

+ Crowe Hill + Fordingbridge + Horton Heath + Ringwood +

Sunday Service 1st August 2021

Welcome to this Sunday's Service

Today's Lectionary Texts:

Exodus 16:2–4, 9–15 Psalm 78:23–29 Ephesians 4:1–16 John 6:24–35

Theme: "I am the bread of life"

Keeping in Touch

GENERAL – IMPORTANT – please read

Emerging from Covid restrictions. You will be aware that the government has released its guidelines on releasing from Covid restrictions. It should be noted that responsibility for moving forward has been given to individual organisations to put in place guidelines that are most appropriate to them. Guidelines have been received from our denominations, the URC and Methodist churches. In response to this the leadership of the four churches have met. The key decisions of each church are **summarised** under each church. These are not the full list of recommendations discussed by each leadership and are not the full revised Risk Assessment. These documents will be released separately.

Mike will continue to produce email or paper copies of the weekly worship on a weekly basis for the foreseeable future. At some point we will need to consider the value of continuing with this, but be assured that you will be asked.

TRINITY RINGWOOD

Covid and future guidelines summary

- Masks are to be worn in worship, singing is permitted with masks on.
- Seating on the organ side is to remain socially distanced.
- Remove the 'keep left' arrows and signs.
- Remove 'do not use' signs from the book racks.
- All doors can now be used.
- Track and Trace and sanitising must still be available at entrances.
- We are not ready to re-start coffee after Sunday worship yet.

SUNDAY WORSHIP 10.45am every Sunday

Sunday 1st August 10.45 am Mr Tony Coghlan

Sunday 8th August 10.45 am Worship with Communion led by Revd Mike Shrubsole.

Communion Offertory for the Church Benevolent Fund.

All Pastoral Visitors are encouraged to come for this worship for rededication in their role.

Worship will be followed by the AGM of the church.

Drink-Chat-Pray It was decided not to continue with this weekly, the next time will be 5th August, Thursday at 10.30am. Zoom details will be circulated.

NEW SOCIAL GATHERING OPPORTUNITY – CUPPA AND CHAT – dates for your diary.

During the summer months we are planning to open Trinity Hall for Cuppa and Chat on alternate Tuesday afternoons, from 2.00 to 4.00 pm. TUESDAY 3rd and 17th AUGUST. This has proved very popular as a place to socialise and enjoy each others company. Please come and support this if you feel it is something that you would like to continue.

TRINITY PRAYER FOCUS - Please pray for Morag Walker, whose husband Jim died on 24th July. Morag has from the beginning of Monday Lunches been an amazing weekly stalwart in the kitchen. Jim's funeral will take place at Bournemouth Crematorium on Friday 6th August at 1.30pm, to which you are sincerely invited, and to the Ringwood Conservative Club afterwards. Please pray for Rosalie C as she has a day procedure to correct her voice box enabling her to speak without strain. Please pray for the church's AGM. See below.

TRINITY Annual General Meeting – Sunday 8th August, after morning worship. Please put this important date in your diary and take this as a personal invitation to you. It is an important gathering to review the life of the church, give thanks for things that have gone well and to seek God's will for the way forward. Mike is reprinting the post holders list and roles and vacancies within the church – please consider prayerfully thinking about your place in the fellowship and whether God is calling you to support and help. Please encourage each other, chat and pray. There are a considerable number of vacancies on the Executive Council – this is the management group of the church for both physical and spiritual matters. It would be helpful if you could contact Mike to confirm your roles before he has to Chair the meeting. Another item will be confirming charitable giving for the year ahead. Please let Louise know ahead of time if you would like a charity considered, she is gathering suggestions.

Louise is looking for volunteers to help her get the Trinity Foyer Servery and Kitchen area up to scratch again. It has not been used throughout Covid lockdown. This will involve using the dishwasher to refresh all the crockery and cutlery. If you would like to help on any of these mornings – Monday 2nd, Wednesday 4th and possibly Monday 9th August please contact Louise.

CROWE HILL

Covid and future guidelines summary

- Singing is permitted with masks on.
- Please wear a mask in the building. Non-mask wearers are still welcome. Masks may be removed when people are seated and not singing.
- We will continue to use music videos whenever possible.
- Socially distanced seating positions will be offered on the organ side of the church.
- Pew cushions are to be returned.

SUNDAY WORSHIP on a weekly basis.

Sunday 1 st August 10.30am All Age Worship led by Liz Ward

3.00 pm Worship led by Revd Roger Gisborne

Sunday 8th August 3.00 pm Revd Mike Shrubsole, Worship with Holy Communion

(note: for the rest of August there will only be no morning worship)

The Church will open for PRIVATE PRAYER each Wednesday from 2.00pm to 4.00pm. You will be made most welcome.

HORTON HEATH

Covid and future guidelines summary

- Flexibility - We acknowledged that each individual's greater sense of personal freedom from now on could result in some people wanting to be free of restrictions, whilst our church practices and signs will still encourage care and caution, so our welcome to visitors will need to become more flexible.
- The one-way-system in church will not be compulsory.
- Ask people who are moving about in church to wear masks, but seated people can remove their masks.
- We will continue to listen to pre-recorded music and not encourage singing.
- We will undertake a full review of our Risk Assessment after the end of August.

SUNDAY WORSHIP on a weekly basis at 10.45am.

Sunday 1st August Worship led by Mrs Margaret Havers

Sunday 8th August Worship with Holy Communion led by Dr Chris Slade

WORDSHOP will reconvene after the summer break – next meeting date 21st September, which will be by Zoom.

PRAYER FOCUS Please pray for Molly. It is pleasing to hear that she has got stronger and plans are being made for respite/rehabilitation care. She sends a message to say thank you for the love and kindness of the church family.

FORDINGBRIDGE

Covid Future guidelines.

- Masks are still advised for Sunday worship.

- Singing is with masks on.
- The organ side of the church will offer socially distanced seating.
- Music is to be by music video with clear lyrics

SUNDAY WORSHIP 10.30am on a twice monthly basis (1st and 3rd Sundays).

Sunday 1st August Worship with Communion led by Revd Mike Shrubsole – Communion Offertory for Myra’s Wells.

Worship is followed by the Annual General Meeting

Sunday 15th August Worship led by Mrs Maggie Larkin

ANNUAL GENERAL MEETING An important date for your diary – Sunday 1st August – following worship at 11.30am. Please make every effort to attend. It is a very important meeting in the life of the church to seek God’s will and take stock for the future of all the activities. You will be aware that there are very limited people involved in the leadership. Please prayerfully consider and encourage one another, how could you serve the life of the church. Nomination forms for Eldership are now available and need returning to Mike before he Chairs the meeting.

T-STOP Support Group – each Thursday afternoon from 2.00 – 4.00pm. You will be made most welcome.

PRAYER FOCUS Please continue to hold David Winter, Cathryn and Richard and all the family in your prayers as they gather for the funeral of Eileen on Friday 31st July.

This Sunday Mike is using the Iona Holy Communion Liturgy (A) at Fordingbridge URC.

Call to Worship

Leader: We meet in the name of God,
Creator of the universe,
source of true humanity,
mother and father of all.

ALL: AMEN.

Leader: We meet in the name of Jesus,
Word made flesh,
saviour of fallen humanity, lover of all.

ALL: AMEN.

Leader: We meet in the name of the Holy Spirit,
Lord and giver of life,
midwife of new humanity, inspirer of all.

ALL: AMEN.

Leader: Come then, eternal God
ALL BE PRESENT HERE, BEFRIEND US HERE, RENEW US HERE.

Song: 'Jesus the Lord said' (R+S 199, STF 252)

<https://youtu.be/jFmBruVQ36M>

1. Jesus the Lord said: 'I am the Bread,
the Bread of Life for the world am I.
The Bread of Life for the world am I,
the Bread of Life for the world am I.'
Jesus the Lord said: 'I am the Bread,
the Bread of Life for the world am I.'

2. Jesus the Lord said: 'I am the Vine,
the true and fruitful Vine am I.
The true and fruitful Vine am I,
the true and fruitful Vine am I.'
Jesus the Lord said: 'I am the Vine,
the true and fruitful Vine am I.'

3. Jesus the Lord said: 'I am the Way,
the true and living Way am I.
The true and living Way am I,

the true and living Way am I.'
Jesus the Lord said: 'I am the Way,
the true and living Way am I.'

4. Jesus the Lord said: 'I am the Light,
the one true Light of the world am I.
The one true Light of the world am I,
the one true Light of the world am I.'
Jesus the Lord said: 'I am the Light,
the one true Light of the world am I.'

5. Jesus the Lord said: 'I am the Life,
the Resurrection and the Life am I.
The Resurrection and the Life am I,
the Resurrection and the Life am I.'
Jesus the Lord said: 'I am the Life,
the Resurrection and the Life am I.'

Prayer of Adoration

Leader: Heaven is here, and earth,
and the space is thin between them.
Distance may divide,
but Christ's promise unites
those bounded by time,
those blessed by eternity.
Let heaven be glad,
LET THE WHOLE EARTH CRY GLORY.

Heaven is here, and earth,
and the Church above and below is one.
Peter is here, and Paul,
Martha and all the Marys,
the saints from far back
and those who left us not long ago.
And only sight prevents us from seeing them,
one with us on the other side. Let heaven be glad,
LET THE WHOLE EARTH CRY GLORY.

Heaven is here, and earth,

and the God who made them is present.
The Lamb, glorious on the throne, sits beside us;
the Spirit of God, the Dove,
makes her resting place among us.
God inhales the breath of our prayers
and spreads a table for our satisfaction.
Let heaven be glad,
LET THE WHOLE EARTH CRY GLORY.

Blessing and honour and glory and power
be to our God for ever and ever.
AMEN.

Prayer for Understanding

Bible Reading: John 6:24-35 (ESV)

²⁴ So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and went to Capernaum, seeking Jesus.

²⁵ When they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?” ²⁶ Jesus answered them, “Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. ²⁷ Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal.” ²⁸ Then they said to him, “What must we do, to be doing the works of God?” ²⁹ Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” ³⁰ So they said to him, “Then what sign do you do, that we may see and believe you? What work do you perform? ³¹ Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’ ”

³² Jesus then said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. ³³ For the bread of God is he who comes down from heaven and gives life to the world.” ³⁴ They said to him, “Sir, give us this bread always.”

³⁵ Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.

Sermon:

Our reading from John’s gospel connects us back to the ancient story of the Hebrews, escaping from slavery into the wilderness. They travelled with their livestock, but they didn’t

like a diet of only limited amounts of meat and dairy products. They missed their bread and vegetables from Egypt. When God provided manna they said 'What is it?' which is what the word manna means: 'What is it?' And although it is described as being sweet like honey, and although it was a miraculous sign of God's provision for his people, they still grumbled about it. It wasn't what they were used to.

Moses is very careful, repeatedly, to point out to the Hebrews that their grumbles are against the Lord God and not against Moses himself. Now partly that could be due to Moses' fear of the people, he doesn't want them grumbling against him personally, Moses is going to deflect the grumbles on to God. It's God's fault. But if it is God's fault, then it is also God's problem and God's responsibility, and it will be God who provides the solution too. By deflecting the grumbles, Moses is also reminding the people who is really in charge here, and when an answer is provided, Moses is setting God up as the one who should receive the thanksgiving and the praise.

Our gospel reading comes from the lectionary for this Sunday. I need to point out that chapter six in John's gospel is a long chapter, and much of it refers in one way or another to Jesus's teaching on eating bread, and what that really means. Today we are only looking at a few verses 24-35, but for five Sundays in a row the composers of the lectionary encourage us to look carefully at the other verses from this very important chapter in the Bible.

Let me remind you that in John's gospel there is no description of the food that is eaten at the Last Supper of Jesus and his disciples. John does have a Last Supper, but what he describes there is the humble footwashing act of service which Jesus performs for his disciples, and the command of Jesus to love one another. But John knows that sharing and eating bread and wine together in an act of communion is important for Jesus and for the church. So John doesn't miss the teaching out, instead he has expanded it and moved it to chapter six of his gospel. And today we are looking at a small part of it.

So this is a good passage for us to look at on a communion Sunday.

The crowds seem to be following Jesus because he has miraculously fed them. Jesus says that they have seen his sign that he performed. But they haven't understood the sign, they haven't realised what the sign points to. The crowd think the sign has a label on it saying "More free bread here." Jesus wants them to realise his signs point to himself. They reveal that he is the one sent by God. But the crowd don't see it. As we read on through chapter six we discover that Jesus is trying to get rid of all those that are there for the wrong reasons. He teaches them ever more clearly and forcefully about himself and his mission, and the crowd's grumbles increase, and people gradually slip away from Jesus.

But, in verse 27 Jesus wants only to attract and keep those who realise that he is the one who bears God's seal of approval. What is a seal of approval? A few years ago in 2015 I went to the British Library to see the exhibition on the Magna Carta being held there. 2015 was the 800th anniversary of the issuing of the Magna Carta. It is one of the earliest ever documents to attempt to systematically list the rights of all men, and to limit the right of the king, that he should not be above the law himself. At several points in the displays there is a reminder that no one would have signed the Magna Carta. Instead, to verify it as a legal

pronouncement made by the king it was sealed at the bottom by King John's royal seal. This was a disc of hard wax, about the size of a jam-jar lid, impressed with a metal seal and dangling from a ribbon threaded through the bottom of the document. This seal proved it was a genuine document agreed and issued by the king. None of the first edition Magna Carta copies that still exist still have a seal attached, they have all been lost, except for one, and this one is in a sorry state, having been melted in a library fire at some point in the past, but the big misshapen blob of wax is still there.

But the seal confirms that the document is approved by the king, and contains his true and original words as agreed by the treaty at Runnymede in the year 1215. I don't think King John liked what he had to agree. But his seal proved he had agreed it.

Jesus says God the Father has placed his divine seal on himself, Jesus, the Son of Man. He conveys the original words of God, and God's seal is that Jesus is the true, original, real thing and his words are truthful and they are to be believed. The work the people now need to do is to listen to Jesus and to believe him.

Jesus is the true bread which gives life in the sense that we listen to Jesus and believe in Jesus and obey Jesus in discipleship, and that leads to life.

There is then a discussion about who gives the bread from heaven? Is it a gift from Moses or a gift from God? When manna was provided for the Hebrew people in the wilderness, who provided it, Moses or God? I think as soon as you ask the question, the answer is obvious, of course the provider is God, but the Jewish people of Jesus' time were so proud of their ancestral faith that they spoke highly of Moses their revered ancestor, almost above God. So Jesus properly reminds them to put God first and not Moses.

And if they are to look for the life-giving gift from God, where, and when, do they see it? Not in an ancient story about Moses a thousand years ago. And not in the miracle of the bread for feeding the 5,000 a couple of days ago, but they should see it in Jesus himself right there, and now, before their very eyes and in their hearing. The Son is the gift of the Father to give life to the world. Jesus is the bread of life.

When we join in sharing in holy communion in a few minutes time, it is not a history lesson. We take and share bread and wine to help us remember and give thanks for the life that is ours because of Jesus, right here, and now, for us too.

Invitation to the Table

Celebrant: He was always the guest.
In the homes of Peter and Jairus,
Martha and Mary, Joanna and Susanna,
he was always the guest.
At the meal tables of the wealthy
where he pled the case of the poor,
he was always the guest.

Upsetting polite company, befriending isolated people, welcoming the stranger,
he was always the guest.

But here,
at this table, he is the host.
Those who wish to serve him must first be served by him,
those who want to follow him must first be fed by him,
those who would wash his feet must first let him make them clean.

For this is the table
where God intends us to be nourished; this is the time
when Christ can make us new.

So come, you who hunger and thirst for a deeper faith,
for a better life, for a fairer world.
Jesus Christ, who has sat at our tables,
now invites us to be guests at his.

Song: 'Eat this bread – Taizé' (STF 583, SOF 3/1221)

<https://youtu.be/l1szB qtDpw>

Chorus

*Eat this bread, drink this cup, come to him and never be hungry.
Eat this bread, drink this cup, trust in me and you will not thirst.*

Christ is the bread of life,
the true bread sent from the Father.

Our ancestors ate manna in the desert,
but this is the bread come down from heaven.

Eat his flesh and drink his blood,
and Christ will raise you up on the last day.

Anyone who eats this bread will live for ever.

If we believe and eat this bread, we will have eternal life.

Words: Taizé, Jacques Berthier (1923-94)
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The story

Celebrant: What we do here, we do

in imitation of what Christ first did.
To his followers in every age,
Jesus gave an example and command
rooted in the experience he shared with his disciples
in an upstairs room in Jerusalem.

Reader: On the night on which he was betrayed,
and as they were sitting at a meal,
Jesus took a piece of bread and broke it.
He gave it to the disciples saying,
'This is my body. It is broken for you.
Do this to remember me.'

Later, after they had eaten,
he took a cup of wine and said,
'This cup is the new relationship with God made possible because of my death.
Drink this all of you, to remember me.'

Celebrant: So now we do as Jesus did.
We take this bread and this wine,
the produce of the earth and fruit of human labour.
In these, Jesus has promised to be present;
through these, Christ can make us whole.

Eucharistic prayer

Celebrant: Let us pray.

The Lord be with you.

ALL: AND ALSO WITH YOU.

Celebrant: Lift up your hearts.

ALL: WE LIFT THEM TO THE LORD.

Celebrant: Let us give thanks to the Lord our God.

ALL: IT IS RIGHT TO GIVE OUR THANKS AND PRAISE.

Celebrant: It is indeed right, for you made us,
and before us, you made the world we inhabit,
and before the world, you made the eternal home in which,
through Christ, we have a place.
All that is spectacular, all that is plain
have their origin in you;
all that is lovely, all who are loving
point to you as their fulfilment.
And grateful as we are
for the world we know
and the universe beyond our knowing, we particularly praise you,
whom eternity cannot contain,
for coming to earth and entering time in Jesus.

For his life which informs our living,
for his compassion which changes our hearts,
for his clear speaking which contradicts our harmless generalities,
for his disturbing presence,
his innocent suffering,
his fearless dying,
his rising to life breathing forgiveness,
we praise you and worship him.

Here too our gratitude rises
for the promise of the Holy Spirit, who even yet, even now,
confronts us with your claims and attracts us to your goodness.
Therefore we gladly join our voices to the song of the Church
on earth and in heaven:

Sanctus: HOLY, HOLY, HOLY LORD,
GOD OF POWER AND MIGHT.
HEAVEN AND EARTH ARE FULL OF YOUR GLORY.
HOSANNA IN THE HIGHEST.

Benedictus: BLESSED IS HE WHO COMES IN THE NAME OF THE LORD.
HOSANNA IN THE HIGHEST.

Celebrant: And now,
lest we believe
that our praise alone fulfils your purpose, we fall silent
and remember him who came
because words weren't enough.
Setting our wisdom, our will, our words aside,
emptying our hearts, and bringing nothing in our hands,
we yearn for the healing, the holding, the accepting, the forgiving
which Christ alone can offer.

(Silence)

Merciful God, send now, in kindness,
your Holy Spirit to settle on this bread and wine
and fill them with the fullness of Jesus.

And let that same Spirit rest on us,
converting us from the patterns of this passing world,
until we conform to the shape of him
whose food we now share. Amen.

Fraction

Celebrant: Among friends, gathered round a table,
Jesus took bread, and broke it, and said,
'This is my body — broken for you.'

Later he took a cup of wine and said,
'This is the new relationship with God
made possible because of my death.
Take it, all of you, to remember me.'

Jesus, firstborn of Mary,
ALL: HAVE MERCY ON US
Celebrant: Jesus, Saviour of the world,
ALL: HAVE MERCY ON US.
Celebrant: Jesus, monarch of heaven,
ALL: GRANT US PEACE.

Celebrant: He whom the universe could not contain,
is present to us in this bread.
He who redeemed us and called us by name now meets us in this cup.
So take this bread and this wine.
In them God comes to us
so that we may come to God.
(The sharing of the bread and wine)

The Peace

Celebrant: Christ who has nourished us,
is our peace.
Strangers and friends, male and female, old and young,
he has broken down the barriers to bind us to him
and to each other.
Having tasted his goodness, let us share his peace.
The peace of the Lord be always with you.
ALL: AND ALSO WITH YOU.

Concluding prayer

Leader: Let us pray.
In gratitude, in deep gratitude for this moment,
this meal, these people,
we give ourselves to you.
Take us out
to live as changed people
because we have shared the Living Bread
and cannot remain the same.
Ask much of us,
expect much from us,
enable much by us,
encourage many through us.
So Lord, may we live to your glory,

both as inhabitants of earth
and citizens of the commonwealth of heaven. Amen.

Closing song: 'Let us talents and tongues employ' (R+S 453)

<https://youtu.be/7aGWmCan-40>

1. Let us talents and tongues employ,
reaching out with a shout of joy:
bread is broken, the wine is poured,
Christ is spoken and seen and heard.

Chorus

*Jesus lives again, earth can breathe again,
pass the Word around: loaves abound!*

2. Christ is able to make us one,

at his table he set the tone,
teaching people to live to bless,
love in word and in deed express.

3. Jesus calls us in, sends us out
bearing fruit in a world of doubt,
gives us love to tell, bread to share:
God (Immanuel) everywhere!

Words: Fred Kaan (1929-)

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Closing responses

Christ's food in our souls,
OUR FOOD SHARED LIKE HIS.
Christ's life in our hands,
OUR LIVES SHAPED BY HIS.
Christ's love in our hearts,
OUR LOVE WARMED THROUGH HIS.
Christ's peace on our path,
OUR PATH FOLLOWING HIS.

Benediction

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