



THE CHURCH
OF ENGLAND

the NORTH POTTERIES TEAM MINISTRY *St Saviour's – St Werburgh's – Holy Trinity*

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SUNDAY 29th AUGUST 2021 **TWENTY-SECOND SUNDAY IN ORDINARY TIME**

Welcome especially if this is your first visit or if you haven't been to church in a while! If you would like say hello to one of the clergy or the hospitality team please do (hiding behind a pillar is fine too if you're a bit shy!) This booklet contains everything you need to follow this service, please join in as far as you would like but don't worry about remembering when to stand, or kneel, or sit, go along with what feels comfortable. A collection is taken during the Offertory Hymn, this helps to pay for the upkeep of the church and more importantly it helps to keep the mission and outreach of the church going, please give what you can. If you pay tax please fill out a Gift-Aid envelope, this allows us to claim extra dosh from the Government!

View From A Pew

Change, even if we don't really want it, can sometimes be beneficial.

Yet it is always reassuring to have some things in our lives that do not change, things that we can rely on, family love, a friend's support. These verses from James are in praise of a God in which there is found no change. He is stating that nothing can make God act in a way that is un-characteristic. God simply does not need to constantly re-invent himself. That is His steadfast nature. It is a perfect state that we, being only human, can only aspire to.

The Introductory Rites

*As the bell is rung all **stand** as the clergy approach the altar. As he comes to the altar the priest prays a silent prayer of preparation, he kisses the altar because it contains (or should contain!) a relic and so asks for the saint's prayers for us all. The altar is a symbol of Jesus here with and so is treated with great respect.*

Priest + In the Name of the Father, and of the Son, and of the Holy Spirit.
All **Amen**
Priest The Lord be with you.
All **And with your Spirit.**

The priest invites us to offer to God the times that we have done things we should not have done, knowing that God forgives all who are truly sorry. This means we can begin worship knowing we have been set right with God.

All **I confess to almighty God**
 and to you my brothers and sisters,
 that I have greatly sinned,
 in my thoughts and in my words,
 in what I have done and in what I have failed to do,
 and, striking their breast, all say
 through my fault, through my fault,
 through my most grievous fault;
 therefore I ask Blessed Mary, ever Virgin,
 all the Angels and Saints,
 and you, my brothers and sisters,
 to pray for me to the Lord our God

Priest May almighty God have mercy on us, forgive us our sins, and bring us to
 everlasting life.
All **Amen**

Following confession, with the priest we say the Kyrie, this is an ancient part of the mass and is frequently said in Greek, one of the three sacred languages of Christianity (Latin and Hebrew being the other two), these languages are considered sacred because they are the three languages used on the notice placed with Christ on the Cross and so are considered to be deeply connected to our salvation.

Priest	Lord, have mercy.	or	Kyrie eleison.
All	Lord, have mercy.	or	Kyrie eleison.
Priest	Christ, have mercy.	or	Christe eleison.
All	Christ, have mercy.	or	Christe eleison.
Priest	Lord, have mercy.	or	Kyrie eleison.
All	Lord, have mercy.	or	Kyrie eleison.

Together we say the Gloria, a hymn of praise to God. It reminds us that coming to church is a celebration of the wonderful things God has done, is doing, and will continue to do in our lives.

**Glory to God in the highest,
and on earth peace to people of good will.**

**We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.**

**Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world, have mercy on us;
you take away the sins of the world, receive our prayer,
you are seated at the right hand of the Father, have mercy on us.**

**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.**

*The priest then prays the **Collect** which sums up all our prayers for the day. After the prayer we sit for the readings, which come from the Old Testament (the Hebrew bible that Jesus and his first followers would have known and used), followed by a psalm, then from the Epistles/Letters and a Gospel passage.*

The Collect

<i>Priest</i>	God of might, giver of every good gift, put into our hearts the love of your name, so that, by deepening our sense of reverence, you may nurture in us what is good and, by your watchful care, keep safe what you have nurtured. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.
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The Liturgy of the Word

First Reading

Deuteronomy 4:1-2,6-8

A reading from the book of Deuteronomy

Moses said to the people: 'Now, Israel, take notice of the laws and customs that I teach you today, and observe them, that you may have life and may enter and take possession of the land that the Lord the God of your fathers is giving you. You must add nothing to what I command you, and take nothing from it, but keep the commandments of the Lord your God just as I lay them down for you. Keep them, observe them, and they will demonstrate to the peoples your wisdom and understanding. When they come to know of all these laws they will exclaim, "No other people is as wise and prudent as this great nation." And indeed, what great nation is there that has its gods so near as the Lord our God is to us whenever we call to him? And what great nation is there that has laws and customs to match this whole Law that I put before you today?'

At the end:

Reader The word of the Lord

All **Thanks be to God**

Psalm 14(15):2-5

The Response is:

The just will live in the presence of the Lord.

Lord, who shall dwell on your holy mountain?
He who walks without fault;
he who acts with justice
and speaks the truth from his heart;
he who does not slander with his tongue. **R.**

He who does no wrong to his brother,
who casts no slur on his neighbour,
who holds the godless in disdain,
but honours those who fear the Lord. **R.**

He who keeps his pledge, come what may;
who takes no interest on a loan
and accepts no bribes against the innocent.
Such a man will stand firm for ever. **R.**

Second Reading

James 1:17-18,21-22,27

A reading from the letter of S. James

It is all that is good, everything that is perfect, which is given us from above; it comes down from the Father of all light; with him there is no such thing as alteration, no shadow of a change. By his own choice he made us his children by the message of the truth so that we should be a sort of first-fruits of all that he had created.

Accept and submit to the word which has been planted in you and can save your souls. But you must do what the word tells you, and not just listen to it and deceive yourselves.

Pure, unspoilt religion, in the eyes of God our Father is this: coming to the help of orphans and widows when they need it, and keeping oneself uncontaminated by the world.

At the end:

Reader The word of the Lord
All **Thanks be to God**

We stand as the Gospel is heralded

Priest Alleluia, alleluia.
 Your words are spirit, Lord, and they are life; you have the message of eternal
 life.
All **Alleluia.**

The Gospel

Mark 7:1-8,14-15,21-23

Priest The Lord be with you
All **And with your Spirit**

Priest + A reading from the holy Gospel according to John
All **Glory to you, O Lord**

The Pharisees and some of the scribes who had come from Jerusalem gathered round Jesus, and they noticed that some of his disciples were eating with unclean hands, that is, without washing them. For the Pharisees, and the Jews in general, follow the tradition of the elders and never eat without washing their arms as far as the elbow; and on returning from the market place they never eat without first sprinkling themselves. There are also many other observances which have been handed down to them concerning the washing of cups and pots and bronze dishes. So these Pharisees and scribes asked him, 'Why do your disciples not respect the tradition of the elders but eat their food with unclean hands?' He answered, 'It was of you hypocrites that Isaiah so rightly prophesied in this passage of scripture:

This people honours me only with lip-service,
while their hearts are far from me.

The worship they offer me is worthless,
the doctrines they teach are only human regulations.

You put aside the commandment of God to cling to human traditions.' He called the people

to him again and said, 'Listen to me, all of you, and understand. Nothing that goes into a man from outside can make him unclean; it is the things that come out of a man that make him unclean. For it is from within, from men's hearts, that evil intentions emerge: fornication, theft, murder, adultery, avarice, malice, deceit, indecency, envy, slander, pride, folly. All these evil things come from within and make a man unclean.'

At the end:

Priest The Gospel of the Lord
All **Praise to you, Lord Jesus Christ**

The Homily

*We sit for the Homily, this is a short talk about the readings we have just heard or the theme of the day. Its purpose is to help us better understand the scriptures and how wisdom and advice that is so old can still help us today. After the homily comes the **Creed** for which we stand. This is the Church's statement of belief and the word Creed comes from the Latin word for 'I believe.' If you are new to church or not a Christian do not feel you have to say the words with us. Have a read of them before the service (or if the Homily is boring then!) and if you feel you can agree with the words you are most welcome to join in saying them.*

The Creed

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

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father, and the Son is adored and glorified, who has spoken through the prophets.

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

Following the Creed we remain standing to sing the hymn.

The Liturgy of the Eucharist

At the offertory the altar is prepared, the sacred vessels, the chalice (cup) and paten (plate) are laid out and the gifts of bread and wine are offered back to God who first gave them to us. To mark these things out as holy offerings set aside for God blessings particular prayers are said. The priest washes his hands asking for purity (and practically its more hygienic, especially in these Covid times).

Whilst the gifts are prepared we sing:

- | | | | |
|---|--|---|--|
| 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. | 3 | Still to the lowly soul
He doth himself impart,
And for his dwelling and his throne
Chooseth the pure in heart. |
| 2 | The Lord, who left the heavens
Our life and peace to bring,
To dwell in lowliness with men,
Their pattern and their King; | 4 | Lord we thy presence seek;
May ours this blessing be;
Give us a pure and lowly heart,
A temple meet for thee. |
- John Keeble (1792 – 1866) and others

After he priest has said the offertory prayers and censed the gifts, he too is censed and then the congregation, when the server bows to us we **bow** in return. The priest prays silently asking Our Lady the saints will join with us in prayer, he then asks us to pray with and for him:

Priest	Pray, brethren, that my sacrifice and yours may be acceptable to God, the almighty Father.
All	May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy church.

The priest then prays the prayer over the gifts before beginning the Eucharistic (thanksgiving) Prayer, singing or saying:

The image shows three staves of musical notation in treble clef, each with a key signature of one sharp (F#). The notes are simple, mostly quarter and eighth notes. Each staff is followed by a V. (Versicle) and an R. (Response) in Latin.

V. The Lord be with you. R. And with your spir-it.

V. Lift up your hearts. R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God. R. It is right and just.

The priest goes on to say or sing the Preface, this speaks to the theme of the day on special occasions or reminds us of important things to do with Jesus' mission to. It begins the Eucharistic Prayer which is a remembering of the Last Supper certainly, but most especially it is the re-presenting of Jesus' sacrifice of himself on the Cross. The preface ends with words used to greet Jesus when he entered Jerusalem on Palm Sunday.

All **Holy, Holy, Holy Lord God of hosts.
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.**

All kneel or sit and the priest continues with the prayer during which the gifts of bread and wine are consecrated and so very truly become the Body and Blood of Jesus. During the prayer the priest makes many gestures and blessings which may seem strange, do speak to him afterwards and he his happily talk to you about what happens. Part way through comes the following acclamation and response.

Priest The Mystery of Faith
All **We proclaim your Death, O Lord, and profess
 your Resurrection until you come again.**

The prayer continues and concludes:

Priest Through him, and with him, and in him, O God, almighty Father,
 in the unity of the Holy Spirit,
 all glory and honour is yours,
 for ever and ever.
All **Amen.**

All stand and the Priest invites us to join in saying the Lord's Prayer

The Communion Rite

All **Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into
temptation,
but deliver us from evil.**

Priest **Deliver us, Lord, we pray...**

All **For the kingdom,
the power and the glory are yours, now and for ever.**

The priest introduces the Peace

Priest **The peace of the Lord be with you always.**
All **And with your Spirit.**

In light of recent recommendations in order to reduce the spread of infection we share the Peace simply through this call and response rather than through any physical gesture; as was the practice up until really quite recently.

All **Lamb of God, you take away the sins of the world,
 have mercy on us.
Lamb of God, you take away the sins of the world,
 have mercy on us.
Lamb of God, you take away the sins of the world,
 grant us peace.**

The priest then breaks the consecrated Host and drops a tiny fragment into the chalice to symbolise the re-joining of Christ's body and blood after it was spilled on the Cross. To prepare himself to receive communion he prays silently and we are encouraged to do the same. The priest invites us to receive communion by elevating the Broken Host and saying:

Priest **Behold the Lamb of God, behold him who takes away the
 sins of the world.**

All **Blessed are those called to the supper of the Lamb.
Lord, I am not worthy that you should enter under
 my roof,
but only say the word and my soul shall be healed.**

*Having acclaimed the Real Presence of Christ the clergy make their communion. If you have been joining us for the Rosary or would like to begin that meditation this might be an ideal moment to reflect on **The Fifth Luminous Mystery – The Institution of the Eucharist or The First Glorious Mystery – The Resurrection?** Perhaps offer a decade thinking about either of these whilst others make their communion?*

*We **stand** for the prayer after communion.*

The Concluding Rites

Priest	The Lord be with you
All	And with your Spirit
Priest	May Almighty God bless +you...
All	Amen
Deacon	Go forth the mass is ended.
All	Thanks be to God.

*We **remain standing** and again the priest kisses the altar in a gesture of thanks and farewell. The priest then returns to the sacristy he prays silently for himself and for those who have received God in this mass.*

-o0o- Notices

Return to Normality

We are delighted to be returning to a semblance of normality, however it is important to ensure that we are not only safe but also feel safe. For many this will be a particularly stressful time, to that end certain precautions will be retained.

- 1) We encourage the continued use of face coverings when church is particularly busy. Perhaps wearing a face covering to enter and leave and only removing it when you are seated would be a way of making every feel comfortable.
- 2) Communal singing returns but on a limited basis, if you feel safer singing with a face covering on you are welcome to do so.
- 3) In order to facilitate singing physical distancing measures between pews or rows of seats remains in place.
- 4) Holy Communion will continue to be offered only in one kind.
- 5) Refreshments will begin to be served again at S. Werburgh's and Holy Trinity where there is adequate space, however, for the time being at S. Saviour's it will be a case of bring your own!

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Prayer List

Names on the pewsheets will appear for about a month, if prayer is still required they will be moved to the list of long-term/ongoing illness. The pewsheets are for short-term illness or those who have been rushed to hospital and are in acute need.

The Sick And Those In Need

Fr Ron, Audrey, Allan, Andrew, and Jack

The Recently Departed

Gill Franklin

Baptisms, Marriages, and Funerals

All of these offices are by arrangement please speak to Fr Andrew or Fr Glen about instruction and availability.

Confession

Preparation for receiving Holy Communion at Mass is one of the most important things we can do, to worthily receive Christ in the Sacrament should be of the highest priority. Exactly how you will prepare yourself is a matter for your own conscience; however, you are encouraged not to take the Sacrament for granted, some will recall how in former times the priest celebrating the Holy Communion service from the Book of Common Prayer would give the congregation forewarning of when he intended to next celebrate the Sacrament so that they could adequately prepare themselves. In more recent times it has been noticed that the line for Communion gets longer whilst the line for Confession gets shorter. Don't forget that the confessional is always here for you, not as a courtroom and place of judgment but as a hospital and well-spring of Divine Grace.

If you would like to make an appointment to make a confession or to simply have a conversation to help prepare you for Communion please do speak to Fr Andrew, otherwise he is available to hear confessions on:

Mondays at 5.30pm (SS) - Wednesdays at 5.30pm (SW) - Fridays at 5.30pm (HT)

THIS WEEK'S DIARY
TWENTY-SECOND WEEK IN ORDINARY TIME
Sunday Year B – Weekday Lectionary Year I – Psalter Week 2

Monday 30th August

(for the unity of the church)

There are no public offices today as Fr Andrew is on leave

Ss Margaret Clitherow, Anne Line, and
Margaret Ward, Mm (R)

Tuesday 31st August

(for Bishop Michael)

S. Aidan, Bp & Miss, and the Saints of
Lindisfarne (W)

9.00am Morning Prayer (HT)

10.00am Mass (HT)

6.00pm Evening Prayer (HT)

Wednesday 1st September

(for the sick and those in need)

Feria (G)

9.00am Morning Prayer (SW)

6.00pm Evening Prayer (SW)

6.20pm Rosary (SW)

7.00pm Mass (SW)

Thursday 2nd September

(for a willingness to embrace evangelical poverty)

Feria (G)

9.00am Morning Prayer (SS)

9.20am Rosary (SS)

10.00am Mass (SS)

6.00pm Evening Prayer and Benediction (SS)

Friday 3rd September

(for a devotion to our liturgical inheritance)

S. Gregory the Great, PM & Dr (W)

9.00am Morning Prayer (HT)

11.20am Rosary (HT)

12noon Mass (HT)

6.00pm Evening Prayer (HT)

Saturday 4th September

(for teachers of the faith)

S. Cuthbert, Bp (W)

9.00am Morning Prayer (SW)

10.00am Mass (SW)

6.00pm Evening Prayer (SW)

Sunday 5th September

(Our Team, mission and outreach)

**TWENTY-THIRD SUNDAY
IN ORDINARY TIME (G)**

9.30am SUNG DISTRICT MASS (SW)

10.30am SUNG DISTRICT MASS (HT)

11.30am SUNG DISTRICT MASS (SS)