

# Parish Eucharist

## 17<sup>th</sup> February 2019

### *The 3<sup>rd</sup> Sunday before Lent*

#### **Welcome on behalf of the community of St. John's Church**

St. John's seeks to be an inclusive church community where all are welcomed and valued, regardless of age, race, ethnicity, gender or sexuality.

We prepare for worship by being still and quiet, recalling God's presence with us. We have a foyer where greetings may be exchanged before entering the liturgical space, and we ask you to use the time in church before the service begins in prayerful preparation.

Gluten-free altar bread is available for those who need it and alcohol free wine. Please ask the priest at the distribution.

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**Mass setting: 'Mass of the Bread of Life' – Margaret Rizza**

*The service is led by the Revd. James Pacey*

*Welcome to this Teaching Eucharist. Rather than a single sermon we will be having five short blocks of teaching where we break down our usual service and reflect on certain aspects of it and why we do what we do.*

#### **STRUCTURE**

Like a play, book or any narrative, our liturgy (that which we do to and in worship of God) has a structure of four parts:

**THE GATHERING** – in which we are welcomed confess our sins and receive absolution

**THE LITURGY OF THE WORD** – in which we here readings from scripture, are taught in a sermon and offer prayers of intercession.

**THE LITURGY OF THE SACRAMENT** – in which the gifts of the people are brought up, we hear the great story of salvation, the bread and wine is consecrated and we gather as the Body of Christ to receive His most precious body and blood.

**THE DISMISSAL** – in which we are sent out.

*"In our worship and the liturgy, we drawn into the life of the One our hearts were made for."*

*A prayer before the service begins:*

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord. Amen.

*We say together the words in bold print.*

*We stand to sing.*

HYMN

**1. Alleluia, alleluia!  
hearts to heaven and voices raise.  
sing to God a hymn of gladness,  
sing to God a hymn of praise;  
He who on the cross a victim  
for the world's salvation bled  
Jesus Christ, the king of glory,  
now is risen from the dead.**

**2. Christ is risen, Christ, the first-fruits  
of the holy harvest field,  
which will all its full abundance  
at His second coming yield.  
Then the golden ears of harvest  
will their heads before Him wave,  
ripened by His glorious sunshine  
from the furrows of the grave.**

**3. Christ is risen, we are risen!  
Shed upon us heav'nly grace,  
rain, and dew and gleams of glory  
from the brightness of Thy face,  
that we, with our hearts in heaven,  
here on earth may fruitful be,  
and by angel hands be gathered,  
and be ever, Lord, with Thee.**

**4. Alleluia, alleluia!  
glory be to God on high:  
Alleluia to the Saviour  
who has gained the victory;  
Alleluia to the Spirit,  
fount of love and sanctity:  
Alleluia, alleluia  
to the Triune Majesty!**

### **STANDING/SITTING**

AKA: *Can't we just pick one?!?*

There are all sorts of reasons we stand and sit at different points:

- A sign of respect (e.g. standing for the Gospel, or the entrance of the altar party).
- For centuries, standing was seen as the correct posture for prayer.
- A sign of unity – doing it together.
- A sign of attentiveness.
- As people standing in the assurance of our salvation (Psalm 24: 'who shall stand in his holy place.')

### **ABOVE ALL:**

**We stand as we are able.**

**Neither God, nor we, mind if you can't!**

## THE GATHERING AND WELCOME

✠ In the name of the Father,  
and of the Son,  
and of the Holy Spirit.

**Amen.**

Grace, mercy and peace from  
God our Father  
and the Lord Jesus Christ be with you,  
**and also with you.**

*Our children leave for Kids' church after  
which we sit for the first block of teaching.*

## THE CONFESSION

God so loved the world  
that he gave his only Son Jesus Christ  
to save us from our sins,  
to be our advocate in heaven,  
and to bring us to eternal life.  
Let us confess our sins in penitence and faith,  
firmly resolved to keep God's commandments  
and to live in love and peace with all.

**Almighty God, our heavenly Father,  
we have sinned against you  
and against our neighbour  
in thought and word and deed,  
through negligence, through weakness,  
through our own deliberate fault.  
We are truly sorry  
and repent of all our sins.  
For the sake of your Son Jesus Christ, who died for us,  
forgive us all that is past  
and grant that we may serve you in newness of life  
to the glory of your name.  
Amen.**

Almighty God,  
who forgives all who truly repent, have mercy upon you,  
pardon and deliver you from all your sins,  
confirm and strengthen you in all goodness,  
and keep you in life eternal;  
through Jesus Christ our Lord.  
**Amen.**

## ✠ MAKING THE SIGN OF THE CROSS

- Profess the mystery of the Trinity – Father, Son & Holy Spirit.
- Professes Jesus' saving actions on the cross.
- A physical reminder that we can only do anything by His strength.

## WORDS OF GREETING

Remind us that we are here to  
worship, not as a social group or  
simply as friends, but here in God's  
strength and because of His grace.

## CONFESSION

We begin our worship by  
repenting – by coming to God in  
sorrow for all the times we have  
sinned, and all the times we have  
prioritised things other than Him.

The priest passes absolution: a  
reminder that we will always be  
forgiven by God because of His  
Son Jesus Christ.

## THE GLORIA

**Glory, glory to God, glory to God in the highest;  
peace to his people on earth, 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.**

**Glory, glory to God, glory to God in the highest;  
peace to his people on earth, peace to his people on earth.  
Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world:  
have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer, receive our prayer, receive our prayer.  
You alone are the Holy One, you alone are the Lord,  
you alone are the Lord,  
you alone are the Most High, Jesus Christ,  
with the Holy Spirit,  
in the glory, the glory, the glory of God the Father.  
Amen, amen, amen, amen, amen,  
Amen.**

*Please remain standing as the priest introduces  
a period of silent prayer.*

## THE COLLECT

Let us pray.

<sup>1</sup>Almighty God,  
<sup>2</sup>who alone can bring order  
to the unruly wills and passions of sinful humanity:  
<sup>3</sup> give your people grace  
so to love what you command  
and to desire what you promise,  
<sup>4</sup> that, among the many changes of this world,  
our hearts may surely there be fixed  
where true joys are to be found;  
<sup>5</sup> 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.  
**Amen.**

*We are seated for the second block of teaching.*

## THE GLORIA

As the forgiven  
people of God, we  
give thanks for his  
mercy and  
forgiveness by  
singing His praise.

## THE COLLECT

There are set 'collects' for each  
day, often reflecting the Biblical  
themes.

They are a way of collecting us  
and our thoughts together.

1. It begins with an **address** to  
God,
2. Then a **truth** about God,  
His nature and what He has  
done,
3. Then a **request**,
4. and a **reason** why we have  
requested it,
5. before the prayer is  
**concluded.**

## THE LITURGY OF THE WORD

*Please be seated.*

### THE FIRST READING - 1 Corinthians 15.12-20

12 Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? <sup>13</sup>If there is no resurrection of the dead, then Christ has not been raised; <sup>14</sup>and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. <sup>15</sup>We are even found to be misrepresenting God, because we testified of God that he raised Christ—whom he did not raise if it is true that the dead are not raised. <sup>16</sup>For if the dead are not raised, then Christ has not been raised. <sup>17</sup>If Christ has not been raised, your faith is futile and you are still in your sins. <sup>18</sup>Then those also who have died in Christ have perished. <sup>19</sup>If for this life only we have hoped in Christ, we are of all people most to be pitied.

20 But in fact Christ has been raised from the dead, the first fruits of those who have died.

This is the Word of the Lord.

**Thanks be to God.**

### THE GRADUAL HYMN

**1. Blest are the pure in heart,  
for they shall see our God;  
the secret of the Lord is theirs,  
their soul is Christ's abode.**

**2. The Lord, who left the heavens  
our life and peace to bring,  
to dwell in lowliness with men,  
their pattern and their King;**

**3. Still to the lowly soul  
he doth himself impart,  
and for his dwelling and his throne  
chooseth the pure in heart.**

**4. Lord, we thy presence seek;  
may ours this blessing be;  
give us a pure and lowly heart,  
a temple meet for thee.**

*We stand to face the Gospel:*

### THE GOSPEL

- Is read from the centre of the congregation as it is the Gospel of and for everyone and is a way of showing that Jesus is at the heart and centre of everything we do.
- When it is proclaimed, some will make the sign of the cross on their forehead, lips and heart – this is a way of saying ‘may the Gospel of Christ be on my head, my lips and my heart.’

**Alleluia! Alleluia! Alleluia!**

Blessed are you, Father Lord of heaven and earth,  
for revealing the mysteries of heaven to mere children. Alleluia!

**Alleluia! Alleluia! Alleluia!**

The Lord be with you,  
**And also with you.**

Hear the Gospel of our Lord Jesus Christ according to Luke.  
**Glory to you, O Lord.**

THE GOSPEL - LUKE 6.17.-26

17 He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. <sup>18</sup>They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. <sup>19</sup>And all in the crowd were trying to touch him, for power came out from him and healed all of them.

20 Then he looked up at his disciples and said:

`Blessed are you who are poor,  
for yours is the kingdom of God.

<sup>21</sup> `Blessed are you who are hungry now,  
for you will be filled.

`Blessed are you who weep now,  
for you will laugh.

22 `Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. <sup>23</sup>Rejoice on that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

<sup>24</sup> `But woe to you who are rich,  
for you have received your consolation.

<sup>25</sup> `Woe to you who are full now,  
for you will be hungry.

`Woe to you who are laughing now,  
for you will mourn and weep.

26 `Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.

This is the Gospel of the Lord,  
**Praise to you, O Christ, for this your holy Gospel.**

*We sit for the third block of teaching.*

*After, we stand to affirm our faith.*

## THE CREED

**We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.  
We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
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,  
was incarnate from the Holy Spirit  
and the Virgin Mary  
and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
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.**

**We 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 worshipped and glorified,  
who has spoken through the prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come.  
Amen.**

*We kneel or sit for the prayers.*

## INTERCESSIONS

Let us pray for the world and the Church, and thank God for his goodness.

*The following response may be used:*

### THE CREED

Let's be honest: our attention wanders during the sermon, or we may not agree with what the preacher has said (!!)

The Creed is a corporate expression of what we all believe. It draws us back together in proclaiming our common faith.

Are there any parts of it you don't believe, or don't understand?

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

*After the names of the departed have been read out:*

Rest eternal grant unto them, O Lord  
**and let light perpetual shine upon them.**

*The prayers may conclude with:*

Hail Mary, full of grace, the Lord is with thee.  
Blessed art thou amongst women  
and blessed is the fruit of thy womb Jesus.  
**Holy Mary, Mother of God,  
pray for us sinners  
now and at the hour of our death. Amen**

Merciful Father,  
**accept these prayers  
for the sake of your Son,  
our saviour Jesus Christ. Amen.**

## **THE LITURGY OF THE SACRAMENT**

*We remain seated for the fourth block of teaching, then stand to receive the Peace.*

### **THE PEACE**

We are the body of Christ.  
In the one Spirit we were all baptized into one body.  
Let us then pursue all that makes for peace  
and builds up our common life.

The peace of the Lord be always with you,  
**and also with you.**

*We greet one another with the Peace of Christ. (We offer each other a hand in greeting saying "peace of the Lord be always with you" we reply "and also with you".)*

*A collection is taken and the gifts are brought to the altar.*

### **INTERCESSIONS**

These are the prayers of the people  
and are the sum of all our individual  
thoughts and prayers.

Here we bring before God the  
concerns of the Church, the world, the  
community and the sick. In our  
tradition we also pray for the dead.

### **MARY**

In our tradition, Mary is  
hugely important.

We are **not** worshipping her however  
nor is she standing in the place of Jesus.  
In the catholic tradition, we believe the  
saints continually pray on our behalf.

We are thus asking Mary to pray on  
our behalf to her Son – perhaps in the  
same way we might ask friends  
to pray for us.

### **THE PEACE**

As we have been  
reconciled to God, so  
are we reconciled to  
one another.

We do so because of  
God's peace and it is  
His peace we share.

## THE OFFERTORY HYMN

**1. The strife is o'er, the battle done;  
The victory of life is won;  
The song of triumph has begun: Alleluia!**

**2. The pow'rs of death have done their worst;  
But Christ their legions has dispersed;  
Let shouts of holy joy outburst: Alleluia**

**3. The three sad days are quickly sped;  
He rises glorious from the dead;  
All glory to our risen Head: Alleluia!**

**4. He closed the yawning gates of hell;  
The bars from heav'n's high portals fell;  
Let hymns of praise His triumphs tell: Alleluia!**

**5. Lord, by the stripes which wounded You,  
In us You've won the vict'ry too,  
That we may live, and sing to You: Alleluia!**

*The gifts are received at the altar.*

## PRAYER AT THE PREPARATION OF THE TABLE

Blessed are you, Lord God of all creation:  
through your goodness we have this bread  
to set before you,  
which earth has given  
and human hands have made.  
It will become for us the bread of life.  
**Blessed be God for ever.**

Blessed are you, Lord God of all creation:  
through your goodness we have this wine to set before you,  
fruit of the vine and work of human hands.  
It will become for us the cup of salvation.  
**Blessed be God for ever.**

## THE OFFERTORY

As God has blessed us, it is right that we bless Him and His continuing work. The gifts of the people are presented and the wine and bread that will be used in the Mass are brought forward and offered up for consecration.

## THE EUCHARIST

There are four key parts within the Eucharist itself, all copying Jesus' actions:

1. **The Offertory:** the gifts are taken.
2. **The Consecration:** thanks are given for the gifts.
3. **The Fraction:** the bread is broken.
4. **The Communion -** the gifts are given.

## EUCHARISTIC PRAYER

The C of E has 7 official Eucharistic prayers with 2 additional ones focused on children.

Each has its own theological focus.

The Vicar thinks Prayer B best, Susi thinks Prayer H is. They lovingly disagree.

## THE EUCHARISTIC PRAYER

The Lord be with you

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

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

Father, we give you thanks and praise  
through your beloved Son Jesus Christ, your living Word,  
through whom you have created all things;  
who was sent by you  
in your great goodness to be our Saviour.  
By the power of the Holy Spirit he took flesh;  
as your Son, born of the blessed Virgin,  
he lived on earth and went about among us;  
he opened wide his arms for us on the cross;  
he put an end to death by dying for us;  
and revealed the resurrection by rising to new life;  
so he fulfilled your will and won for you a holy people.  
Therefore with angels and archangels,  
and with all the company of heaven,  
we proclaim your great and glorious name,  
for ever praising you and *singing*:

**Holy, holy, holy Lord  
God of pow'r and God of might,  
heaven and earth are full of your glory.  
Hosanna in the highest;  
Hosanna, hosanna,  
hosanna in the highest;  
hosanna, hosanna,  
hosanna in the highest.  
Blessed is he, blessed is he,  
blessed is he who comes in the name,  
he who comes in the name of the Lord.  
Hosanna in the highest.  
Hosanna, hosanna,  
hosanna in the highest;  
hosanna, hosanna, hosanna in the highest.**

*We sit or kneel.*

## THE STORY OF SALVATION

The Eucharistic prayer begins with the story of God's work, often speaking of creation and the fall and how in Christ, God has saved and redeemed us.

## HOLY, HOLY, HOLY

In the Sanctus, we join in the same prayer of the angels in heaven. The first part (Holy, Holy, Holy) is taken from Isaiah 6.3 and is used in the Jewish Kedusha. It also looks forward to Revelation 4.8.

## BLESSED IS HE...

This part of the prayer references Matthew 21.9 and Jesus' entry into Jerusalem. It once again points our attention towards Christ, and particularly His presence in this Eucharist.

Lord, you are holy indeed, the source of all holiness;  
grant that by the power of your Holy Spirit,  
and according to your holy will,  
these gifts of bread and wine  
may be to us the body and blood  
of our Lord Jesus Christ;  
who, in the same night that he was betrayed,  
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.

Great is the mystery of faith:  
**Christ has died:**  
**Christ is risen:**  
**Christ will come again**

And so, Father, calling to mind his death on the cross,  
his perfect sacrifice made once for the sins  
of the whole world;  
rejoicing in his mighty resurrection  
and glorious ascension,  
and looking for his coming in glory,  
we celebrate this memorial of our redemption.  
As we offer you this our sacrifice  
of praise and thanksgiving,  
we bring before you this bread and this cup  
and we thank you for counting us worthy  
to stand in your presence and serve you.

Send the Holy Spirit on your people  
and gather into one in your kingdom  
all who share this one bread and one cup,  
so that we, in the company of all the saints,  
may praise and glorify you for ever,  
through Jesus Christ our Lord;

## BY THE POWER OF THE HOLY SPIRIT

This is called the Epiclesis – the invoking of the Holy Spirit.

The priest will use gesture. He is **not** casting a spell or doing magic, rather symbolism is used to portray God at work.

## 'REMEMBER ME'

The proper word for the remembering of Christ's salvific work is 'anamnesis.'

## WHAT DO YOU BELIEVE HAPPENS?

Theologians have argued for centuries about the Eucharist. Two of the dominant, opposing views:

- In St. John's, we have a theology of Real Presence: we believe in a powerful way, Christ is really and fully present in both the bread and wine – His body and blood and that in the sacraments, the once and for sacrifice on the cross is brought into the present. The most well known theology is transubstantiation.
- For other Christians, Christ is not present in the bread and wine but they remain powerful symbols of all He did and that Christ is most present in the gathered people.
- There are lots of views in between!

What do you believe happens?

What do you believe Christ meant by 'this is my...'

At some point, we will have a close look at the theology surrounding the Eucharist.

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.

**Amen.**

#### THE LORD'S PRAYER

Believing the promises of God,  
let us pray with confidence  
as our Saviour has taught us:

**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.**

#### BREAKING OF THE BREAD

We break this bread to share in the Body of Christ,  
**Though we are many, we are one Body  
Because we all share in one bread.**

#### AGNUS DEI

**Jesus, Lamb of God Jesus, Lamb of God,  
you take away the sins of the world:  
have mercy on us.**

**Jesus, Lamb of God Jesus, Lamb of God,  
you take away the sins of the world:  
have mercy on us**

**Jesus, Lamb of God Jesus, Lamb of God,  
you take away the sins of the world:  
grant us your peace, grant us your peace.**

#### THE ELEVATION

At the end of the Eucharistic Prayer  
you will have seen the Elements being  
raised – originally so the people  
could see what was happening.

Now, for the Vicar, this is the most  
powerful moment of the service: a  
symbol of heaven and earth meeting,  
as they did all those years ago in  
Jesus Christ.

#### DON'T YOUR KNEES HURT?

You will see the Vicar  
genuflect (kneel) at moments  
during the Eucharist.

This is a moment of adoration.

The Vicar says this:  
“Philippians says at the name  
of Jesus, every knee shall bow.  
If I believe he is present here  
in the sacrament, then it is  
right that I should kneel  
before Him now.”

## INVITATION TO HOLY COMMUNION

Draw near with faith.

Receive the body of our Lord Jesus Christ  
which he gave for you,  
and his blood which he shed for you.

Eat and drink in remembrance that he died for you,  
and feed on him in your hearts  
by faith with thanksgiving.

*You are invited to come forward and stand around  
the altar either to receive Holy Communion  
or bow your head for a blessing.*

*We remain in the circle until all have received.  
During communion we sing:*

### HYMNS

**In the Lord I'll be ever thankful,  
in the Lord, I will rejoice,  
Look to God, do not be afraid,  
lift up your voices the Lord is here!  
lift up your voices the Lord is here!**

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- 1. Beauty for brokenness,  
hope for despair  
Lord, in the suffering  
this is our prayer  
Bread for the children  
justice, joy, peace  
sunrise to sunset,  
your kingdom increase!  
*God of the poor  
friend of the weak  
give us compassion we pray.  
Melt our cold hearts,  
let tears fall like rain,  
come change our love  
from a spark to a flame***

### WHO CAN RECEIVE?

Baptism is an essential part of the Christian's life. As such, the official teaching of the Church of England is that only the baptised can receive communion.

Some have suggested that Communion be given to anyone. What do you think?

### RECEIVING BOTH?

The Church believes that Jesus is fully present in the bread and the wine, meaning that if you only receive one you have received Christ in full.

**2. Shelter for fragile lives,  
cures for their ills,  
work for the craftsman,  
trade for their skills,  
Land for the dispossessed,  
rights for the weak,  
voices to plead the cause  
Of those who can't speak.  
*God of the poor.....***

**2. Refuge from cruel wars  
Havens from fear  
Cities for sanctuary  
Freedoms to share  
Peace to the killing-fields  
Scorched earth to green  
Christ for the bitterness  
His cross for the pain.  
*God of the poor...***

**3. Lighten our darkness  
Breathe on this flame  
Until your justice burns  
Brightly again  
Until the nations  
Learn of your ways  
Seek your salvation  
And bring you their praise  
*God of the poor...***

#### POST COMMUNION PRAYER

Merciful Father,  
who gave Jesus Christ to be for us the bread of life,  
that those who come to him should never hunger:  
draw us to the Lord in faith and love,  
that we may eat and drink with him  
at his table in the kingdom,  
where he is alive and reigns, now and for ever.  
**Amen.**

#### POST COMMUNION PRAYER

The two prayers we say after communion takes everything we have received and offers it back to God, asking him to strengthen every part of our lives that we may live and work in His service and for His glory.

Almighty God,  
**we thank you for feeding us  
with the body and blood of your Son Jesus Christ.  
Through him we offer you our souls and bodies  
to be a living sacrifice.  
Send us out in the power of your Spirit  
to live and work to your praise and glory.  
Amen.**

#### NOTICES

*Then, one of our young people leads us in the following.*

Almighty God,  
**We give you thanks and praise for our life together.  
Fill us all Good Lord, with your Spirit of Love  
and as you have fed us with the bread of heaven,  
so make us one in hearts and mind,  
in Jesus Christ our lord.  
Amen.**

*We remain seated for the final block of teaching.*

#### FINAL HYMN

**1. All my hope on God is founded;  
he doth still my trust renew.  
Me through change and chance he guideth,  
only good and only true.  
God unknown, he alone  
calls my heart to be his own.**

**2. Human pride and earthly glory,  
sword and crown betray his trust;  
what with care and toil he buildeth,  
tower and temple, fall to dust.  
But God's power hour by hour,  
is my temple and my tower.**

**3. God's great goodness aye endureth,  
deep his wisdom, passing thought:  
splendour, light, and life attend him,  
beauty springeth out of naught.  
Evermore, from his store  
new-born worlds rise and adore.**

#### MUSIC

It has been said that when we  
sing, we pray twice.

The concept of singing songs and  
hymns of praise runs throughout  
scripture and so music is  
something very important in our  
worship.

**4. Daily doth th' Almighty giver  
bounteous gifts on us bestow;  
his desire our soul delighteth,  
pleasure leads us where we go.  
Love doth stand, at his hand;  
joy doth wait on his command.**

**5. Still from earth to God eternal  
sacrifice of praise be done,  
high above all praises praising  
for the gift of Christ his Son.  
Christ doth call, one and all:  
ye who follow shall not fall.**

## **THE DISMISSAL**

### 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.  
**Amen.**

Go in peace, to love and serve the Lord.  
**In the name of Christ, Amen.**

*We remain standing as the altar party departs.*

*Voluntary: preludes on the tune 'Michael.'*

## **THE DISMISSAL**

We who have been strengthened and renewed in this Mass are now sent out, blessed by the Lord, to be lights in the world, and to feed all with the Good News of Jesus.

*“We are sent into the worldly city as ambassadors of another city, to live and act as citizens of God’s Kingdom.”*

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## NOTICES

### **Further questions**

For all Christians, the act of Holy Communion is incredibly important – though we have been arguing about it since Christ’s Ascension! Don’t let today be the end of your questioning – bring any questions or queries you might have to James or even better, let them continue in lunch straight after the service. Hopefully today has been the start of an ongoing conversation.

## **Parish Lunch– 17<sup>th</sup> February**

We are very excited about our parish lunch straight after the service today. Many thanks to Stan and Jacquie and their team for once again giving so much of their time over in hospitality to us.

## **Community Cafe**

At some point we are hoping to start a Community Cafe in church on a Wednesday from 12-2. Please speak to Susi if you would like to be involved.

## **Lent Course**

We will be running another Lent Course from 13<sup>th</sup> March for six weeks, meeting every Wednesday evening at 7.30pm in the centre, beginning with tea and coffee. Do have a word with James or Susi if you're interested. It's also hoped that people from outside church might attend – do please consider inviting someone to it.

## **Carrington Festival 2019 – Saturday 13<sup>th</sup> July, 12pm-5.30pm**

Please make a note in your diaries so we can help make this even better than last year. Please see Cynthia if you would like to book stall space for own personal sales or can run a St. John's stall. Help will be needed with catering and lots of other tasks. If you can demonstrate any craft skill or provide entertainment that would be excellent. Stilt walking anyone?

## **Walsingham Pilgrimage**

This year's annual pilgrimage will take place between the 27th and 29th September and 25 places have been reserved. Accommodation will be on a full board basis commencing on the Friday PM and concluding mid afternoon on the Sunday. Cost: Adults £138.00, Children (Age 5 - 16) £82.80, Under 5's free. Transport costs are extra. Places are limited so complete the booking form and reserve your place now with Ray Hotson the organiser. A deposit of £30 should accompany your booking.

This annual pilgrimage is a great blessing to all who make the journey to pray in that holy place. Have a word with folk who have been before if you are unsure about whether you might value the experience. Ray.

**Services this week**

<b>Tuesday 19<sup>th</sup> February</b> 9am 12pm	Morning Prayer Holy Communion
<b>Wednesday 20<sup>th</sup> February</b> 9am 10am	Morning Prayer Holy Communion
<b>Saturday 24<sup>th</sup> February</b> 9am	Morning Prayer
<b>Sunday 25<sup>th</sup> February</b> 10am	Parish Eucharist followed by tea and coffee

## Church Contacts

<b>MINISTRY TEAM</b>	The Revd. James Pacey: 0115 779 9468 revjamespacey@gmail.com <i>(working days, Tuesday, Wednesday, Saturday and Sunday)</i>
<b>Vicar</b>	
<b>Minister</b>	Susi Artis: 0115 910 3003 / 07903 115327 se.artis@ntlworld.com
<b>Parish Assistant</b>	Rachael Pacey 07729 682294 stjohnscarringtonchurch@gmail.com
<b>Churchwardens</b>	Susi Artis 0115 910 3003 07903 115327 se.artis@ntlworld.com Philip Glanfield 0115 9626826 07921 589 621 philip.glanfield@me.com
<b>Deputy Churchwardens</b>	Cynthia Hoggett, Carol Lewis, John Glover, Ray Hotson
<b>Organist:</b>	Shaun Hooper
<b>Safeguarding Officer</b>	Jenelle Clarke jenelleclarkesafeguarding@gmail.com
<b>Caretaker</b>	Pete Chivers: 07584 097 003



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## **SOME QUESTIONS TO PONDER AS WE CONTINUE TO GROW...**

1. There are lots of words in our worship – how does this speak to a very visual culture or to people who aren't able to read?
2. Incense is an important part of our Anglo-Catholic identity – what are we saying however to those who physically struggle with it and so cannot attend?
3. The Peace is a hugely important moment: being reconciled to one another as we have been reconciled to God. Is it a daunting thing however for people who are new to church or who, for whatever reason, may simply wish to go unnoticed?
4. And a big question to take away: how can we, in our Anglo-Catholic identity and character, bless the Diocese?