**Parish Mass**

**Holy Trinity**

**30th May, 2021**

*Liturgy and readings, please take home*

**The Introductory Rites**

*Words provided so you can follow along. We ask you to please not sing along if you are physically present in church.*

**Opening Hymn**

Let all mortal flesh keep silence

And with fear and trembling stand;

Ponder nothing earthly-minded,

For with blessing in his hand

Christ our God to earth descendeth,

Our full homage to demand.

King of kings, yet born of Mary,

As of old on earth he stood,

Lord of lords, in human vesture,

In the body and the blood:

He will give to all the faithful

His own self for heavenly food.

Rank on rank the host of heaven

Spreads its vanguard on the way,

As the Light of light descendeth

From the realms of endless day,

That the powers of hell may vanish

As the darkness clears away.

At his feet the six-winged seraph;

Cherubim with sleepless eye,

Veil their faces to the Presence,

As with ceaseless voice they cry,

Alleluya, Alleluya,

Alleluya, Lord most high!

**Entrance Antiphon**

He fed them with the finest wheat

and satisfied them with honey from the rock.

**Sign of the Cross**

In the name of the Father,

and of the Son, ✠

and of the Holy Spirit.

**Amen.**

The Lord be with you

**And also with you**

**Penitential Act**

*The priest introduces the confession. Silence is kept.*

**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,**

**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.**

*The Priest pronounces absolution and all acclaim:*

**Amen.**

Kyrie eleison. **Kyrie eleison.**

Christe eleison. **Christe eleison.**

Kyrie eleison. **Kyrie eleison.**

**THE GLORIA**

**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 Collect**

O God, who in this wonderful Sacrament

have left us a memorial of your Passion,

grant us, we pray,

so to revere the sacred mysteries of your Body and Blood

that we may always experience in ourselves

the fruits of your redemption.

Who live and reign with God the Father

in the unity of the Holy Spirit,

God, for ever and ever.

**Amen.**

**The Liturgy of the Word**

**The First Reading** Exodus 24:3-8

Moses said to the people: ‘Put this question to the ages that are past, that went before you, from the time God created man on earth: Was there ever a word so majestic, from one end of heaven to the other? Was anything ever heard? Did ever a people hear the voice of the living God speaking from the heart of the fire, as you heard it, and remain alive? Has any god ventured to take to himself one nation from the midst of another by ordeals, signs, wonders, war with mighty hand and outstretched arm, by fearsome terrors – all this that the Lord your God did for you before your eyes in Egypt?

‘Understand this today, therefore, and take it to heart: the Lord is God indeed, in heaven above as on earth beneath, he and no other. Keep his laws and commandments as I give them to you today, so that you and your children may prosper and live long in the land that the Lord your God gives you for ever.’

The Word of the Lord.

**Thanks be to God.**

**Psalm**  Psalm 115(116):12-13,15-18

**The cup of salvation I will raise; I will call on the Lord’s name.**

How can I repay the Lord

for his goodness to me?

The cup of salvation I will raise;

I will call on the Lord’s name.

**The cup of salvation I will raise; I will call on the Lord’s name.**

O precious in the eyes of the Lord

is the death of his faithful.

Your servant, Lord, your servant am I;

you have loosened my bonds.

**The cup of salvation I will raise; I will call on the Lord’s name.**

A thanksgiving sacrifice I make;

I will call on the Lord’s name.

My vows to the Lord I will fulfil

before all his people.

**The cup of salvation I will raise; I will call on the Lord’s name.**

**The Second Reading**  Hebrews 9:11-15

Now Christ has come, as the high priest of all the blessings which were to come. He has passed through the greater, the more perfect tent, which is better than the one made by men’s hands because it is not of this created order; and he has entered the sanctuary once and for all, taking with him not the blood of goats and bull calves, but his own blood, having won an eternal redemption for us. The blood of goats and bulls and the ashes of a heifer are sprinkled on those who have incurred defilement and they restore the holiness of their outward lives; how much more effectively the blood of Christ, who offered himself as the perfect sacrifice to God through the eternal Spirit, can purify our inner self from dead actions so that we do our service to the living God.

He brings a new covenant, as the mediator, only so that the people who were called to an eternal inheritance may actually receive what was promised: his death took place to cancel the sins that infringed the earlier covenant.

Sequence

Lauda, Sion

The Sequence may be said or sung in full, or using the shorter form indicated by the asterisked verses.

Sing forth, O Zion, sweetly sing

The praises of thy Shepherd-King,

In hymns and canticles divine;

Dare all thou canst, thou hast no song

Worthy his praises to prolong,

So far surpassing powers like thine.

Today no theme of common praise

Forms the sweet burden of thy lays –

The living, life-dispensing food –

That food which at the sacred board

Unto the brethren twelve our Lord

His parting legacy bestowed.

Then be the anthem clear and strong,

Thy fullest note, thy sweetest song,

The very music of the breast:

For now shines forth the day sublime

That brings remembrance of the time

When Jesus first his table blessed.

Within our new King’s banquet-hall

They meet to keep the festival

That closed the ancient paschal rite:

The old is by the new replaced;

The substance hath the shadow chased;

And rising day dispels the night.

Christ willed what he himself had done

Should be renewed while time should run,

In memory of his parting hour:

Thus, tutored in his school divine,

We consecrate the bread and wine;

And lo – a Host of saving power.

This faith to Christian men is given –

Bread is made flesh by words from heaven:

Into his blood the wine is turned:

What though it baffles nature’s powers

Of sense and sight? This faith of ours

Proves more than nature e’er discerned.

Concealed beneath the two-fold sign,

Meet symbols of the gifts divine,

There lie the mysteries adored:

The living body is our food;

Our drink the ever-precious blood;

In each, one undivided Lord.

Not he that eateth it divides

The sacred food, which whole abides

Unbroken still, nor knows decay;

Be one, or be a thousand fed,

They eat alike that living bread

Which, still received, ne’er wastes away.

The good, the guilty share therein,

With sure increase of grace or sin,

The ghostly life, or ghostly death:

Death to the guilty; to the good

Immortal life. See how one food

Man’s joy or woe accomplisheth.

We break the Sacrament, but bold

And firm thy faith shall keep its hold,

Deem not the whole doth more enfold

Than in the fractured part resides

Deem not that Christ doth broken lie,

’Tis but the sign that meets the eye,

The hidden deep reality

In all its fullness still abides.

– – – – – –

\*Behold the bread of angels, sent

For pilgrims in their banishment,

The bread for God’s true children meant,

That may not unto dogs be given:

Oft in the olden types foreshowed;

In Isaac on the altar bowed,

And in the ancient paschal food,

And in the manna sent from heaven.

\*Come then, good shepherd, bread divine,

Still show to us thy mercy sign;

Oh, feed us still, still keep us thine;

So may we see thy glories shine

In fields of immortality;

\*O thou, the wisest, mightiest, best,

Our present food, our future rest,

Come, make us each thy chosen guest,

Co-heirs of thine, and comrades blest

With saints whose dwelling is with thee.

Amen. Alleluia.

The Word of the Lord.

**Thanks be to God.**

**The Gospel Acclamation**

Alleluia, alleluia!

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

the God who is, who was, and who is to come.

Alleluia!

**The Gospel** Matthew 28:16-20

The Lord be with you.

**And also with you.**

Hear the Gospel of our Lord Jesus Christ, according to *Matthew*

**Glory to you, O Lord.**

The eleven disciples set out for Galilee, to the mountain where Jesus had arranged to meet them. When they saw him they fell down before him, though some hesitated. Jesus came up and spoke to them. He said, ‘All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all the nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time.’

The Gospel of the Lord.

**Praise to you, O Christ.**

**The Sermon** *Fr Ben Kerridge*

I wonder when you feel most free in your life. After a long and difficult day, it can be tempting to say that the moment of greatest freedom is retreating to your room and shutting your door on the world. Certainly, other people put all sorts of demands on us and our behaviour and this can be quite tiring. We all need time alone to rest and recharge, and for those of you who are parents or carers I’m sure that is even more the case. But when I was thinking about this, I realised that I don’t feel most free when I am alone. The times in my life when I feel most free are with other people – and a particular kind of other person at that. In my life, and I hope in yours as well, there are some people who don’t have any particular expectations of me, who know my faults and failings all too well but do not judge me for them, they just like me, even love me, and I them. With them I can easily admit to having messed up, with them I don’t need to scrutinise what I’m about to say to check it sounds alright, with them I can say what I really think, and feel free enough to have those thoughts challenged. I’m not saying my life is full of such people – there are two or three at best – and strangely it can be quite hard to have these kinds of relationships with romantic partners, parents or children precisely because we do place so many expectations on these relationships – but when I’m with these people I feel free – free to be myself, often much freer that when I’m alone, when I’m so caught up in my failed expectations of myself that it can get quite difficult.

I don’t know if you relate to this experience of freedom with other people or not, but I bring it up because I think it points to an essential truth about freedom which is often missed. Liberalism tends to reduce the person to the individual ‘I am myself, alone’ and the quest for freedom is one of liberating oneself from all obligations to the state and other people. The archetype of freedom is the rather terrifying prospect of Nietzsche’s ubermensch or Ayn Rand’s prime mover, individuals completely free to impose their own values on the world. Christianity goes in entirely the opposite direction. The archetype of Christian freedom is the Holy Trinity, which we celebrate today. And the surprising truth of the Trinity is that God is not an individual but a relationship.

In fact, the individual doesn’t have a place in the concept of God. The Father and the Son and the Holy Spirit are not individuals, because then there would be three Gods instead of one. Rather they are persons, person in relation to one another who make up the one God. Their very names suggest this – a son needs a Father and a Father needs a Son; the spirit proceeds forth from the Father and the Son – in Augustine’s wonderful image the love that is passed between them. If the Father is the lover and the Son the beloved then the Holy Spirit is the love.

Intrinsic to this loving relationship which is God is freedom, complete freedom for each of the persons of the Trinity to be other. The Father is neither the Son nor the Spirit, they are one in substance but distinct as persons in relation to one another. The otherness at the heart of the Trinity sustains this freedom. Like all relationships from the outside, the relationship of the Trinity remains a deep mystery. We cannot and will never know the wholeness of the love that passes between them. But despite the mystery it can teach us that relationship is not, in itself, a limit on our freedom or on our otherness, but the situation in which we are most completely free and most completely ourselves. We need the other to show us who we really are.

Now, of course, human relationships go wrong and can be mired in oppression, abuse and unfulfilled expectations; human relationships, as a consequence of sin, can be very unfree as we all know. But such unfreedom is a denial of relationship rather than a consequence of it. When we objectify another person, and want only what we can get out of them, we deny their personhood, treating them only as an object. When we place expectations on other people, we find ourselves not in relationship with them, the person they really are, but our own desires about the person we want them to be. In both cases we deny the possibility of true relationship.

Our relationships with one another in the church flow out of the love of the Trinity, like the Father, the Son and the Holy Spirit we are most ourselves when we are together. And just as the oneness of the Trinity does not in any way negate the freedom or the otherness of the persons of the Trinity so our togetherness, as one body in Christ, a togetherness we experience so profoundly when we share the Eucharist, does not in any way limit the freedom each one of us has or the differences between us. Difference makes for unity, just as it does in the Trinity.

The trouble is, many of us (including me) come here with all sorts of expectations about what the church should be. We want the other people to be the kinds of people we want them to be, we want the vicar to be the kind of vicar we want, we want the service to be the kind of service we like, we want the church to do the kinds of things we want the church to do. And these expectations will always be disappointed, primarily because when we fall in love with an expectation we do not fall in love with a person or with a group of people. Especially at this time, when the experience of church is so different from what we would all like, if we come only with expectations, we will all be bitterly disappointed and give up hope. If we come prepared simply to love the people we find, we will find ourselves loved in return.

So today, as we contemplate the love of the Trinity – a mystery into which we are all invited – I invite you to look at the people around you, including me – our brothers and sisters in Christ – not with expectations of who they should be, or nursing grievances about the past, or criticisms or judgements, but simply with love, free love, love for who they are rather than the people we would like them to be. We know, that the love God shows us is an outpouring of the free love that God shares with God, for God is love and God is relationship. Let’s pray for the grace to look upon the other as God looks upon us, with complete accepting love. In a few moments of silence I invite you to gaze upon one another with the loving gaze of God.

**The Profession of Faith**

**We believe in one God,**

**the Father, the Almighty,**

**maker of heaven and earth,**

**of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,**

**the only Son of God,**

**eternally begotten of the Father,**

**God from God, Light from Light,**

**true God from true God,**

**begotten, not made,**

**of one Being with the Father;**

**through him all things were made.**

**For us and for our salvation**

**he came down from heaven,**

**was incarnate from the Holy Spirit**

**and the Virgin Mary**

**and was made man.**

**For our sake**

**he was crucified under Pontius Pilate;**

**he suffered death and was buried.**

**On the third day he rose again**

**in accordance with the Scriptures;**

**he ascended into heaven**

**and is seated at the right hand**

**of the Father.**

**He will come again in glory**

**to judge the living and the dead,**

**and his kingdom will have no end.**

**We believe in the Holy Spirit,**

**the Lord, the giver of life,**

**who proceeds from the Father**

**and the Son,**

**who with the Father and the Son**

**is worshipped and glorified,**

**who has spoken through the prophets.**

**We believe in one holy, catholic,**

**and apostolic Church.**

**We acknowledge one baptism**

**for the forgiveness of sins.**

**We look for the resurrection of the dead,**

**and the life of the world to come.**

**Amen.**

**Prayer of the Faithful**

*We remain standing for the prayers. If you are praying at home, we invite you to pray with us. We pray for those who are sick at this time, including:*

Peter, Anne, Alice, Brian, Sydney, Emma, Mr John, Squires, Leroy, Angeline, Remy, Rose, Trevor, Michelle, Jean, Sheila, Philippa, Cliff, Reg, Del, Sarah, Daisy, Vera, Peggy

*We also pray for the souls of those who have recently died, including:*

Henderson, Carl, Roderick, Pam, Erica, Christine

*We also remember those who died in years past, whose anniversary of death occurs around this time, including:*

Philip Lebon, George Barwick, Anton Isaac

*These prayers may end with the following:*

H

**ail Mary, full of grace the Lord is with thee; Blessed art thou among women and blessed is the fruit of thy womb, Jesus.**

**Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.**

**The Liturgy of the Eucharist**

**The Offertory**

P

ray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father.

**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.**

*Then the priest says the Prayer over the Offerings, at the end of which the people acclaim:*

**Amen.**

**The Eucharistic Prayer**

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

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

*The priest sings the preface at the end of which we all sing.*

H

**oly, holy, holy Lord,**

**God of power and God of might,**

**heaven and earth, heaven and earth**

**are full of your glory.**

**Hosanna, in the highest.**

**Blessed is he who comes in the name of the Lord.**

**Hosanna highest.**

*Please kneel, if you are able, for the consecration. The Eucharistic prayer continues.*

P

raise to you Lord Jesus:

**Dying you destroyed our death,**

**rising you restored our life.**

**Lord Jesus, come in glory.**

*The prayer concludes “…*for ever and ever.” *and the people acclaim:*

**Amen.**

**The Communion Rite**

*All Stand.*

**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.**

Deliver us Lord, we pray, from every evil, graciously grant peace in our days,

that, by the help of your mercy,

we may always be free from sin

and safe from all distress

as we await the blessed hope

and the coming of our Saviour,

Jesus Christ.

**For the kingdom, the power,**

**and the glory are yours,**

**now and for ever.**

**The Peace**

Lord Jesus Christ who said to your Apostles: Peace I leave you, my peace, I give you: look not on our sins but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever.

**Amen.**

The peace of the Lord

be with you always.

**And also with you.**

*Please refrain from sharing a physical peace at this time. After the peace, we say:*

**Lamb of God, you take away the sin of the world,**

**Have mercy on us.**

**Lamb of God, you take away the sin of the world,**

**Have mercy on us.**

**Lamb of God, you take away the sin of the world,**

**Grant us peace**

**The Invitation to Communion**

*Please kneel, if you are able, in adoration before the host.*

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

*Please remain in your seat, and the priest will come to communicate you. This will be done in silence.*

Since you are children of God,

God has sent into your hearts the Spirit of his Son,

the Spirit who cries out: Abba, Father.

*The Priest says to all those who will receive to communion:*

The Body of Christ

*Those intending to receive reply:*

**Amen.**

**Communion Hymn**

Holy, Holy, Holy! Lord God Almighty!

Early in the morning our song shall rise to thee;

Holy, Holy, Holy! Merciful and mighty!

God in three Persons, blessèd Trinity!

Holy, Holy, Holy! all the saints adore thee,

Casting down their golden crowns around the glassy sea;

Cherubim and seraphim falling down before thee,

Who wert, and art, and evermore shalt be.

Holy, Holy, Holy! though the darkness hide thee,

Though the eye of sinful man thy glory may not see,

Only thou art holy, there is none beside thee

Perfect in power, in love, and purity.

Holy, Holy, Holy! Lord God Almighty!

All thy works shall praise thy name, in earth, and sky, and sea;

Holy, Holy, Holy! Merciful and mighty!

God in three Persons, blessèd Trinity!

**The Prayer after Communion**

May receiving this Sacrament, O Lord our God,

bring us health of body and soul,

as we confess your eternal holy Trinity and undivided Unity.

Through Christ our Lord.

**Amen.**

**The Concluding Rites**

*Notices may be given and people are welcome to come forward for a special blessing, often for a birthday or journey.*

The Lord be with you.

**And also with you.**

May almighty God bless you,

the Father, and the Son, ✠

and the Holy Spirit.

**Amen.**

Go in the peace of Christ.

**Thanks be to God.**

**Final Hymn**

I bind unto myself today

The strong name of the Trinity,

By invocation of the same,

The Three in One, and One in Three.

I bind this day to me for ever,

By power of faith, Christ’s Incarnation;

His baptism in Jordan river;

His death on Cross for my salvation;

His bursting from the spicèd tomb;

His riding up the heavenly way;

His coming at the day of doom;

I bind unto myself today.

I bind unto myself today

The virtues of the star-lit heaven,

The glorious sun’s life-giving ray,

The whiteness of the moon at even,

The flashing of the lightning free,

The whirling wind’s tempestuous shocks,

The stable earth, the deep salt sea,

Around the old eternal rocks.

I bind unto myself today

The power of God to hold and lead,

His eye to watch, his might to stay,

His ear to hearken to my need.

The wisdom of my God to teach,

His hand to guide, his shield to ward;

The word of God to give me speech,

His heavenly host to be my guard.

I bind unto myself the name,

The strong name of the Trinity;

By invocation of the same,

The Three in One, and One in Three.

Of whom all nature hath creation;

Eternal Father, Spirit, Word:

Praise to the Lord of my salvation,

Salvation is of Christ the Lord.

**Thank you for joining us for Mass today**

**This Week**

|  |  |
| --- | --- |
| **Monday** | **Visitation of the Blessed Virgin Mary**  Church closed for Bank Holiday |
| **Tuesday** | 10:00 **Mass** |
| **Wednesday:** | 10.00 **Mass**  10.30 Coffee Morning |
| **Thursday** | 19:00 Communion by Extension |
| **Friday** | 10.00 Morning Prayer  (Holy Trinity) |
| **Saturday** | 10.00 Communion by Extension |
| **Sunday** | **Corpus Christi**  10:00 **Mass** |

**News**

If you have any news you’d like to share with the congregation, please email Fr Ben at [frben.holyinnocents@gmail.com](mailto:frben.holyinnocents@gmail.com) or phone Brenda on 02083405382

**Tea and coffee**

Now that restrictions have eased, we will be serving tea, coffee and biscuits outside church on Sundays. We will have disposable cups available but please feel free to bring your own mug and help the environment! If this is something you would like to help with, please let one of the ministry team know!

**Wednesday Coffee Mornings**

Thank you to everyone who came to coffee this Wednesday! We will continue to have coffee outside church after the Wednesday morning mass.

**APCM**

Please pray for the newly elected PCC and our Churchwardens, Vilma and Tilly, and our deputy Churchwarden, Natalie, as they serve for another year.

**PCC Meeting**

Our first PCC meeting will be on June 10th at 7.30pm, after mass.

**Stephen Julien**

Is looking for a place to stay this June/July as he does a placement in Elelphant and Castle. If anybody might be able to put him up, please contact Fr Ben.

**Gluten-free wafers**

We have gluten-free communion wafers available. Please let us know if you prefer one!

**Hornsey Food Bank**

Hornsey Food Bank operates from 11-1 every Thursday at Middle Lane Methodist Church, and donations of food and toiletries can be left there from 10-11 or 1-2 on the same day. We also take financial donations and welcome new volunteers – please contact [wearehornsey@gmail.com](mailto:wearehornsey@gmail.com) for more information!

**COVID-19 vaccinations for over 45s**

The NHS is now offering the COVID-19 vaccine to all people aged 45 and over, as well as health and social care workers and carers. The vaccines have gone through stringent safety, quality, and effectiveness testing, so we urge you to get vaccinated. It will help protect you, and your loved ones from COVID-19.

Thousands of people across Haringey have already received their first dose at one of the centres in the borough offering the COVID-19 vaccine. You can quickly and easily book your vaccine on the NHS website: <https://www.nhs.uk/conditions/coronavirus-covid-19/coronavirus-vaccination/book-coronavirus-vaccination/>

Haringey is also running a number of pop-up clinics where you can just drop in. Keep an eye out for new dates.

Remember, two doses are needed for maximum protection, and after receiving your jab you must continue to follow government guidelines – wear a mask, social distance and wash your hands.

Together, we will slowly be able to return to the normal life we miss so much.