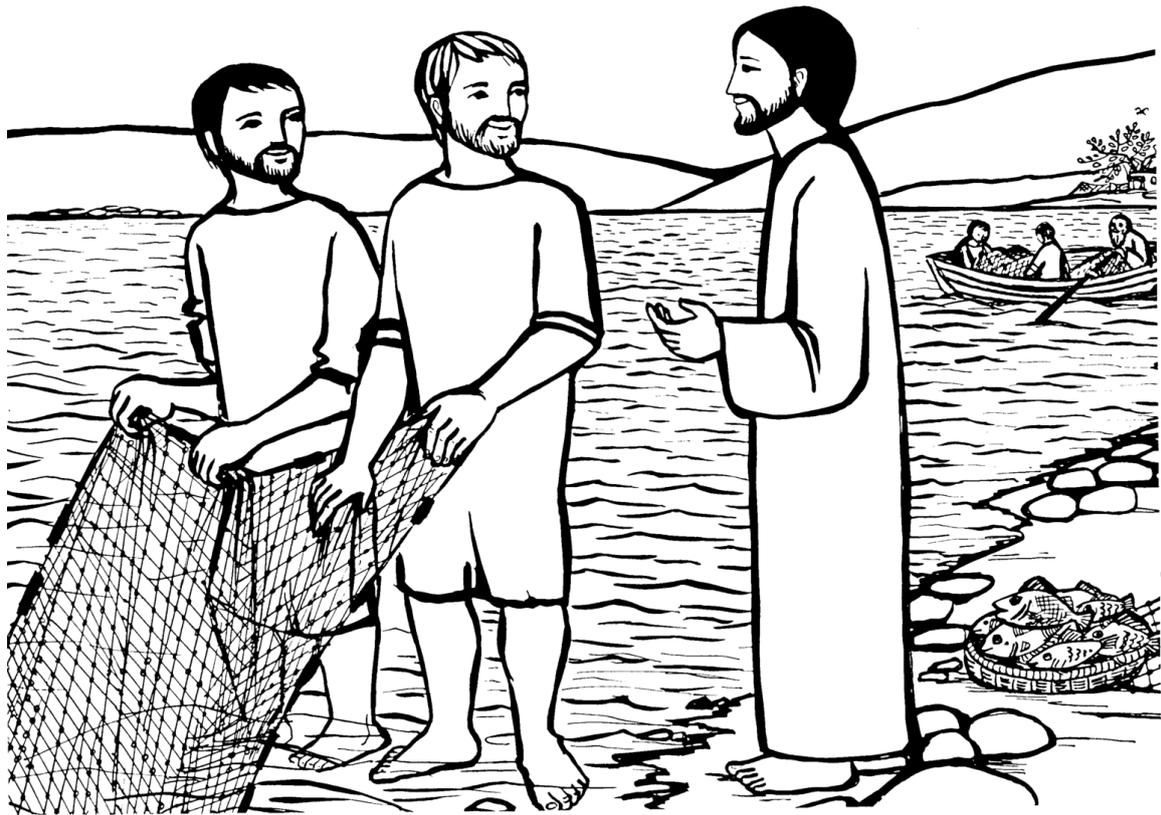


United Benefice of Berrow with Pendock Eldersfield, Hollybush and Birtsmorton



**Holy Communion
for the Sundays after Trinity**

THE WELCOME

Do have a candle, glass of juice/wine and cracker/piece of bread ready

THE FIRST HYMN

The Lord be with you
and also with you

**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 Jesus Christ our Lord. Amen.**

THE CONFESSION AND ABSOLUTION

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.

(There will be a time of silence for reflection before we say the Confession together.)

**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 in Jesus Christ has given us
a kingdom that cannot be destroyed,
forgive you your sins,
open your eyes to God's truth,
strengthen you to do God's will
and give you the joy of his kingdom,
through Jesus Christ our Lord.
Amen.

THE GLORIA IN EXCELSIS

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

**Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**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 WORD OF GOD

THE COLLECT

Gracious God,
you call us to fullness of life:
deliver us from unbelief
and banish our anxieties
with the liberating love of Jesus Christ our Lord.
Amen.

THE READINGS: Numbers 11.4-6,10-16, 24-29, James 5. 13 to end

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

THE GOSPEL READING: Mark 9.38 to end.

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

At the end of the reading:

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

THE SERMON

The Book of James is practical, down to earth, “facing the problems and challenges”. It is Christian wisdom for our day-to-day lives. “Love your neighbour as yourself.” But in what ways?

This early Christian community were struggling. Some were not honest in their speech. Some were suffering physically, maybe to the point of despair. Some were in need of forgiveness. Some were in trouble.

James wrote for us to see our sin and trouble and sickness in a new way, as *occasions* for God's gifts, and these gifts are confession, intercession and healing.

These are what we might call spiritual practices. Confession is naming the sin, before someone else, in the presence of someone you trust, and then claiming forgiveness as a reality.

Another spiritual practice is intercession. Intercession is praying for others. If you have ever known that others are praying for you, you will know how powerful this is.

A third spiritual practice is healing. Jesus came among us to teach, to preach, to heal. And so Jesus instructed his disciples to be teachers, preachers, healers.

Healing is not magic...It does not replace medicine or psychotherapy...It is not the same as curing...It is a mystery. It is relational: the relation of mind, body, and spirit. Our relationship to each other. Our relationship with God. Authentic healing is the work of Christ. This work takes many forms. Sometimes there is physical healing. I believe this has occurred in the lives of some people. I have no other way of explaining why they are still with us, and I rejoice that they are. Sometimes there is relational healing--healing within families, among friends, within a church. Sometimes there is spiritual healing--God comes into our lives and our sins are forgiven and we are made whole.

How do we care for the sick and suffering within our church community?

James reminds us that the church is to be a healing community and that we are to care for the sick and the suffering within our congregation. That we are to anoint them/us with oil and to pray for forgiveness within people's hearts and between people so that there will be healing within hearts and between people. James says that if certain people wander away from Christ, we are to bring them back to this community of compassion and healing.

With compassion, we pray for each other, especially when we know someone is sick or suffering. We “get the word out” by conversations, phone calls, emails and people respond with prayers, telephone calls, cards, emails, meals, visits to the hospital, and other little and big gestures.

Among the members of our congregation, there are hundreds of thousands of little conversations about life, sickness and suffering that occur on Sunday morning and other times during the week. The simple question is: “How are you? Honestly?”

We often “network people” who are facing similar illnesses or situations. If someone is sick and suffering for a long time, it is important that we keep in touch and also care for the primary “care giver” who can get very tired. People often need to keep their situation quiet for a time.

There are so many blessings in being part of our Christian congregation. The Apostle Paul said, “Carry one another’s burdens and so fulfil the law of Christ.”

Mark’s reading today is one of two places where hell is mentioned several times. In the Sermon on the Mount and in the gospel lesson for today. What images come to your mind as *you* think about the hell?

Here is an example of Aramaic exaggeration, overstatement or hyperbole in order to make a statement. Our hands can get us into trouble by stealing, hitting, killing, pointing, insulting. We can injure people and kill people with the use of our hands. It is perhaps better to physically cut off a hand rather than your hand leading you to sin and you end up in hell.

It is not the hands that are the problem. It is the heart and the head which is. The heart and the head control the hands just as the heart and head control the tongue.

Perhaps we should also interpret the concept of “hell” as Aramaic hyperbole. It is far too easy to take the concept of “hell” literally and at the same time to take the concept of “cutting off your right hand and throwing it away” symbolically.

Jesus listeners knew better than to take his words literally. They took his words fundamentally, seriously, and knew the meaning behind the words.

Again, feet don’t cause sin, but the human heart and head causes feet to wander off in sinful directions. Here again is another example of exaggeration, overstatement or hyperbole in order to make a point.

For me, the power of heaven is so much more transforming, enlivening and energizing than the threat of hell and damnation. Jesus said, “Temptations, stumbling blocks, enticements are surely to come, but whoever causes one of these little ones to sin, it would be better that a giant millstone would be tied around their neck and they would be thrown into the heart of the sea.”

Temptations; To entice, to ensnare them, to ensnare someone into sinning. Another meaning to this Greek word for temptation is a stumbling block. If you are honest, you can think of the many occasions in your life where something has potentially tripped you up-a stumbling block.

The phrase, “little ones.” Can have different meanings. It can refer to children; naïve, innocents with budding spirits and minds. We are instinctively protective of little children who are so vulnerable in contrast to adults who are responsible for own actions.

It can also refers to new Christians who have very little knowledge of Jesus Christ and the ways of the church.

A third meaning; it can refer to people who feel powerless, weak, and vulnerable, those who struggling to survive. A fourth meaning of the phrase, little ones, is disciples, followers of Jesus.

Jesus refers to a large mule millstone that was located in the centre of the village for all people in the village to use. Jesus was very serious about this matter. If you are the one who causes another person to sin, God does not like that kind of behaviour in us at all and you will be punished by God. It would be better that a giant millstone was hung around your neck and you be thrown into the middle of the deepest ocean. We are to be careful as priests, parents, people, friends, relatives, students: we are not to lead other people into sin by what we say, what we do, and who we are.

In the Greek language, the English words for “saved” and “healed” are the same Greek word. We all want to be healed. We all want to be saved. That is the purpose of the church: for people to find healing and salvation. Every one of us has a part to play. It is important that together, we pray for each person and offer within the parishes. We work together to ‘Love our neighbours as ourselves.’

Amen

THE APOSTLES' CREED

**I believe in God, the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.**

**On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.**

Amen.

THE PRAYERS OF INTERCESSION

Lord, in your mercy
hear our prayer.

At the end of the prayers:

Merciful Father,

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

THE PEACE

We are all one in Christ Jesus.
We belong to him through faith,
heirs of the promise of the Spirit of peace.

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

THE OFFERTORY PRAYER

**As the grain once scattered in the fields
and the grapes once dispersed on the hillside
are now reunited on this table in the bread and wine,
so, Lord, may your whole church
soon be gathered together from the corners of the earth
into your kingdom. Amen.**

THE EUCHARISTIC PRAYER

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 thanks and praise.

Let us pray

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 saying:

**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.**

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 [N and] all the saints,
may praise and glorify you for ever,
through Jesus Christ our Lord;

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

Amen.

THE LORD'S PRAYER

As our Saviour taught us, so we pray.

**Our Father, which art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done ;
in 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.**

Christ our passover is sacrificed for us.
Therefore let us keep the feast

(consume)

THE PRAYERS AFTER COMMUNION

Lord, we pray that your grace may always precede and follow us,
and make us continually to be given to all good works;
through Jesus Christ our Lord. Amen.

**We thank you, Lord, that you have fed us in this physical and spiritual
sacrament, united us with Christ, and given us a foretaste of the heavenly
banquet prepared for all peoples. Amen.**

THE FINAL HYMN

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.