

THE PARISH OF ST PETER AND ST JAMES
BELFAST

PARISH NOTES

APRIL 2020

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St Peter's Rectory, 17 Waterloo Park South, Belfast, BT15 5HX



GOD . LOVING . PEOPLE

RECTOR'S NOTES

THE LORD BE WITH YOU

The word “unprecedented” is beginning to grate on me each time I hear it, but it is hard to find a more apt description of recent events. Normality seems to have been put on pause for an unspecified length of time, and we are all coping as best we can with new terminology and practices—such as social distancing. For some people, very little has changed. For others, there is anxiety, or even serious illness. For many, there is the heartbreak of not being able to have close physical contact with our loved ones who live separately from us. Whatever your own circumstances may be, I want you to remember that our Lord Jesus is with us all, just as he promised his first disciples that he would be. That is not necessarily to say that we are given divine immunity from the coronavirus, but we can certainly lean on God’s strength to see us through whatever comes—mentally, emotionally, spiritually, and yes—even physically.

ONLINE WORSHIP



It’s amazing how something microscopic can have such a hard-hitting and long-lasting impact on our society. Our everyday lives have been affected by the coronavirus, with face-to-face social interactions severely curtailed in a bid to prevent its spread. Within a church context, the most noticeable expression

of this curtailment has been the closure of our church buildings for public worship or private prayer. We are, however, fortunate that the government has at least permitted the broadcast of services from inside our churches, and this allows us to maintain the prayerful sanctity of our sacred spaces, and to provide a sense of unity—albeit online—for our scattered congregation. David Cromie (one of our three Parish Readers) and I have had



the privilege and delight of being able to continue to offer to Almighty God our worship, praise, and thanksgiving, and to preach, teach, and reflect upon the Good News.

If you have not done so already, then I encourage you to go to our *Facebook* page or *YouTube* channel, where you will be able to view our video recordings. They tend to be broadcast live on Facebook, but are available thereafter at any time for you to watch.



<http://www.facebook.com/stpeterbelfast>



[https://www.youtube.com/channel
UCLWR9nvGzzKH8P6R6OQbvoA](https://www.youtube.com/channel/UCLWR9nvGzzKH8P6R6OQbvoA)

That YouTube address is quite cumbersome, but if one hundred people sign up to our channel then we will be eligible for something more memorable! If you are a regular YouTube user, then please do sign up.

Although video technology is hardly new, its use for our purposes

within St Peter's certainly is, and it is therefore taking a certain amount of trial and error in order to work out how best to utilise it. We are currently limited by the hardware (my iPhone!) and the sound and video quality is not as good or consistent as I would want it to be. In the coming weeks, I will experiment with new hardware and software. We can't expect a Hollywood production, but certainly we will strive for the best we can achieve.

The Rev'd Dr Ken Houston (our Honorary Assistant Priest) has also been able to share in this online form of teaching ministry from the comfort of his own home, and I am very grateful to him for his continued involvement.



Of course, there will be some of you who do not have access to the internet, and are thereby excluded from our online provision of worship. If that is the case, then I heartily encourage you to follow the Bible readings for each Sunday, and to maintain your own rhythm of prayer and praise. I have included the lectionary readings (see next page) for the next few months to assist you with this.

If you do not own a copy of the Book of Common Prayer, then—whether or not you can access our online broadcasts and recordings—you may find it useful to have access to the template for Morning Prayer and Holy Communion, and these are also included further on in these Parish Notes. Although there will be slight variations in our broadcast services from one week to another, these templates will enable you to join in with most of the responses. You can also use them by yourself, as a basis for your own private devotions.

Date	Sunday	First Reading	Second Reading	Gospel
12 th April	Easter Day	Acts 10: 34-43	Colossians 3: 1-4	John 20: 1-18
19 th April	Easter 2	Acts 2: 14a, 22-32	1 Peter 1: 3-9	John 20: 19-31
26 th April	Easter 3	Acts 2: 14a, 36-41	1 Peter 1: 17-23	Luke 24: 13-35
3 rd May	Easter 4	Acts 2: 42-47	1 Peter 2: 19-25	John 10: 1-10
10 th May	Easter 5	Acts 7: 55-60	1 Peter 2: 2-10	John 14: 1-14
17 th May	Rogation Sunday	Acts 17: 22-31	1 Peter 3: 13-22	John 14: 15-21
24 th May	Sunday after Ascension	Acts 1: 6-14	1 Peter 4: 12-14, 5: 6-11	John 17: 1-11
31 st May	Pentecost	Acts 2: 1-21	1 Corinthians 12: 3b-13	John 7: 37-39
7 th June	Trinity Sunday	Genesis 1: 1-2: 4a	2 Corinthians 13: 11-13	Matthew 28: 16-20
14 th June	Trinity 1	Genesis 18: 1-15	Romans 5: 1-8	Matthew 9: 35-10: 8
21 st June	Trinity 2	Genesis 21: 8-21	Romans 6: 1b-11	Matthew 10: 24-39
28 th June	Petertide Sunday	Ezekiel 3: 22-27	Acts 12: 1-11	Matthew 16: 13-19

KEEP IN TOUCH

In recent weeks, I have sent out emails to all parishioners for whom I have an email address. If you haven't received anything from me, then please email me at:

brianlacey@stpeterbelfast.org

so that I can add you to the mailing list.

If you need to contact me in an emergency, then the best way is to ring the Rectory **landline** on 90777053—leaving a message on the answer machine if needs be. The machine will alert you if I am out of contact, and it will advise you on who to contact instead.

For general purposes, you can ring the landline, or else **text** me on 07928067020. Please note that I don't always have my work mobile at hand, so don't be concerned if you don't receive a quick reply.

If you have fully embraced living in the 21st Century, then you can **Facetime** me on my work mobile (but you will need to be using an iPhone to do so) or you can **Zoom** me at brianlacey@stpeterbelfast.org or **Skype** me at brianlacey1978@hotmail.com.

CHURCH PREMISES

The **Parish Office** is now closed until the government eases quarantine restrictions, and Anne Cromie (our Parish Administrator) is on furlough. All general queries should be directed to the Rector or Daphne McClements (90777246) until further notice.

The government has banned all **non-essential travel**, and this includes going to St Peter's for any reason other than a dire emergency. The only people currently permitted to enter the premises are myself and one other person to assist with online broadcasts—David Cromie. This right has been enshrined in

legislation and is therefore a valid reason that the police will accept for travelling. I must stress that no one else may enter St Peter's (church or halls) at any time. If you believe you have a legitimate reason for wanting to access the premises, then you must contact me beforehand.

VOLUNTEERING TO HELP

I have been bowled over by the number of parishioners who have contacted me to say they want to help out in whatever way they can, in order to support the vulnerable or isolated in our local community. There are several ways that you can be involved:

You could go to the **shops** (if you are fit and able to do so) to purchase essential items for anyone who is housebound. Contact me, or David Cromie (07547510698) or Sarah Coates (07734850060) if you would like to volunteer to do so.

You could **telephone** parishioners (as directed by me) who would appreciate a chat during the loneliness or anxiety of quarantine. Contact me, or Rosemary Johnston (90840534) or Dora Hanna (95733374) if you're interested.

You could **pray** for those in need. The names on the parish prayer list will be emailed to you each week, and you can pray for them whenever you are free to do so. Contact me or Rosemary Johnston (90840534) to be involved.

You could produce **videos** for Facebook and YouTube. This might involve using your mobile phone to record a "Thought For The Day", or simply to share a passage of Scripture or a prayer. Contact me if this interests you.

PASTORAL SUPPORT

If you need the comfort of Holy Scripture and prayer over-the-phone, or if you would simply like to add the name of someone who is ill or anxious to our prayer list then please contact me, or

Rosemary Johnston (90840534) or Dora Hanna (95733374). Prayers will be offered in private by those parishioners who have volunteered to do so.

Owing to the quarantine, the Lay Visitors and I are not permitted to visit parishioners in person. This unfortunately also includes hospital visits. Pastoral support must now be given over the phone, or through any online applications that you are comfortable with, such as Facetime, Skype, Zoom, or email.

FUNERAL ARRANGEMENTS

The Church of Ireland has determined that funerals may only be conducted at a graveside for not more than fifteen minutes, without hymns, and consisting of only Bible readings and prayers. There may be an absolute maximum of ten people present, and those from different households must observe social distancing. Although these measures might seem very draconian, we must all accept their necessity if we are to prevent further deaths. When quarantine restrictions have been lifted, then a more fitting memorial service may be held in the church.

In the event of a cremation, Belfast City Council has determined that nobody is permitted to attend Roselawn crematorium, and the funeral rules above are then applied to the burial of ashes.

BAPTISMS AND WEDDINGS

The government has banned all weddings and baptisms in church buildings, meaning that any such services previously arranged have been cancelled. Although arrangements could reasonably be made for later in the year, it may be best to wait until quarantine has been lifted before contacting me to make definite plans. However, do feel free to contact me if you have any questions or concerns.

DO YOU NEED HELP?

Many shops in the local area are taking telephone and online orders and delivering them. If you are unable to use these services, then please contact David Cromie (07547510698) or Sarah Coates (07734850060). They will coordinate our volunteers who will gladly go to the shops for you to pick up essential food, toiletries, or medication. Please note that this service is dependent upon the availability of volunteers, but we will certainly try our best to help. This service is restricted to purchasing essential items only.

FREE WILL OFFERINGS

I hope you know me well enough to know that I loathe discussing money, but quite a few people have asked about Free Will Offerings, and so if you are in a financial position to continue to support the ongoing mission and ministries of the Church, then please take note of the following:

If you have a standing order then you don't need to take any further action. However, if you use FWO envelopes then you have several options:

- You can arrange a standing order with your bank. Contact Noel Beattie (90778428) if you need help with this;

- You can set-up a recurring or one-off donation through PayPal online, using the button on the donations page of our website, or make a BACS transfer;

- You can wait until normal services resume at St Peter's, and at that time either bring all of the filled envelopes that you have accumulated during quarantine, or donate a lump sum by cash or cheque. Cheques should be made out to "Parish of St Peter & St James, Belfast".

Ashlee McCune (our Honorary Treasurer) has written a much more detailed article about our finances, which you can (and indeed should) read further on in these Parish Notes. Please do take the time to read through her wise words.

HOLY WEEK

PALM SUNDAY SERMON by The Rev'd Brian Lacey

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, 'Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, "The Lord needs them." And he will send them immediately.' This took place to fulfil what had been spoken through the prophet, saying, 'Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey.'

The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, 'Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!' When he entered Jerusalem, the whole city was in turmoil, asking, 'Who is this?' The crowds were saying, 'This is the prophet Jesus from Nazareth in Galilee.'

(Matthew 21: 1 – 11)

Over the last decade, social media has become a well-established part of everyday life, but the recent coronavirus quarantine, has made us even more dependent upon these modern forms of social interaction. One of the positive outcomes of this is that the Christian Church, of all denominations, is experimenting with this technology in order to reach people beyond the walls of our church buildings, and to proclaim the Good News out into the world. Which is wonderfully re-focussing our minds on the real purpose of the Church.

But of course there are also negatives. Whilst some people are proclaiming the Good News, there are others who are proclaiming Fake News.

I regularly see posts appearing on my news feed telling me that the end of the world is nigh, and the so-called evidence of this is the proliferation of disease, and locusts, and storms, and earthquakes, and volcanic eruptions around the world. And I often see posts that talk about the coronavirus as a plague sent by God in order to punish sinful humanity.

Now, I tend simply to ignore such things, but I wonder how many people reading or hearing these messages buy into these bogus—or at the very least, misguided—claims? How many people are worried by them at a time when life is already greatly unsettled? And what sort of image of God do they convey to people whose heightened anxieties at the present time make them more impressionable and susceptible to believing such fake news about the wrath of God?

Now, I freely admit that there are indeed many verses in the Bible which tells us about Divine Punishment and Retribution. In fact, even if you just casually cast your eye over any of the Books of the Prophets in the Old Testament, you'll find plenty of references to the destruction which God will visit upon his sinful people.

Hosea 9: 7 "The days of punishment have come, the days of recompense have come."

Isaiah 24: 1 "The Lord is about to lay waste the earth and make it desolate, and he will twist its surface and scatter its inhabitants."

Ezekiel 5: 11 "I will cut you down ... One third of you shall die of pestilence or be consumed by famine ..."

Jeremiah 19: 10 "They will bury the dead until there is no more room to bury."

By stringing together verses such as these, it is entirely possible to construct quite a terrifying image of God coming to destroy us, and to believe that the coronavirus is a modern angel of death.

But whilst many passages in the Bible do threaten destruction for our sins, the underlying tone and central message is always that God's greatest desire is not to end our lives, but rather to give

new life, a fulfilled life, an abundant life. The threats of destruction are therefore always tempered by God's hope and intention to be reconciled with us. Let's take for example the Book of the Prophet Hosea. If you've never studied it, then I recommend that you open your Bible today and read through it. It's not very long, but it repeatedly expresses God's anger with humanity, but also—very importantly—his desire to treat us with grace, not anger.

So, in chapter 11 of Hosea, after several chapters foretelling destruction, we read: "How can I give you up, Ephraim? How can I hand you over, O Israel? How can I make you like Admah? How can I treat you like Zeboiim?"

Now, as a little explanation, Admah and Zeboiim were cities near to the much more famous cities of Sodom and Gomorrah, all of which suffered the same disastrous fate, according to the Book of Deuteronomy. Here in the Book of Hosea, however, God says he does not want to inflict that same punishment again. So he continues, "I will not execute my fierce anger again. I will not again destroy Ephraim, for I am God and no mortal, the Holy One in your midst, and I will not come to you in wrath."

Now, about seven hundred years after Hosea prophesied these words, God did come into the midst of humanity—not with wrath and violence—but as a vulnerable baby in the person of Jesus Christ. And during his earthly ministry—sure, there were occasions when he was angry with the religious hypocrisy that he encountered, which even boiled over when he upturned the corrupt money changers' tables in the temple—but for the sinners, for those who felt separated from God by their sins, there was no anger from Jesus. There was only the warm embrace of welcome, the healing touch, and the assurance of forgiveness. By his own words, Christ was not in the world to condemn it, but to save it. We see this same attitude expressed today in our reading for Palm Sunday, as we commemorate what is often referred to as his "triumphant entry into Jerusalem".

"Triumphant" sounds very grand and victorious, but although our

Lord Jesus was indeed treated with honour and respect—for example, by the palm branches and cloaks being laid out on the road in front of him—his arrival is a far cry from what would have been expected of the long awaited Messiah. The people of Jerusalem believed God would send a great ruler—a new King David—who would gather his troops, march into the city, evict the Roman



occupiers, and establish a new Kingdom which would never be defeated. Instead, they saw a man on a donkey, entering the capital city not to overthrow its Roman rulers, but ultimately to be killed by them, having been betrayed, convicted, and abandoned by his own people. This is most definitely not God coming to sinful humanity in anger and wrath. All we see here is humility and self-sacrifice.

This triumphant entry into Jerusalem therefore exemplifies the true nature of God: that he is willing to give of himself, in order to heal our hearts and to heal our relationship with him, despite every provocation that we give him to condemn us and destroy us. This is, of course, the meaning of Grace.

Now, in the coming weeks, we will undoubtedly see many more posts on social media telling us that the events unfolding in the world around—or perhaps even happening to us and our loved ones—is punishment and destruction from God. Don't believe it. And don't panic or worry about such things. Focus instead on the grace of God.

Think about the love for us expressed through the life, death, and resurrection of our Lord Jesus Christ, who has come to us, and who is with us now, not seeking to harm us, but to uphold us and sustain us through the difficulties that we face.

FIG MONDAY REFLECTION by The Rev'd Brian Lacey

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me." When the great crowd of the Jews learned that he was there, they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus to death as well, since it was on account of him that many of the Jews were deserting and were believing in Jesus.

(John 12: 1 – 11)

Here we have quite a straightforward scene. Jesus is having dinner with his friends—three siblings: Mary, Martha, and Lazarus. One of his disciples, Judas Iscariot, is also there, which suggests that some if not all of Jesus' other disciples were present as well.

Judas is singled out—in particularly unflattering terms—because of his complaint about what one of the sisters, Mary, does for Jesus. We read that she “took a pound of costly perfume ... anointed Jesus' feet, and wiped them with her hair.”

It's reminiscent of something that will happen at another dinner a few days later in the Gospel story, in which Jesus washes his disciples' feet, and tells them to do the same for each other. On that later occasion, it will be an example of humility and a willingness to serve others rather than expecting to be served.

But here in at this dinner in Mary's house, Mary is going above and beyond that. Whereas Jesus will use water and a towel, Mary

is using very expensive ointment, and even her own hair to then dry his feet.



For the onlookers, this was perhaps a shocking—or at least bemusing—sight to behold. Specifically, we are informed that Judas Iscariot objected. And although we are informed that his motives were less

honourable, on the face of it, his objection was that the expensive ointment could have been sold and used to feed the poor.

But regardless of whether the money could have been used for charity, or to line Judas' own pockets, Jesus rebukes him, and makes this startling claim: "She bought it so that she might keep it for the day of my burial."

With hindsight, we know that within a week Jesus would be dead and buried, but I wonder what the reaction would have been of those sitting around him in that moment. Did they think that Jesus was talking in an abstract way about his death whenever it might happen, perhaps even his ripe old age?

Or did they have an uneasy sense that his death was closer than they imagined. Certainly, Jesus had repeatedly told them that his death was part of the plan. But it's clear from the Gospels that they often had difficulty in understanding or accepting that.

Did Mary accept it? Did she understand that the death of Jesus was imminent? Is that why she had spent a lot of money buying this ointment, and showing it to Jesus on this occasion?

What's important to note is that she did not get a chance to use this perfume on the dead body of Jesus barely a week later. Shortly after he died on the cross, the sabbath began on Friday

evening, meaning that nobody was permitted to work, and that seems to have included anointing bodies for burial. She would therefore return on the Sunday morning to complete the task, but—as we know now—the body of Jesus would be gone.

So the anointing of Jesus' body, in preparation for his burial, is happening in this moment when Mary pours it on his feet and then wipes them with her hair.

But there's a lot more to this.

The dead were not the only people to be anointed. Kings were as well. Indeed, if you ever watch old footage of the Queen's Coronation, you'll see that she too was anointed with oil, albeit on the usual place—on her head.

Were Mary's actions therefore more than preparing Jesus for the grave? Was she also preparing him for his enthronement?

If this is so, then it is made more interesting that she should anoint his feet rather than his head.

She is reversing our expectations, which—of course—is precisely what Jesus did when he willingly went to the Cross and died for us.

So, far from being a simple act of humility, what Mary does—whether she was aware of it or not—is to signify what it means for Jesus to be the Messiah, which translated means “the anointed one”.

He is the Messiah who had to die, and then rise again as King.

HOLY TUESDAY REFLECTION by David Cromie

Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, “Sir, we wish to see Jesus.” Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, “The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal

life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour. Now my soul is troubled. And what should I say—Father, save me from this hour? No, it is for this reason that I have come to this hour. Father, glorify your name.” Then a voice came from heaven, “I have glorified it, and I will glorify it again.” The crowd standing there heard it and said that it was thunder. Others said, “An angel has spoken to him.” Jesus answered, “This voice has come for your sake, not for mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself.” He said this to indicate the kind of death he was to die. The crowd answered him, “We have heard from the law that the Messiah remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?” Jesus said to them, “The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. While you have the light, believe in the light, so that you may become children of light.” After Jesus had said this, he departed and hid from them.

(John 12: 20 – 36)

This reading from John’s Gospel, carries on directly from the account of the entry of Jesus into Jerusalem. We know that the city was in turmoil and the Pharisees were already plotting Jesus’ downfall, the atmosphere was alive with rumour, anticipation and



anxiety. Yet our reading starts simply and calmly with some Greeks wanting to see Jesus. We are not told what they wanted to see him about, but given that Greeks are often portrayed in

the New Testament as the thinkers and intellectuals of the time, one imagines that these men were on a quest to obtain an understanding of what Jesus was about. If they wanted a direct and unambiguous answer from him, he didn't disappoint.

Jesus' answer to whatever they wanted to know was a proclamation that the hour had come, the end was indeed nigh, and that, just like a corn of wheat, he would have to descend into the earth and die to bring forth the bounty of resurrection for all believers. He went further, he proclaimed that the glorifying of the Son of Man would break the calendar of past human history and that from now on a new era was beginning—that the world was now ripe for judgement, and that any man who wanted to follow him should do so now. And having glorified God, a voice came from heaven to confirm that glory and the glory that is to come.

We are not told what the Greek visitors made of this extraordinary occurrence. We can but hope that through those words and the working out of the Easter events, they saw with their eyes and heard with their ears what they may have failed to comprehend with their philosophical machinations.

This reading contains so much drama and powerful revelation, that it is almost too much to take in at once. But if we listen carefully it becomes unwaveringly clear that Jesus is speaking to all of us, not just the Greeks or the apostles, and that the new age he was ushering in, the age of belief in Him and fulfilment of scripture, is, in fact, our age and the world we inhabit today. If ever you wondered when and where we modern folk were fitted into the Divine scheme, here it is, the fulcrum of the faith, laid out for all to see.

But what of this metaphor of a corn of wheat dying to bring forth much fruit. At one level it is a very simple illustration, Jesus would die and through his resurrection all the world would see the love of God and multitudes would come to believe. Pretty straightforward stuff.

But remember that He spoke of the corn of wheat in direct

connection with a warning that he who loves his life shall lose it, but he that hates his life in this world shall keep it for eternity in the next. The statement is not ambiguous, but it seems difficult to apply in our modern world of self-obsession, technological miracles and rampant scepticism?

How do we die to bring forth much fruit?

If we look at our society, there is no denying the self-evident obsession of modern man with living for himself and loving life in the most material sense of the word.

But when we turn our minds and abilities to the outworking of God's plan for us, in so-doing, we are turning away from worldly pursuits, and are thus living for God and not ourselves – if you like, hating the self-interest in our lives through devoting them to God's cause.

Look around our community, even in these straightened times, and you will see people acting out their role in God's plan in myriad ways, from the most obvious to the almost unseen, from the most significant to the smallest acts of kindness. All these actions matter, and they keep our parish purposeful and in being. They are, in fact, the fruits of people dying to self-interest and bursting into God's new life.

Let us connect with the message of Jesus that comes down to us. Let us try to understand our individual roles in God's plan and grasp the opportunities to live for Him and not ourselves: to die like the corn of wheat and, in so doing, bring forth much fruit.

SPY WEDNESDAY REFLECTION by The Rev'd Brian Lacey

After saying this Jesus was troubled in spirit, and declared, "Very truly, I tell you, one of you will betray me." The disciples looked at one another, uncertain of whom he was speaking. One of his disciples—the one whom Jesus loved—was reclining next to him; Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. So while reclining next to Jesus, he asked him, "Lord, who is it?" Jesus answered, "It is the one to

whom I give this piece of bread when I have dipped it in the dish.” So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. After he received the piece of bread, Satan entered into him. Jesus said to him, “Do quickly what you are going to do.” Now no one at the table knew why he said this to him. Some thought that, because Judas had the common purse, Jesus was telling him, “Buy what we need for the festival”; or, that he should give something to the poor. So, after receiving the piece of bread, he immediately went out. And it was night. When he had gone out, Jesus said, “Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once.

(John 13: 21 – 32)

The Last Supper is perhaps most famously depicted in a painting by Leonardo Da Vinci, in which the Jesus and his disciples sit on one side of a long table, facing us.

Da Vinci clearly did not pay attention to John’s Gospel, or perhaps he found it too difficult to paint the scene as John presents it: Jesus and his disciples were not sitting—they were reclining. This was a Roman custom, in which people lay on their side on the floor or on cushions, leaning on their left arm, and using their right hand to pick up whatever they wanted to eat or drink.

If you were lying this way in a circle, with the food laid out in the centre, then the person sitting to your right would have been in the best position to turn their head and have a quiet chat with you. To the right of Jesus, was the Beloved Disciple, who may or may not have been St John himself. (For the sake of simplicity, we’ll say it was). At St Peter’s instigation, who was perhaps sitting to the right of the St John, John quietly asks Jesus, “Who is it that will betray you?”

In response, rather than stating a name, Jesus tells John that he will dip a piece of bread in oil, and then hand it to the traitor.

He then proceeds to do so, and the man receiving it is none other than Judas Iscariot. Bearing in mind the fact that they were reclining, Judas needed to have been positioned close to Jesus.

Close enough for him to stretch out his arm and hand him something. So perhaps he was sitting next to Jesus on his left.

Regardless, we read that Satan entered into Judas, and then Jesus told him “Do quickly what you are going to do.”

Now, there is a lot here that would require a lot more time than we have now, in order to dissect and critique and wrestle with what was happening with Judas—not least the supernatural and demonic overtones.

Did Satan enter into Judas because he received the piece of bread, or was he handed the piece of bread because Satan was about to enter into him?

What even does that mean? Was Satan really the one who was acting against Jesus, with Judas being possessed and therefore innocent? Or was Judas willingly betraying Jesus, with Satan being understood either as a supernatural entity supporting him in his endeavour, or as a personification of the evil that already existed in Judas’ heart?

The sentence I want you to take note of is Jesus’ instruction to Judas, “Do quickly what you are about to do.”

In the original Greek version of this sentence, there is a comparative meaning to the word “quickly”, suggesting the meaning, “Do it more quickly, than you are currently are.”

It’s as if Jesus is telling him, “Stop wasting time. Just get on with it.”

We might take from this a fatalistic response from Jesus to Judas’ impending betrayal, along the lines of, “We might as well get this over and done with.” But to do so might inadvertently suggest that Jesus was just a passive participant in the Passion Story, merely reacting to what his enemies were doing.

Instead, we need to understand that Jesus is the primary instigator of the activities happening to him and around him.

It is his own plan that he must be betrayed, handed over, executed, and then rise again.

And so here with Judas, we see Jesus as the man with the plan, telling Judas, “Let’s begin.”

MAUNDY THURSDAY REFLECTION by David Cromie

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean." After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

(John 13: 1 – 17, 31b – 35)

On Monday, we read about Mary, the sister of Lazarus, washing Jesus' feet, and the Rector, in his reflection proffered two interpretations of this act: the preparation of Jesus' body for burial, and His being anointed as king. Today's reading from John's Gospel is packed with drama, detail and instruction by Jesus, who is clearly anxious to communicate essential truths and values to his disciples in the last few hours of freedom before His arrest and death. We are going to focus on only one part of the reading, which is also about the symbolic washing of feet. This time roles are reversed, if you like, the world is turned upside down, because it is Jesus who is doing the washing, but He makes it clear that there can be only one interpretation. The scene is the last supper, in the upper room and all the disciples are gathered together, including Judas Iscariot, who shortly would be instructed by Jesus to hurry on with his act of betrayal. Jesus gets up, removes his outer garment, fetches water and a towel and begins to wash the feet of the disciples, all of them, including Judas Iscariot.



It is Peter, one of our two dear patron saints, who, not for the first time, nor indeed the last, managed to misunderstand what was happening. We should remember that Peter had witnessed Mary's reverential act in Bethany and the triumphant arrival of Jesus into Jerusalem. He had seen the crowds hail him as a great prophet, and perhaps as king, and this ecstatic welcome probably encouraged Peter to think the great moment of enthronement of his master was about to happen. Jesus would indeed be enthroned, but not as Peter seems to have imagined.

Peter felt Jesus should not stoop to wash his feet and Jesus had to rebuke him severely, even telling him that unless He washed his feet, Peter would, as our translation puts it: "have no share with me". Poor Peter, he now managed to get it wrong again and suggested that, in that case, Jesus should wash his hands and head as well as his feet: the rebuke was not long in coming. Jesus explained that as the disciples had already washed themselves ritually before eating, they were already clean, so His action could not be about washing in the literal sense of removing dirt and dust, rather it was about humbling Himself in love for his disciples, by performing the job of the lowest servant—the one who washes the feet of his master.

In our Gospel reading, John takes considerable trouble, accurately and at some length, to record the words of Jesus. Jesus said, "you call me Teacher and Lord—you are right, for that is what I am. So if I have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you should do as I have done to you." He went on to explain that the servant is not greater than his master nor the messenger greater than the one who sent him.

We have no trouble understanding that God is the master of all, nor that when Jesus was on earth, although he was of God, He was subject to the will of the Father. Equally we have no problem understanding that we are the subjects of Christ the King.

What is perhaps not so clear in our modern, western world,

obsessed as it is with concepts of democracy and equality, is that as Christians, we have to be servants of one another. And we are not always very good at it. There is a tradition in some branches of the faith of repeating Christ's action by members ritually washing the feet of others. The symbolism is as clear as can be, but is it translated into everyday life?

The story of the washing of the disciples' feet must be understood in the light of Jesus' words in the last section of the reading. He said, "A new commandment I give you, that you love one another. By this shall all men know that you are my disciples, if you love one another". We need to take this to heart, even humility in our actions is not enough if they are done without love: any servant can wash his master's feet. It is only when we act with love that we can reach the elevated plane Jesus wants us all to get to.

PARISH REGISTER

Christian Burial

"At rest in the Lord."

Norma Young, Abbeydale Crescent

Burial at Roselawn

on 28th February 2020

Parish Notes On-line

There are full colour versions of Parish Notes on our website.

Visit www.stpeters.connor.anglican.org and click on "News".

PARISHIONER CONTACT DETAILS

For speed of communication and to keep our records up to date please send your email address to:

brianlacey@stpeterbelfast.org

Also please don't forget to let us know if you move house, change your telephone number or change your email address.

LETTER FROM THE TREASURER

Dear Friends,

I imagine a letter from the treasurer is often greeted with a groan in anticipation of the request for monetary support it invariably contains. However, there is comfort in familiarity in these uncertain times so I hope this induces a wry smile.

Some of you have recently enquired about how to send your FWO envelopes into church. Unfortunately, we are unable to collect or count envelopes while all acts of corporate worship and activities in our church buildings remain suspended for parishioners for the time being.

Whilst our church building may be closed, the life of the church very much continues. The Rector, Select Vestry and our various ministry teams are still here for you and trying to find new ways to worship, support each other and stay connected to God and each other.

In my role as treasurer, I am naturally concerned with the concomitant costs of parish life and its various ministries (in whatever guise they take as we try to close the gap while we are physically apart). We have bills to pay regardless of whether our doors are open or closed and I am tasked with managing our income to ensure that our expenses are paid in a timely fashion. I am also keen to ensure that our income covers our outgoings as far as possible without drawing on our reserves.

You will be receiving copies of our Annual Report for the year ended 31 December 2019 in the near future and you will see that we ended the year with a considerable deficit. It falls to us all to minimise the impact of our present circumstances on our current year. Not only have we lost income from FWO envelopes and cash collections (and the associated Gift Aid we reclaim on these donations) but other resources such as contributions from hall hire and donations from weddings and baptisms have also ceased for the time being. We are also mindful of the fact that our dividend income may be adversely affected due to the general instability of the economy.

We will of course avail of any government assistance available to us but such support is not immediately available and, clearly, there will be a considerable impact on our incoming resources. As the regular giving of our parishioners forms our bread and butter and is the key income which

facilitates the day to day running of the church, I would ask you to consider both how you give and the amount you give.

- ◆ I would encourage those of you who make your regular gifts by cash or cheques in envelopes to consider giving by Standing Order, even if on a temporary basis. This ensures that we receive a stream of regular monthly income and is very helpful in the running of the church as it allows us to plan accordingly. You will find a form enclosed with these notes should you wish to avail of this option.
- ◆ If you would prefer not to set up a Standing Order, you might wish to make a one-off donation by bank transfer to cover the amount you would have contributed through your envelopes. Our bank details are as follows:

Bank: *Danske Bank*
Branch Address: *Branch Business, P.O. Box 183,
Donegall Square West, Belfast BT1 6JS*
Account Name: *The Parish of St Peter & St James*
Sort Code: *95-01-21*
Account Number: *31037609*

Please insert your first name and surname in the reference field should you wish to transfer money by this means.

- ◆ Should you wish to continue making donations via your envelopes, please do consider covering the weeks you have missed at church and donate all your missed envelopes whenever we have the happy occasion to come together again.
- ◆ I would also like to take this opportunity to highlight that a number of our existing Standing Orders were initiated some years ago and have remained unaltered since inception, resulting in the monies received being increasingly eroded by inflation. It would be an apposite time and tremendously appreciated if donors reviewed their position in light of this knowledge.

Everything we do at St Peter's relies on your generosity. It is your giving that enables us to pursue the vision God has given us and we are extremely grateful to all who support the running of the church. Whether you revise how you give or the amount that you give, we appreciate it very much.

Best wishes,
Ashlee

MORNING PRAYER (FORM 2)

GREETING

The Lord be with you.

And also with you.

Good morning...

Beloved in Christ,
we come together to offer to Almighty God
our worship and praise and thanksgiving,
to confess our sins and receive God's forgiveness,
to hear his holy word proclaimed,
to bring before him our needs and the needs of the world,
and to pray that in the power of his Spirit
we may serve him and know the greatness of his love.

CONFESSION AND ABSOLUTION

Let us confess our sins to God our Father:

**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;
by what we have done,
and by what we have failed to do.
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 on you;
pardon and deliver you from all your sins;
confirm and strengthen you in all goodness;
and keep you in eternal life;
through Jesus Christ our Lord. **Amen.**

PRECES

O Lord, open our lips

and our mouth will proclaim your praise.

O God, make speed to save us.

O Lord, make haste to help us.

Glory to the Father, and to the Son, and to the Holy Spirit;

as it was in the beginning, is now, and shall be for ever. Amen.

Praise the Lord.

The Lord's name be praised.

CANTICLE—VENITE

O come let us sing out to the Lord;

let us shout in triumph to the rock of our salvation.

Let us come before his face with thanksgiving.

and cry out to him joyfully in psalms.

For the Lord is a great God.

and a great king above all gods.

In his hand are the depths of the earth

and the peaks of the mountains are his also.

The sea is his and he made it,

his hands moulded dry land.

Come let us worship and bow down.

and kneel before the Lord our maker.

For he is the Lord our God;

We are his people and the sheep of his pasture.

Glory to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and shall be for ever. Amen.

or

CANTICLE—JUBILATE

O shout to the Lord in triumph all the earth;

serve the Lord with gladness,

and come before his face with songs of joy.

Know that the Lord he is God;

it is he who has made us and we are his,

we are his people and the sheep of his pasture.

Come into his gates with thanksgiving

and into his courts with praise;

give thanks to him and bless his holy name.

For the Lord is good, and his loving mercy is for ever,

his faithfulness throughout all generations.

Glory to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and shall be for ever. Amen.

or

CANTICLE—TE DEUM (PART 1)

We praise you, O God, we acclaim you as the Lord;
all creation worships you, the Father everlasting.

To you all angels, all the powers of heaven,
the cherubim and seraphim, sing in endless praise:
Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

The glorious company of apostles praise you;
the noble fellowship of prophets praise you.
The white-robed army of martyrs praise you;
throughout the world, the holy Church acclaims you:
Father, of majesty unbounded,
your true and only Son, worthy of all praise,
the Holy Spirit, advocate and guide.

or

CANTICLE—TE DEUM (PART 2)

You Christ are the King of glory,
the eternal Son of the Father.
When you took our flesh to set us free,
you humbly chose the Virgin's womb.
You overcame the sting of death
and opened the kingdom of heaven to all believers.
You are seated at God's right hand in glory:
we believe that you will come to be our judge.
Come then Lord and help your people,
bought with the price of your own blood
and bring us with your saints
to glory everlasting.

PSALM

ending with

Glory to the Father, and to the Son, and to the Holy Spirit;
as it was in the beginning, is now, and shall be for ever. Amen.

THE READING

ending with

This is the Word of the Lord.
Thanks be to God.

REFLECTION *or* SERMON

APOSTLES' CREED

**I believe in God,
the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ,
God's 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 again 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.**

DOMINUS VOBISCUM

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

Let us pray.

KYRIES

**Lord, have mercy.
Christ, have mercy.
Lord, have mercy.**

**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.

VERSICLES AND RESPONSES

Show us your mercy, O Lord,
and grant us your salvation.
O Lord, save the Queen
and grant her government wisdom.
Let your ministers be clothed with righteousness
and let your servants shout for joy.
O Lord, save your people
and bless those whom you have chosen.
Give peace in our time, O Lord,
and let your glory be over all the earth.
O God, make clean our hearts within us
and renew us by your Holy Spirit.

THE COLLECTS

OCCASIONAL PRAYERS

THE GRACE

The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit,
be with us all evermore. Amen.

HOLY COMMUNION (FORM 2)

GREETING

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

or from Easter Day until Pentecost

Christ is risen!
The Lord is risen indeed. Alleluia!

Good morning...

COLLECT FOR PURITY

**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.**

PENITENCE

Either

THE BEATITUDES

Let us hear our Lord's blessing on those who follow him:
Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
Blessed are the meek,
for they shall inherit the earth.
Blessed are those who weep,
for they shall be consoled.
Blessed are those who hunger and thirst after justice,
for they shall be satisfied.

Blessed are the merciful,
for they shall obtain mercy.
Blessed are the pure in heart,
for they shall see God.
Blessed are the peacemakers,
for they shall be called the children of God.
Blessed are those who suffer persecution for the sake of justice,
for theirs is the kingdom of heaven.

or

THE SUMMARY OF THE LAW

Hear what our Lord Jesus Christ says:
You shall love the Lord your God with all your heart
and with all your soul and with all your mind.
This is the first and great commandment.
And the second is like it.
You shall love your neighbour as yourself.
On these two commandments depend all the law
and the prophets.
**Lord, have mercy on us,
and write these your laws in our hearts.**

God so loved the world that he gave his only Son Jesus Christ, to save us
from our sins, to intercede for us in heaven, and to bring us to eternal life.

Let us then confess our sins in penitence and faith,
firmly resolved to keep God's commandments
and to live in love and peace:

silence

**Almighty God, our heavenly Father,
we have sinned in thought and word and deed,
and in what we have left undone.
We are truly sorry and we humbly repent.
For the sake of your Son, Jesus Christ,
have mercy on us and forgive us,
that we may walk in newness of life
to the glory of your name. Amen.**

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

GLORIA IN EXCELSIS

**Glory to God in the highest,
and peace to God's people on earth.
Lord God, heavenly king,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.
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.
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.****

THE GOSPEL

Hear the Gospel of our Saviour Christ,
according to ... chapter ... beginning at verse ...
Glory to you, Lord Jesus Christ.

and concludes with
This is the Gospel of the Lord.
Praise to Christ our Lord.

THE SERMON

THE NICENE 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 by the Holy Spirit of 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.**

PRAYERS OF THE PEOPLE

THE PEACE *(Seasonal)*

followed by

The peace of the Lord be always with you.

And also with you.

Be present, be present, Lord Jesus Christ, our risen high priest;
make yourself known in the breaking of bread. **Amen.**

THE TAKING OF THE BREAD AND WINE

Christ our passover has been sacrificed for us
therefore let us celebrate the feast.

SURSUM CORDA

The Lord is here.

His Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Father, almighty and everliving God,
at all times and in all places
it is right to give you thanks and praise:

Proper Preface

And so with all your people,
with angels and archangels,
and with all the company of heaven,
we proclaim your great and glorious name,
for ever praising you and saying:

SANCTUS AND BENEDICTUS

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!

Blessed are you, Father,
the creator and sustainer of all things;
you made us in your own image,
male and female you created us;
even when we turned away from you,
you never ceased to care for us,
but in your love and mercy you freed us from the slavery of sin,
giving your only begotten Son to become man
and suffer death on the cross to redeem us;
he made there the one complete and all-sufficient sacrifice
for the sins of the whole world:
he instituted,
and in his holy Gospel commanded us to continue,
a perpetual memory of his precious death
until he comes again:

On the night that he was betrayed he took bread;
and when he had given thanks to you, 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 when he had given thanks to you,
he gave it to them, saying, Drink this, all of you,
for this is my blood of the new covenant
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.

Therefore, Father, with this bread and this cup
we do as Christ your Son commanded:
we remember his passion and death,
we celebrate his resurrection and ascension,
and we look for the coming of his kingdom.

Accept through him, our great high priest,
this our sacrifice of praise and thanksgiving;
and as we eat and drink these holy gifts,
grant by the power of the life-giving Spirit
that we may be made one in your holy Church
and partakers of the body and blood of your Son,
that he may dwell in us and we in him:

Through the same Jesus Christ our Lord,
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,

**all honour and glory are yours, Almighty Father,
for ever and ever. Amen.**

As our Saviour Christ has taught us, we are bold to say
**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 bread which we break is a sharing in the body of Christ.
We being many are one body, for we all share in the one bread.

Jesus Christ is the Lamb of God,
who has taken away the sins of the world.
Happy are those who are called to his supper.
**Lord, I am not worthy to receive you,
but only say the word and I shall be healed.**

THE 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. Remember that he
died for you, and feed on him in your hearts by faith with thanksgiving.*

PRAYER AFTER COMMUNION

concluding with

**Almighty God, we thank you for feeding us with the spiritual food
of 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.**

BLESSING *(Seasonal)*

ending:

and the blessing of God almighty, the Father, the Son and the Holy Spirit,
be among you and remain with you always. **Amen.**