



William Lamb
450th anniversary

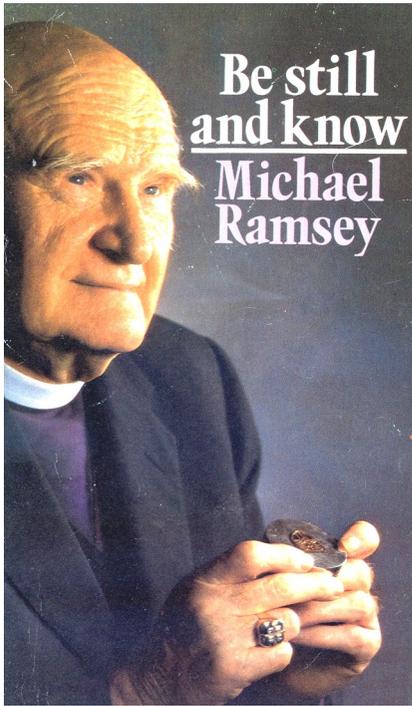
ST JAMES' CHURCH, ISLINGTON N1 8PF

24th May 2020 ASCENSION SUNDAY 20/21

Jesus, during your ministry on earth you showed your power and caring by healing people of all ages and stations of life from physical, mental, and spiritual ailments. Be present now to people who need your loving touch because of COVID-19. May they feel your power of healing through the care of doctors and nurses.

Take away the fear, anxiety and feelings of isolation from people receiving treatment or under quarantine. Give them a sense of purpose in keeping healthy and protecting others from exposure to the disease. Protect their families and friends and bring peace to all who love them; for the sake of Jesus our Lord. Amen.

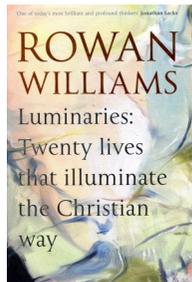
Collect: Father God, you took Jesus from our sight so that he could receive glory at your right hand in heaven. At our own homecoming may we follow him and find our hope, our joy and our peace in the heavenly places; where you reign as Lord for ever and ever. Amen.



Be still
and know
Michael
Ramsey

HUMANITY GLORIFIED We really ought to give the disciples a bit of credit! From sitting in the Upper Room to the awful events of Good Friday; from the piecemeal sightings of Jesus on the Emmaus Road and then by the lakeside, the Twelve had almost no time at all to take in events before something new took its place. Now, just as they were getting used to having their Lord 'coming and going' when they least expected him, he scoops them up to witness the last scene and his final return to his Father in heaven. Was this the same Jesus they had seen before he died: and if not, what kind of man had they been talking to in their various meetings after the Resurrection?

To help us to make sense of all this we are drawing on the thinking of yet another character from 'Luminaries', this time the great Archbishop of Canterbury in the 1960s and early 1970s, Michael Ramsey, probably the greatest theologian to occupy that very difficult role since John Tillotson in the 1690s! For understandable reasons Michael Ramsey never had time to write a series of great books: his gift was to compress a huge amount of reading and to present his take on the ideas of others in ways that the 'person in the pew' could understand - usually in short books, sermons and lectures. So in the last of this series on great Christian men and women, brought to us by another teaching archbishop, Rowan Williams, we peek inside Ramsey's short book 'Be still and know' for insights into what the Ascension of Jesus might mean for us today.



LUMINARIES While this sermon series comes to an end with our study of Michael Ramsey, we hope we can have at least one zoom meeting to discuss the insights that have meant most to us. Watch out for details from Ken Thompson.

St James' Islington: discovering how to live like Jesus in the 21st century

ZOOM PCC The Standing Committee has met by Zoom and we are still hoping to get readers of *Luminaries* to have a zoom discussion about their favourite chapters. But as yet we have fought shy of convening a full PCC meeting (let alone an AGM), aware that not everyone has this technology - or feels confident in using it. On the other hand we can't hold any kind of face to face meetings yet so this may still be the best option. There isn't a great deal to discuss at the moment - for obvious reasons - but I have put 'Vision, mission and ministry' onto the Agenda because at some stage we need to ask the question: what have we learned about ourselves, our Church and our faith while we have not been able to meet? I know of one local Church who is seriously wondering what the problem is: they are loving zoom services and finding that more people are taking part than would normally come. Apparently people like 'attending' without leaving the house. I can't help but find that rather depressing: surely the key to Sunday morning is about coming together, leaving behind our usual routines and giving that time to God as a thanksgiving for all that he has given us? What kind of community would we be if we were all stay-at-homers?! For me the most crucial loss is not being able to receive Holy Communion, the means by which God feeds and encourages us for the journey that is yet to come. Streamed services are all very well but they can't replicate the experience of walking across that Church threshold, knowing that, as he has for thousands of years, God welcomes us into his sanctuary, ready to equip us for the work that is his to share. Church is more than learning and being friends. It is the place to lose ourselves in God.



MERRY GO ROUND: still very grateful for good quality clothes and books. Julia at www.merrygoroundUK.org

Calendar and Daily Prayer themes

Sun 24 *ASCENSION SUNDAY* Jade Nicholson, Charlie and Henry Green
Mon 25 *DEL Ascension* Isabel Nisbet; Joyce Owusu; Toni Parker
Tue 26 *St Augustine* Jess, Tayah Phillips; Nick, Matilda, Barnaby Powell
Wed 27 *Feria* John, Hilary and Laura Roden and Hope Dixey
Thurs 28 *Lanfranc* Rosemary Ross, Kerry, Chris and Ben Sabine
Fri 29 *Feria* Helen Schofield; Sam, Joe, Charlie and Isla Seabrook
Sat 30 *Josephine Butler* Nick, Isabelle, Maxwell and Leon Sharples
Sun 31 *PENTECOST* Susan and Eric Sorensen; Vera Taggart

PRAYER BOARD/NOTICES Requests for prayer welcome

BIRTHDAY Many Happy Returns today to Laura Roden of the Sunday School team; on Tuesday to Sam Lewis who will be 12; on Wednesday to Stepney Area Bishop Joanne Grenfell and to Lisa Follett; and on Thursday to Paula Morrison. Happy days all.

SICK Annie Bryan, Chou Seng Joo, Nieve Goodwin (recovering from Coronavirus), Emily Grainger, Kris Hyde, Hayley Jenkins, John, Klenan, Kingsley Lewis, John Scott, Charlie Sharpe, Rene, Vera Taggart, Melanie Toogood and Angela Vinnicombe.

DEPARTED We pray for the soul of Audrey Willis (Hedingham Close), to be laid to rest at Islington Cemetery on Thursday.

INTERNATIONAL CHURCH LINKS US: Fr Travis and Suzanne Smith, Angleton/Alvin, Texas; Japan: Fr Sebastian and Yuki Naniwa, now serving in a new parish in Ehime near Hiroshima.

PRISONERS OF CONSCIENCE Good news: yet another extension to **Nazanin Zaghari-Radcliffe's** license which may eventually lead to a clemency appeal! We pray for her, and also for her husband Richard and their daughter Gabriella in London. Sadly we have still heard nothing about **Kylie Moore-Gilbert** (left), a British-Australian academic, who seems to have disappeared from view. We also pray for **Anoosheh Ashoori**, a businessman sentenced to ten years and for **Aras Amiri**, an Iranian employee of the British Council, currently studying philosophy at Kingston University. Nazanin and Aras had become good friends in Evin jail.



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PARISH MASS
for Ascension Sunday
2020
as streamed from
St James' Church,
Islington, N1

Greeting

In the name of the Father, and of the Son, and of the Holy Spirit, Amen.
Grace, mercy and peace be with you all.
and also with you.

Welcome to St James', Islington for our Parish Mass for Ascension Sunday. Usually at this time each year I would be standing at the altar, looking at a large helium balloon slowly gyrating at the back of the Church, ready for one of our children to release at the end of the last hymn. It is always one of those fun moments when, gathered on the grass out on Prebend Street, our heads are craned upwards as we wonder, first, whether the balloon will clear the trees that stand next to the Church - and then to see in which direction it will soar. Will it head for the Thames estuary and Tilbury docks, or will it make for the M25 and all points west?

Either way that small bag of helium always has the effect of making us look up into the sky, aware that we can do absolutely nothing about its direction - while we still feel compelled to watch and watch until it finally vanishes from sight. And in that way the Gospel story comes alive because that is exactly how the disciples felt too.

But for them Jesus's ascension was real loss, the end of the most extraordinary journey with more high points (and low points) than enough. And so as they leave yet another hill, waiting for whatever it was that Jesus had promised them, they were left trying to work out what all this meant.

And so are we.

The Preparation

The Spirit of the Lord fills the whole world and knows our every word and deed. Let us therefore open ourselves to the Lord and confess our sins in penitence and faith.

We keep a moment of silence during which we recall those things we would like God to forgive. Then we say this prayer together:

**Most merciful God, Father of our Lord Jesus Christ,
we confess that we have sinned
in thought, word and deed.
We have not loved you with our whole heart.
We have not loved our neighbours as ourselves.
In your mercy forgive what we have been,
help us to amend what we are, and direct what we shall be;
that we may do justly, love mercy,
and walk humbly with you, our God. Amen.**

May the God of love and power forgive us and free us from our sins, heal and strengthen us by his Spirit, and raise us to new life, in Christ our Lord. **Amen.**

An alternative Gloria

Early Middle Welsh, adapted

Hail to you, most glorious Lord!

May plain and hillside praise you,
may the waters and the seas praise you,
may darkness and light praise you;
may the trees of the forest praise you!
May the birds and the bees praise you,
may the fish in the rivers praise you,
may male and female of every living kind praise you;
may books and letters praise you,
may all well conceived thoughts and actions praise you,
may all the good things of life praise you!

For Abraham the founder of faith praised you,
Aaron and Moses praised you,
holy men and women of all generation have praised you.

And I too shall praise you, Lord of glory,
for you are our true and holy and glorious Lord. Amen.

Collect

Father God, you took Jesus from our sight so that he could receive glory at your right hand in heaven: At our own homecoming may we follow him and find our hope, our joy and our peace in the heavenly places; where you reign as Lord for ever and ever. Amen.

The Word of God

1st Reading: (Acts 1: 1-11 CEV) To my friend Theophilus: You will remember that in my first book, I wrote about all that Jesus did and all that he taught - starting from his birth until the time of his Ascension. I told you how he had also given instructions about the coming of the Holy Spirit to his chosen apostles.

It was only after his great suffering and resurrection that he appeared again to his disciples and over a period of forty days he did many things which convinced them that he was alive and that his message about the coming of the Kingdom of God was true. He also insisted that they were not to leave Jerusalem but should wait for the gift promised by his Father.

'This is my message', he said to them. 'John baptized with water, but you will be baptized with the Holy Spirit not many days from now.'

A short while later, they asked Jesus again, 'Lord, is this the time when you will restore freedom in Israel?' Jesus replied, 'It is not for you to know the times or the seasons when the Father will act. Very soon you will receive the power of the Holy Spirit so that you can be my witnesses - not only in Jerusalem but beyond Judea and Samaria to the ends of the earth.'

When he had finished speaking and as they watched, suddenly Jesus was lifted up until a cloud took him out of their sight. The apostles were still gazing up into the sky when two men in white robes stood alongside them. They said, 'Men of Galilee, why are you standing there, looking up into the sky? Be sure that this Jesus who has been taken from you into heaven, will return in just the same way as you saw him leave.'

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

Taize chant: **CAHON929 In the Lord**

***In the Lord I'll be ever thankful,
in the Lord I will rejoice!
Look to God, do not be afraid;
Lift up your voices, the Lord is near;
Lift up your voices, the Lord is near.***

Gospel

Alleluia. Alleluia. Go, make disciples of all the nations; I am with you always; yes, to the end of time. Alleluia.

(St Luke 24: 44-53 CEV) Then Jesus opened their minds to understand the scriptures. He said to them, 'Remember the words that I spoke to you before - how everything that was written about me by the prophets, in the Law of Moses and in the psalms, must take place. It is there that you can read of God's plan that the Messiah must suffer and then rise from the dead on the third day. From then on his disciples were to preach in his name the need for repentance and for reconciliation with God - beginning from Jerusalem and continuing to every nation on earth. You are the ones to whom this new commission is given.

And now I am sending you what my Father promised; stay here in the city until you have been clothed with power from on high.'

Jesus then led them out as far as Bethany where he lifted up his hands and blessed them. While he was blessing them, he moved away from where they were standing and was carried up into heaven. In awe and wonder and with great joy they returned to the Temple in Jerusalem where they continued praising God.

Sermon

Acts 1 : 1-11; Ephesians 1: 15-end; St Luke 24: 44-end

Apparently the closure of our theatres and cinemas because of the Covid pandemic has resulted in a huge increase in on-line book sales. With time on our hands, it seems that we are desperate for good stories. And the ability of any good story teller depends on two things: their skill at making the tale interesting; and alive; and their knack for making us feel that the story is, in some way connected to us. Watching the rather depressing news on TV about Hong Kong over the last couple of days was made far more real because many of Chris Sabine's family live there. We really do need good stories.

The trouble with the story of the Ascension, familiar though it is, is that it seems like 'someone else's story' with no link to me at all. After these 40 days of Jesus appearing to the disciples, tying up loose ends of his teaching and telling them to wait for a new power that was to come into their lives at Pentecost, this tale of his Ascension seems a bit lame and a bit ordinary. Standing on a hill in a village they knew very well, Jesus finally disappears into the clouds, blessing them as he goes... In the list of top ten gripping stories about Jesus, this one hardly registers. He was going to leave sometime and the way St Luke writes this story up - well, its all a bit lack-lustre if I am going to be perfectly honest. And what has it got to do with me anyway?

Well, perhaps I am being a bit unfair I know well enough that I can't be that insular! We receive all kinds of appeals which speak to our better natures and ask us to help those who need our help even though their situation is nothing to do with us. We sing 'when I needed a neighbour, were you there...' and we know that we have a responsibility to help where we can. But can we get a real connection with the physical end of Jesus' time on earth?

The reason why we have dug deeply into Rowan William's book 'Luminaries' over the last couple of months is because we need to learn from people who can make the connections that would otherwise pass us by. Last week we recalled the extraordinary life of Florence Nightingale and her work in the training of nurses: that couldn't have had a greater connection with us right now, given the pressure they are under at the moment. But. Alongside a few of you, it has been the thinking of one of our great Archbishops of Canterbury, Michael Ramsey, that has given me a better handle on the Feast of the Ascension.

And I guess it helps that I had actually met him - twice. Way back in the 1960s when I was a choirboy, we were invited to sing Evensong at Lambeth Palace (historically the London home of Archbishops) for the visits of some notable ecumenical Church leaders.

I remember one occasion when the great bearded Romanian Orthodox Patriarch came to Lambeth. His voice was incredibly loud and booming and he made us all laugh. And in the middle of all these important people in all their finery, Michael Ramsey came up to us and asked us if we were enjoying ourselves. And the second time I met him was when I was an ordinand in Durham where he had retired. I was leading a College evensong, with plainsong and an anthem, and to our surprise. he and his wife Joan slid into a back pew. Again he said reassuring words as he left, one of his endearing trademarks.

So, with those connections in kind, I dipped into a couple of books this week: first his biography, and then one of his most famous little books, *Be still and know*. From his biography came the story of someone with a fantastically clever and original mind - who never quite fitted in; someone who was known to be funny but also very shy; someone with great leadership gifts - but also someone easily hurt.

And it was this last element, his being hurt, that opened the door to the development of his understanding of the life and ministry of Jesus and in particular to events like the Ascension. And what he wanted most of all to share - with working Durham miners as well as with the most learned in the universities he taught at - was that Jesus' story is also our story. It isn't remote, distant and abstract. God lived as a human being - and went through all the ups and downs that fill our lives and indeed the stories that fill the pages of Michael Ramsey's biography. And his faith hinged on those familiar lines from 2 Timothy 3: *Here is a trustworthy saying. If we died with Christ, we will also live with him; if we endure, we will also reign with him.*

So before wading into the importance of the Ascension, Ramsey sticks with what he knows: the pains that follow us through life - physical, mental and spiritual. In his early days he talks about the sadness of not being able to persuade his even more intelligent mathematician older brother Frank that there was a God; in his very early 20s his mother was killed in a car accident when his father was driving. But instead of turning those experiences into reasons for doubt he writes: *Sometimes a person suffers greatly and the suffering continues and does not disappear; but it is through nearness to Christ that there is seen a courage, an outgoing love and sympathy, a power of prayer, a Christ-likeness of a wonderful kind. As St Paul wrote, Who shall separate us from the love of Christ? Shall tribulation, or distress or persecution or famine, or nakedness, or peril or the sword? No, in all things we are more than conquerors - through him who loved us.* (Romans 8: 35).

What Michael Ramsey is doing is to set us up for the next bit of the journey. He is saying: what your difficulties are doing for you will give you an even closer connection with Jesus who went through everything that we go through - and much more besides. Ramsey is not saying that coping with stress and the great disappointments of life is easy (or easier) because of our connection with Jesus.

But he is telling us that it is this link that makes the next bit possible. Which is?

2 Timothy again: *if we endure, we will also reign with him*. That is to say, when the apostles stood on that familiar hill in Bethany and watched Jesus rising into the heavens - to receive the crown of glory that God had planned for him - then this was not just HIS story, it was THEIRS too. What he received we - who hold on and keep the faith - will also receive: the same crown of glory will be ours too.

Rowan Williams, in picking out one key thought for us to ponder on, gives as his subtitle for Michael Ramsey's life: *True Humanism*. Forget the usual connotations of Humanism which has been hijacked by those who do not believe in God. Instead stick with the idea that Humanism is the art of being fully what God always wanted us to be: alive to the possibilities that God has in mind for us; fulfilled and faithful.

And then see how it is the way we cope with our own personal Cross - the pains and difficulties of our lives - that will determine whether we have followed the call to *True Humanism*. Williams is clear: God's wisdom is only revealed through the Cross. People will not understand what we do and will reject us and our ideas - often on the basis that the cost is too high. Who in their right minds would opt to die (really or metaphorically) for others? But, says Ramsey, that is precisely where our freedom comes from: when we are prepared to die with Christ. Putting ourselves at the disposal of others (whether they recognise it or not) is the way of the Cross, and the way of *sharing in the divine glory: humanity and God working together*.

And that is what drove Michael Ramsey to champion causes which led him to be pilloried in the press and by many in the Church: trying to find a settlement in Rhodesia (Zimbabwe), in his close relationship with Pope Paul VI, in his political support for the miners and in his attempt to forge closer links with the Methodists. Always he did his utmost to engage in this *renewed humanity* - engaging and listening - believing that the only way to bring God's love to bear was by not worrying about his own security or success. As in the Beatitudes, he knew we are truly blessed by being where God would have us be, free with the freedom that only God can give.

But what has that got to do with the Ascension you ask? *Here is a trustworthy saying. If we died with Christ, we will also live with him; if we endure, we will also reign with him*. It is the thread running through all of St John's writings too: if we are faithful, we will be wherever God is; he is in us and we in him. If we are willing to endure (in whatever circumstances we find ourselves) then we will also share in his glory.

To be truly human is not to be 'all things to all people', or to have achieved great things which others think wonderful - or even to do that which makes us happiest. As Michael Ramsey showed, the story of Jesus was about a journey where the crown of glory could only be achieved by those willing to embrace the Cross first.

Prayers of Intercession

Lord, as we recall your beloved Son ascending into the glory you had prepared for him in heaven, remind us that we too are to share that glory because, by faith, we too are your children. May we feel your power and glory, your love and your hope, even in these challenging times.
Lord, in your mercy: **hear our prayer.**

Lord, turn our anxious hearts from longing for approval from those around us. Teach us that our calling is to serve you by doing what is right, whether others understand or agree with us not. May your Spirit hold us up especially when our confidence is low.
Lord, in your mercy: **hear our prayer.**

In the middle of the current pandemic, we continue to give you thanks for those on the front-line, saving lives and restoring people to health. We pray for key-workers leaving families and friends behind to serve in hospitals and care homes; we pray for those trying to find a workable vaccine. We pray too for government ministers and teachers planning the return of children to school.
Lord, in your mercy: **hear our prayer.**

As our PCC meets for the first time via zoom on Thursday, so we pray that St James' will remain visible and united at this difficult time. As we look to the day when our churches can be open once more, we ask for the gift of Holy Spirit to show us the direction for St James' in the future.
Lord, in your mercy: **hear our prayer.**

In a moment of silence we remember all those who need our prayers today:
Lord, in your mercy: **hear our prayer.**

Into your hands, Lord, we commit the souls of those who have died recently: Audrey Willis, Barbara Fox and Mark Brown. May they rest in peace and rise in glory.

Rejoicing in the fellowship of Mary the Mother of God, St James, St Peter and all the saints, we commend ourselves and all those for whom we pray to God's unfailing love: Merciful Father:
Accept these prayers for the sake of your Son our Saviour Jesus Christ. Amen.

The Peace

Jesus said, 'Peace I leave with you; my peace I give to you. If you love me, rejoice because am going to the father. Alleluia.

The Peace be always with you. **and also with you.**

At the Offertory

Blessed are you, Lord, God of all Creation;
through your goodness we have this bread to offer,
which earth has given and human hands have made;
it will become for us the bread of life.

Blessed be God for ever.

Blessed are you, Lord of all Creation;
through your goodness we have this wine to offer,
fruit of the vine and work of human hands.
It will become our spiritual drink.

Blessed be God for ever.

Pray, my brothers and sisters, that this our sacrifice may be acceptable to
God the Father.

**May the Lord accept this sacrifice at our hands, for the praise and
glory of his name; for our good and the good of all his Church.**

Lord, receive our offering as we celebrate the ascension of Christ your
Son. May his gifts help us rise with him to the joys of heaven, where he
lives and reigns for ever and ever. **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.

It is indeed right, our duty and our joy, always and everywhere to give you
thanks, Holy Father, almighty and eternal God, through Jesus Christ the
King of glory.

Born of Mary his mother, Jesus came to rescue the whole human race.
Dying for us, he defeated death and overcame the power of sin. By the
glory of his resurrection he opened the way to life eternal and by his
ascension, gave us the sure hope that where he is, we may also be.

Now the universe can celebrate with unbounded joy and so with the choirs
of angels and archangels we sing for ever this hymn of everlasting praise:

**Holy, holy, holy Lord, resurrection God,
heaven and earth are full of your glory;
hosanna in the highest.
Blessed is the one who comes in the name of the Lord.
Hosanna in the highest.**

How wonderful the works of your hands, O Lord!
As a mother tenderly gathers her children
you embraced a people as your own.
When they turned away and rebelled your love remained steadfast.

From them you raised up Jesus our Saviour, born of Mary,
to be the living bread, in whom all our hungers are satisfied.
He offered his life for sinners and with a love stronger than death
he opened wide his arms on the cross.

On the night before he died, he came to supper with his friends,
and taking bread, he gave you thanks.
He broke it and gave it to them, saying: Take, eat; this is my body
which is given for you; do this in remembrance of me.

At the end of supper, taking the cup of wine,
he gave you thanks, and said:
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.

Let us proclaim the mystery of our faith:

**Christ has died,
Christ is risen;
Christ will come again.**

Father, we plead with confidence his sacrifice made once for all upon the
cross; we remember his dying and rising in glory,
and we rejoice that he intercedes for us at your right hand.

Pour out your Holy Spirit as we bring before you
these gifts of your creation;
may they be for us the body and blood of your dear Son.

As we eat and drink these holy things in your presence,
form us into the likeness of Christ,
and build us into a living temple to your glory.

Bring us at the last with Mary, the Mother of God, St James, St Peter
and all the saints to the vision of that eternal splendour
for which you have created us;

After Communion

through Jesus Christ, our Lord;
by him, with him, and in him,
with all who stand before you in earth and heaven,
we worship you, Father almighty, in songs of everlasting praise:

**Blessing and honour and glory and power,
be yours, for ever and ever. Amen.**

The Lord's Prayer

Lord Jesus, remember us in your kingdom and teach us to pray:

**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.**

Fraction

Every time we eat this bread and drink this cup:
**We proclaim the Lord's death
until he comes.**

Agnus Dei

**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.**

Spiritual Communion

Deep in our hearts,
may a burning desire arise within us to unite ourselves with Jesus,
in sacramental communion,
and then to bring his love to life in our lives,
loving others as He loved us.

Hymn: **AM422 Alleluia, sing to Jesus** [t Hyfydol]

*Alleluia, sing to Jesus,
his the sceptre, his the throne;
Alleluia, his the triumph,
his the victory alone:
hark the songs of peaceful Zion
thunder like a mighty flood;
Jesus, out of every nation,
hath redeemed us by his blood.*

*Alleluia, not as orphans
are we left in sorrow now;
Alleluia, he is near us,
faith believes, nor questions how;
though the cloud from sight received him
when the forty days were o'er,
shall our hearts forget his promise,
'I am with you evermore'?*

*Alleluia, bread of angels,
thou on earth our food, our stay;
Alleluia, here the sinful
flee to thee from day to day;
intercessor, friend of sinners,
earth's redeemer, plead for me,
where the songs of all the sinless
sweep across the crystal sea.*

*Alleluia, king eternal,
thee the Lord of lords we own;
Alleluia, born of Mary,
earth thy footstool, heaven thy throne;
thou within the veil hast entered,
robed in flesh, our great High Priest;
thou on earth both priest and victim
in the Eucharistic feast.*

(Words: William Chatterdon Dix)

Community Notices

Blessing

May Christ, risen and ascended, continue to pour his blessings on us that we may proclaim the Gospel to every nation; and the blessing of God almighty the Father, the Son, and the Holy Spirit, be with you and remain with you for ever. **Amen.**