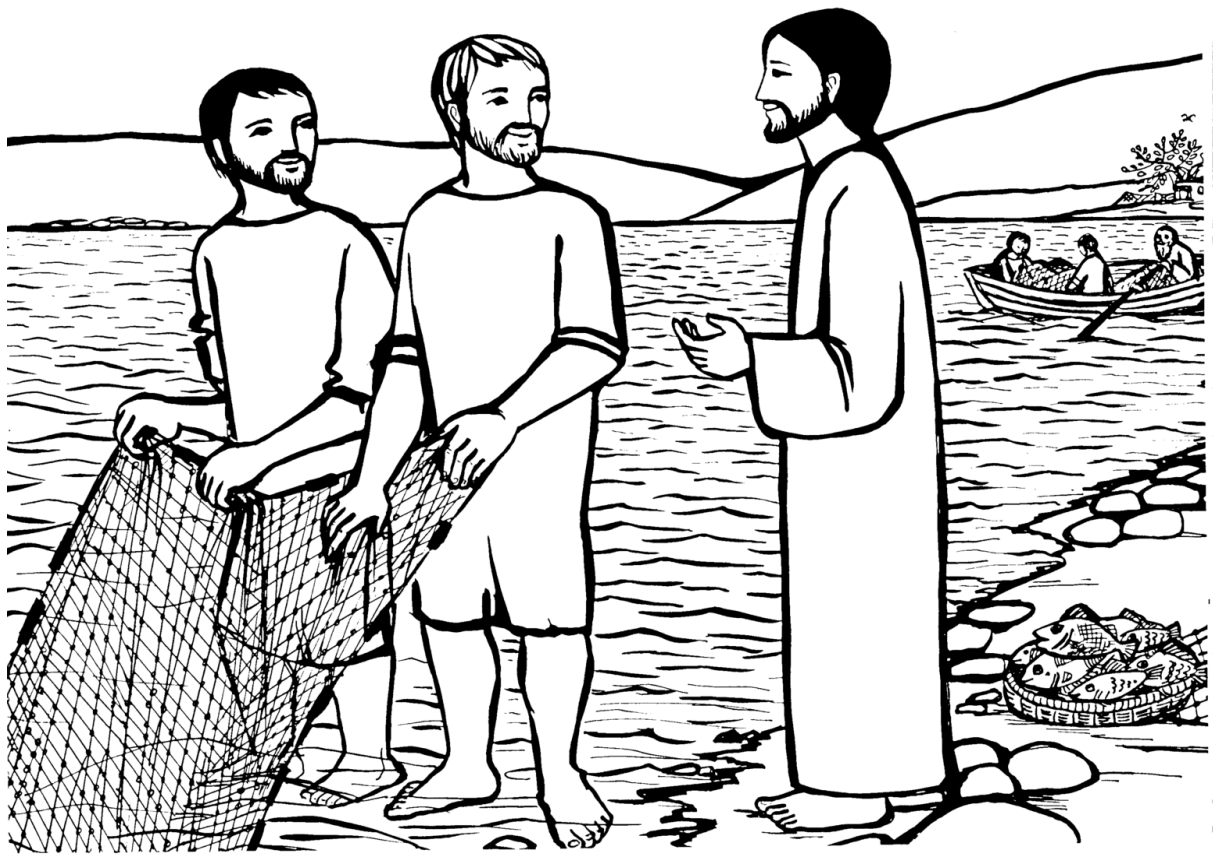


United Benefice of Berrow with Pendock Eldersfield, Hollybush and Birtsmorton



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

God, who in generous mercy sent the Holy Spirit
upon your Church in the burning fire of your love:
grant that your people may be fervent in the fellowship of the gospel
that, always abiding in you,
they may be found steadfast in faith and active in service;
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.

THE READINGS: Isaiah 50:4-9a, James 3:1-12

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

THE GOSPEL READING: Mark 8:27 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 Christians in James' congregation had problems trying to live out this moral law to love our neighbour as ourselves. What does it mean to love your neighbour as yourself if you do not care take of the widows and orphans?

James also noticed that his congregation were showing favouritism to rich people who were coming into the church. The richer Christians were ignoring the poorer Christians and were not being generous at all to the poor.

There was third problem that James noticed in his congregation was the power of the tongue. The tongue is small but very significant muscle that controls our whole personality. The tongue is only one half of one percent of the total weight of my body, but that little one pound of flesh but is a powerful part of my personality.

If a person who uses bad language, but then starts to change to more appropriate words, it will actually begin to change the way you feel as a person inside and how you are perceived.

If you are a person who is always critical, complaining and consistently negative about people, picking faults with other people; when you change the way words come out of your mouth, you will start to change your very personality and the impact you make around you.

James says the tongue is like fire, it can spark a huge fire in a room by saying the wrong thing, in the wrong tone. It is amazing to me that you can give a thousand words of praise to a person but make one harsh statement to that same person and that person will remember the harsh words. As soon as you said the words, you wish that you could bring them back but the damage has already been done.

James also said, "You cannot control perfectly the tongue. No one can tame the tongue.

How many of us have had that experience?

Knowing when we are guilty of name calling, hostility, judging others and gossiping; James said that it is very difficult to live out the law of love. You shall love your neighbour as yourself. It is very difficult to live out this law of love because of ... the tongue.

James also says that the tongue is so two-sided. The tongue gives thanks to God in one breath and in the next breath, we judge our fellow human beings.

Originally, in the Garden of Eden, the purpose of the tongue was to give praise and thanksgiving to God and to one another. We are like God and we enjoy praise and thanksgiving the way that God does.

This is at the heart of a person's self esteem. Self esteem is built and nourished and enlarged when those people receive praise and thanksgiving. As much as a garden needs rain in order to grow, so we need praise and thanksgiving to be healthy human beings.

To withhold praise and thanksgiving, is one of the cruellest things that a person could do. The whole concept of grace is to express praise and thanksgiving to sinful imperfect people since that is the only kind of people that there are.

Then we come to our Gospel reading. Jesus asked the disciples, "who do you say that I am?"

Peter was able to say, "You are the Messiah. You are the Christ. You are the Anointed One of God. You're the one we're supposed to follow." Yet when Jesus began to sit down with his disciples and teach them what it meant for him to be Messiah, Peter suddenly finds himself on the defensive and finds himself needing to take Jesus aside.

"Jesus, get over here. What are you doing!? Messiahs don't suffer. Messiahs don't die. Messiahs take control. Messiahs rule! Messiahs smash their enemies and put us in power."

Jesus then rebuked Peter.

"Get behind me, Satan. You're putting your mind not on divine things but on human things. You're thinking about what you want, about how you want to be in charge and control, and that's not what you get with me."

Jesus, you see, had told the crowd and the disciples, one more time what this is about. It is about Jesus, about his way of the cross, his way of being in the world not for himself but for the sake of others. Jesus is the one who suffers and dies on the cross, and as the people of the cross, we follow that same road and give ourselves for the people around us, which in not easy, is it?

Peter wanted a strong God...and who can blame him. Are we any different? When the crushing weight of hardship bears down upon us, when the voices of despair drown out all others, when it's one disappointment after another, don't we also want a strong God to avenge our hurts, to right all wrongs, and to put us back on top of things?

Jesus rebukes Peter by contrasting divine things and earthly ones. By our human reckoning strength is everything, making everything right. But God employs a different calculus and measures strength not in terms of might but of love, not by victory but vulnerability, not in possessions but in sacrifice, not by glory but by the cross.

Can we recognise the God we worship comes not for the victorious but for the vanquished and seeks out not the mighty but the down trodden. Our God comes, as

Scripture bears witness, to feed the hungry, to heal the lame, to free the bound and to bind up the broken-hearted. Our God comes, that is, for us.

Following Jesus means actually going where he goes and doing what he does the way that he does it. To take up our cross and follow Jesus means we follow him in refusing to think only about ourselves, but to suffer for the redemption of others even if it risks us losing our lives.

Our time and energy and resources often get side-lined to saving our buildings whereas, saving is about empowering our mission, receiving new members, to nurture all of us as disciples.

In modern times, we could understand the cross to be the place of our ultimate transformation...a place to hang our arrogance, our rage, our bitterness, our prejudice, our greed --and then let them die, so that something more eternally good and grace-filled and Christ-like may be resurrected!

We are Christ's people. The cross holds the power for transformation. What greater call could we ever accept than that? But we also need to remember the wisdom of James when we are speaking, chatting and talking to others as we obey God's commandments as his followers in our communities.

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

Keep, O Lord, your Church, with your perpetual mercy;
and, because without you our human frailty cannot but fall,
keep us ever by your help from all things hurtful,
and lead us to all things profitable to our salvation;
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.