect unity of love:
hold us firm in this faith,
that we may know you in all your ways
and evermore rejoice in your eternal glory,
who are three Persons yet one God,
now and for ever.

All **Amen.**

THE NOTICES FOR THE COMMUNITY ARE GIVEN.

THE CONCLUDING RITE

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

Priest The Lord be with you.

All **And also with you.**

THE BLESSING

Priest May God the Holy Trinity make you strong in faith, hope and love,
defend you on every side,
and guide you in grace and truth and peace.

**+ And the blessing of almighty God Almighty, the Father, the Son, and the Holy Spirit,
be upon you and remain with you always.**

All **Amen.**

All Go in peace to love and serve the Lord.

Thanks be to God.

THE RECESSIONAL OR SENDING OUT HYMN

**Thou, whose almighty word
chaos and darkness heard,
and took their flight;
hear us we humbly pray,
and where the gospel-day
sheds not its glorious ray,
let there be light.**

**Spirit of truth and love,
life-giving, holy Dove,
speed forth thy flight;
move on the water's face,
bearing the lamp of grace,
and in earth's darkest place
let there be light.**

**Holy and blessed Three,
glorious Trinity,
Wisdom, Love, Might;
boundless as ocean's tide
rolling in fullest pride,
through the earth far and wide
let there be light.**

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 were closed due to Covid 19 and with no regular Government or Church of England funding the parish lost significant income. Please see the website to see how to give efficiently. Thank you.*

