

The Stratfield Mortimer Benefice of

**St Saviour
Mortimer West End**

**St Mary and St John
Stratfield Mortimer**

**St John the Baptist
Padworth**

St Mary's Church of England School

St John's Church of England School

Diocese of Oxford



'The El Salvador Workers' Cross'

There are many El Salvadoran crosses in our parishes and schools, which add colour and prompt enquiry about their symbolism and our understanding of the teaching of Christ.

The Parish Sunday Eucharist

The Seventeenth Sunday after Trinity

1st October 2023 at 10 a.m. at John's, Mortimer

Online at Zoom: <https://us02web.zoom.us/j/6931233940>

The 'Centre for Creative Leadership' in the US published a study about a sample of 'high-potential executives' who were all 'retired early' because of what someone described as 'a common character flaw,' which amounted to not doing something that had been promised. It reminded me of a saying of a friend and former parishioner: 'Perhaps character has something to do with the ability to carry out a resolution long after the mood in which it was made has left us.'

Today's Gospel passage relates Jesus' parable about a vineyard owner who had two sons. The father asked both sons to go and work in his vineyard. The first son said 'No,' but later regretted his refusal, changed his mind, and got on with the work which had to be done. The second son said that he would go, but did not - he had good intentions, but never made it to the vineyard. Now, it's been suggested that perhaps we are meant to recognise here something of that tendency of human beings 'to put off living.' Or, in other words, to dream of some magical rose garden over the horizon instead of cultivating the roses blooming outside our windows today.

In the parable, of course, it's the final decision which matters most. And when Jesus asked his hearers which of the two sons finally did the father's will, they answered, 'The first.' The simple message is, of course, that we can be like that first-asked son - whose practice was far better than his profession - and we can be like that second-asked son - whose profession was much better than his practice. Now, whilst the first turns out better neither character is, of course, anything near perfect. Indeed, surely, the truly good person would be one in whom profession and practice meet and match and who would accept and carry out the father's request with simple and straightforward grace, trust and respect. Of course, the purpose of the parable is to emphasise the importance of the listener's response to 'the word of God' and make clear that promises can never take the place of performance and fine words can never be a substitute for fine deeds.

During the American War of Independence a young man is reported to have called out to George Washington: 'We believe in you and your cause is right.' Apparently Washington thanked him graciously and asked, 'What regiment are you in?' The young man answered, 'I'm a civilian.' The general replied, 'Young man, if you believe in me and my cause then you join the army and fight.' That same summons to service is, of course, at the heart of Jesus' parable about the vineyard owner and his two sons.

Many people consider Dostoevsky's 'The Brothers Karamazov' to be one of the great works in literature. In one interpretation the three Karamazov brothers represent various aspects of human nature. The eldest son, Dmitri, is a wild wastrel and represents human nature dominated by sensuality. The next son, Ivan, is a teacher, writer and atheist and represents the intellectual dimension of human nature. The youngest son, Alyosha, was a novice at a monastery and represents humankind's spiritual nature. The conflicts which arise in the Karamazov brothers reflect those which occur in the soul of 'everyman' and, perhaps, in every relationship with God.

Now, today's Gospel story tells another parable about brothers. The first was asked to go to the vineyard and he refused, but later regretted his decision - 'repented' - and went to get on with the work. The second son was asked by his father to work in the vineyard, but whilst he said he'd go he never went. The Gospel writer recounts that Jesus interprets the brothers' story himself: The first-asked son represents the despised tax collectors whose lives had been a 'No' to God, but who repented, changed their ways, and entered the Kingdom of God. In contrast, the second-asked son represents those leaders who professed to be religious, but who did not respond to John the Baptist's call and rejected Jesus. The Gospel message is, simply, that the life-saving difference between the two sons was that one had the good sense to remember the love of his father, to turn his life round and decide to get on and do what was required. The simple message is, of course, that we are called to live in such a way that what we profess and practice meet and match. And, likewise, at one level the story is, of course, a simple invitation to today's hearers to heed the teaching of Jesus and to become a fellow worker in the Father's vineyard.

There is a story about an eleventh century King of Bavaria, Henry III, who grew tired of court life and of being a monarch and asked Prior Richard at a local monastery to allow him to enter the cloister so that he could become a contemplative monk for the rest of his life. Apparently the Prior, somewhat taken aback, replied 'But Your Majesty, do you understand that the pledge here is one of obedience and that would be hard for you because you have been a king.' 'I understand,' said King Henry. 'But for the rest of my life I will be obedient to you and your successors as Christ leads you.' 'Then may I suggest what you might do?' said Prior Richard. 'Go back to your people and serve faithfully in the place where destiny has put you.' And when King Henry died it was said of him that he had learned to be a good, faithful and loving king by learning the true meaning of obedience from Christ himself who was always obedient to the loving will of his Father.

God bless, Paul

The Parish Eucharist for Sunday 1st October 2023

A warm welcome to the Parish Sunday Eucharist.

An induction loop is provided. To use, please turn your hearing aid to T.

Gluten free wafers are available for those who need them. Please inform one of the vergers who will pass the information on to the clergy.

Online: *If you are not able to come to St John's you are warmly invited to share in the Parish's Sunday Eucharist online. And may God bless and renew us as we join together to worship. Thank you.*

THIS 'HOLY MEMORIAL' is known by various names: 1) **'The Eucharist'** - which means 'Thanksgiving' - because Jesus offered himself in love; 2) **'The Lord's Supper'** - or 'Breaking of the Bread' - because we celebrate it as a shared meal; 3) **'Holy Communion,'** - because we become one with Christ by receiving him; and 4) **'Holy Mass'** - holy sending - because it gives us a mission: to go in peace to serve the Lord.

The 'objectives' of the Eucharist: *The community gathers for the public celebration of the Eucharist in order to worship God; ask his forgiveness for sins; thank him for blessings received; listen to his voice in the Scriptures; present the needs of the world and our own needs too; offer our lives to him and his loving service; gain spiritual nourishment and recharge our weakened spiritual batteries by sharing life with him in Holy Communion. The simple structure of the Eucharistic celebration is organized around achieving these goals.*

THE GATHERING SONG

**The King of love my shepherd is,
whose goodness faileth never;
I nothing lack if I am his,
and he is mine for ever.**

**Thou spread'st a table in my sight;
thy unction grace bestoweth;
and O what transport of delight
from thy pure chalice floweth!**

**And so through all the length of days
thy goodness faileth never:
good Shepherd, may I sing thy praise
within thy house for ever.**

THE GATHERING

Priest + In the name of God - the Father, the Son, and the Holy Spirit.
All **Amen.**

THE GREETING - Words of Welcome and Introduction.

The greeting proclaims the presence of the Lord with us.

The Penitential Rite, the Gloria and the Opening Prayer follow. The purpose of these preliminary rites is to help the people, gathered for the celebration of the Eucharist, to join with each other as a worshipping community, and to prepare to listen to the Word of God and to celebrate the Eucharist - the Great Thanksgiving.

Priest The Lord be with you.
All **And also with you.**

The priest may introduce the Eucharist.

THE PRAYERS OF PENITENCE

The Invitation to Confession - we call to mind our sins that we may repent of them / turn from them and ask forgiveness of God and each other.

Priest My brothers and sisters,
as we prepare to celebrate the mystery of God's love,
 revealed to us in Word and Sacrament,
let us call to mind our sins.

A pause for quiet reflection follows.

All **I confess to almighty God,
 and to you, my brothers and sisters,
that I have sinned through my own fault,
in my thoughts and in my words,
in what I have done and in what I have failed to do.**

The Absolution

All + Almighty God, have mercy on us, forgive us our sins, and bring us to everlasting life.
All **Amen.**

THE GLORIA

Gloria, gloria, in excelsis Deo.

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 sins 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

Priest Let us pray.

Together we spend a few moments in silence, realising, and giving thanks, that we are in the presence of God our Father to whom we make our prayers. The prayer 'collects' our thoughts.

Gracious God, you call us to fullness of life:
deliver us from unbelief and banish our anxieties
with the liberating love of Jesus Christ our Lord.

All Amen.

THE LITURGY OF THE WORD

The Liturgy of the Word consists of readings from the scriptures; a sermon/homily, which expounds the readings; the Profession of Faith, which is the Creed of God's people; and the Prayer of the Faithful or General Intercessions in which the people of God intercede for all humankind and all creation.

In the Liturgy of the Word God speaks to us of redemption and salvation and nourishes us with his 'word.' We are not only listening to past history. The God who speaks to Israel and to the early Church speaks to us today through the power of the Holy Spirit working within us as we listen to him and as he reveals the pattern for our lives. 'The word of God is something alive and active: it cuts like any double edged sword but more finely...it can judge the secret emotions and thoughts' (The Letter to the Hebrews 4:12).

Either two or three READINGS FROM SCRIPTURE follow, the last of which is the Gospel.

THE FIRST READING – PHILIPPIANS 2: 1 - 11. - To be read by Gwen Adshead.

Reader A reading from the Letter of St Paul to the Philippians.

In your minds be the same as Christ Jesus.

If our life in Christ means anything to you, if love can persuade at all, or the Spirit that we have in common, or any tenderness and sympathy, then be united in your convictions and united in your love, with a common purpose and a common mind. That is the one thing which would make me completely happy. There must be no competition among you, no conceit; but everybody is to be self-effacing. Always consider the other person to be better than yourself, so that nobody thinks of his own interests first but everybody thinks of other people's interests instead. In your minds you must be the same as Christ Jesus:

His state was divine,
yet he did not cling
to his equality with God
but emptied himself
to assume the condition of a slave,
and became as men are;
and being as all men are,
he was humbler yet,
even to accepting death,
death on a cross.
But God raised him high
and gave him the name
which is above all other names
so that all beings
in the heavens, on earth and in the underworld,
should bend the knee at the name of Jesus

and that every tongue should acclaim
Jesus Christ as Lord,
to the glory of God the Father.

At the end of the reading:

Reader This is the word of the Lord.

All **Thanks be to God.**

Now we prepare to hear the Gospel (the Good News) and acknowledge that we are his people and called to be part of his mission to the world inasmuch as we share his message and his life with faith, hope and love.

THE GOSPEL ACCLAMATION

Cantor Alleluia, Alleluia, Alleluia.

All **Alleluia, Alleluia, Alleluia.**

If anyone loves me he will keep my word,
and my Father will love him,
and we shall come to him.

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING - ST MATTHEW'S GOSPEL 21: 28 - 32.

The Lord be with you.

All **And also with you .**

Hear the Gospel of our Lord Jesus Christ according to St Matthew.

All **Glory to you, O Lord.**

The parable of the two sons.

Jesus said to the chief priests and the elders of the people, 'What is your opinion? A man had two sons. He went and said to the first, "My boy, you go and work in the vineyard today." He answered, "I will not go," but afterwards thought better of it and went. The man then went and said the same thing to the second who answered, "Certainly, sir," but did not go. Which of the two did the father's will?' 'The first,' they said. Jesus said to them, 'I tell you solemnly, tax collectors and prostitutes are making their way into the kingdom of God before you. For John came to you, a pattern of true righteousness, but you did not believe him, and yet the tax collectors and prostitutes did. Even after seeing that, you refused to think better of it and believe in him.'

At the end of the Gospel:

This is the Gospel of the Lord.

All **Praise to you, O Christ.**

THE SERMON

We are a Eucharistic community - united around word and sacrament. Through the readings God has spoken to his people of his redeeming love and of the nourishment which his Spirit gives. The sermon reflects on our readings and relates them to our Eucharistic celebration and to our ordinary daily life.

After the sermon there may be a short period of silent reflection.

THE PROFESSION OF CHRISTIAN FAITH - THE CREED

We make the profession of faith in response to the word of God written in the Gospels and spoken in the sermon. We testify that God is our Father who gives us new life through his Son and who calls us together in the power of his Spirit to be a Eucharistic people, a 'thanksgiving people', a living community of his abiding self-giving love.

All **We believe and trust in God the Father who made the world.**

We believe and trust in his Son, Jesus Christ, who redeemed the world.

We believe and trust in the Holy Spirit who gives life to the people of God. Amen

THE PRAYER OF THE FAITHFUL OR GENERAL INTERCESSION

We are invited to pray for all people and for all creation and for the needs of the Church's mission in bringing Christ's Gospel to the world. Through baptism we have been made one with Christ, our great high priest, and we share in his prayer before the Father for the needs of the Church's mission to the world and for of people. Our prayer flows from our listening to the Gospel and sermon by which we have been made more aware of our Christian commitment.

This Prayer of the Faithful, or General Intercession, is announced and consists of a series of intercessions; we pray for the universal Church and its mission and for our bishop and for our benefice - our parishes and our two Church schools; for the world, for our Queen and country, for our local communities, families and friends; for the sick and suffering and for all in pain; and we remember those who have died. And in communion with Mary, St John the Evangelist, St John the Baptist and all the Saints of God we entrust one another and all people and all creation to God's saving love.

Priest In the power of the Spirit, and in union with Jesus Christ, let us pray to our heavenly Father.

The deacon or minister continues:

Heavenly Father, strengthen your Church in the service of Christ that Christians everywhere may witness to the grace and compassion of Christ. Bless Justin our Archbishop, Steven our Bishop, Olivia our area Bishop, and our parishes and schools of St Mary's and St John's that we may be equipped for the mission before us...

Lord, in your mercy,

Hear our prayer.

Heavenly Father, bless Charles our King and give grace to our Government, to our Parliament, to our District and Village Councils, and to all in authority that they may govern with justice and wisdom and seek always the common good...

Lord, in your mercy,

Hear our prayer.

Heavenly Father, bless us, and our families and friends, and all our relationships that we may serve Christ in one another and love others as he loves us...

Lord, in your mercy,

Hear our prayer.

Heavenly Father, we pray to you for all who hunger for bread to eat and for those who long to live in peace. And for all who are suffering in body, mind or spirit...

Lord, in your mercy,

Hear our prayer.

Heavenly Father, we remember before you all who have gone before us... May we be united for ever in the joy of heaven.

Lord, in your mercy,

Hear our prayer.

Heavenly Father, in communion with the Blessed Mother Mary, St John the Evangelist, St John the Baptist and all the saints, we commend all humankind and all creation to your unfailing love.

Priest Merciful Father,
All **Accept these prayers for the sake of your Son, Our Saviour, Jesus Christ. Amen.**

THE LITURGY OF THE EUCHARIST

At the Last Supper Christ 'took some bread and when he had given thanks, broke it and gave it to his disciples, saying "This is my body which will be given for you; do this in remembrance of me". He did the same with the cup...' (Luke 22:19-20). The Church, joyfully obedient to the Lord's command, celebrates the Eucharist taking care that our 'liturgy' corresponds to the words and actions of Christ: 1) Taking bread and wine - we take our own gifts to the Altar, such as our time and talents and our money for the poor and for ministry. 2) Giving thanks (the meaning of the word Eucharist) - in the Eucharistic Prayer the priest, in the name of us all, says the great hymn of our thanksgiving to God for the whole work of salvation, in which the offerings become the Body and Blood of Christ. 3) The breaking of the one bread is a sign of the unity of the faithful - a sign of the unity which comes through sharing in Christ. 4) And in Holy Communion we receive Christ. In this way, Sunday by Sunday and day by day, the Church tries to carry out what the Lord asked his disciples to do in remembrance of him.

THE PEACE

We acknowledge and give thanks for our unity with one another in Jesus Christ our Lord, which his death and resurrection have brought to us. He is the peace between us. The sign of peace echoes Christ's own resurrection greeting to his disciples. Before we share in the same bread we express our love for one another in Christ and pray for peace and unity (cf Luke 1.78,79).

Priest Christ is our peace.
 He has reconciled us to God in one body by the cross.
 We meet in his name and share his peace.

The peace of the Lord be always with you.

All **And also with you.**

THE OFFERTORY HYMN

**Amazing grace (how sweet the sound)
that saved a wretch like me!**

**I once was lost, but now am found,
was blind, but now I see.**

**Through many dangers, toils and snares
I have already come:
'tis grace has brought me safe thus far,
And grace will lead me home.**

**The Lord has promised good to me,
his word my hope secures;
he will my shield and portion be
as long as life endures.**

**Yes, when this flesh and heart shall fail,
and mortal life shall cease:
I shall possess, within the veil,
a life of joy and peace.**

THE PRESENTATION AND PREPARATION OF THE GIFTS

The peoples' gifts of bread and wine are brought to the altar. The offerings of money is made and promised to support the wider ministry and work of the Church. Taking the Gifts: We give thanks to God for the gifts in the following words.

BREAD

Priest 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.

All **Blessed be God for ever.**

WINE

Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become for us the cup of salvation.

All **Blessed be God for ever.**

OUR TIME, TALENTS AND TREASURE/MONEY

Blessed are you, Lord, God of all creation. Through your goodness we have the gifts of our time, talents and money to offer. May our offerings of our gifts be a sincere sign of our gratitude and our dedication to your service.

All **Blessed be God for ever.**

The priest prays quietly: Lord God, we ask you to receive us and be pleased with the sacrifice we offer you with humble, contrite and thankful hearts.

The priest washes hands as an expression of the desire for inward purification, praying quietly: Lord, wash away my iniquity; cleanse me from my sin.

PRAYER OVER THE GIFTS

Priest Pray my brothers and sisters, 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 Church.**

Priest Amen.

Priest Father, accept the offering of our humble gifts
and as you bless and sanctify them aright
may they become a blessing for others.

All **Amen.**

THE EUCHARISTIC PRAYER

The Eucharistic Prayer is the centre and high point of the whole Christian celebration. This great prayer of praise and thanksgiving proclaims the wonderful works of God and through it we join ourselves with Christ in praise and thanksgiving to God the Father and in offering ourselves to him in union with Christ's self-offering on the cross. We express our share in the prayer, which is said on behalf of all the people, by listening inwardly and joining in the acclamations (joyful shouts or songs) and the Sanctus (the Holy, Holy, Holy which concludes the preface), the memorial acclamation and the great 'Amen' which concludes our Eucharistic Prayer.

Priest The Lord be with you.

All **And also with you.**

Lift up your hearts.

All **We lift them to the Lord.**

Let us give thanks to the Lord our God.

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

In the Preface we praise God for his mighty acts:

Heavenly Father, we do well always and everywhere to give you thanks
because at his last supper, as Jesus sat at table with his apostles,
he gave us this memorial of his passion
to bring us its saving power until the end of the age.

In this sacrament you feed your people
and strengthen us in holiness,
so that we may come to walk in the light of faith and hope,
and live in the communion of love.

Therefore we join our voices
with the whole company of heaven to sing:

All **Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

We pray to the Father for the sending down of the Holy Spirit and recall the Lord's Supper.

Priest We thank you, loving Father, because when we turned away
 you sent to us your Son Jesus Christ our Lord.
He gave his life for us upon the cross. He shows us now the way to live.
Send your Holy Spirit that these gifts of bread and wine
 may be for us Christ's body and his blood.
On the night before he died, when darkness had fallen, Jesus took bread. He gave thanks,
 broke it, and shared it with his disciples, saying:
 'This is my body, given for you. Do this to remember me.'
After they had eaten he took the cup of wine, gave thanks, and shared it with his disciples,
 saying:
 'This is my blood, poured out for you and for many, for the forgiveness of sins.
 Do this to remember me.'
So, Father, with this bread and this cup we celebrate his love, his death, his risen life.
As you feed us with these gifts, send your Holy Spirit upon us and change us more and more
 to be like Jesus our Saviour.
Help us, Father, to love one another, as we look forward to that day when suffering is ended
 and all creation is gathered in your loving arms.
And now with the Blessed Mother Mary, St John the Evangelist, St John the Baptist,
 and all your saints, we give you glory, through Jesus Christ
 and in the strength of your Holy Spirit,
 today and for ever.

All **Amen.**

HOLY COMMUNION

The communion rite lays strong emphasis on peace, unity and our prayer for forgiveness. We come together to the Lord's table in accordance with the Lord's command, 'Take, eat... take, drink', as a community bound together by the love of God manifest in Christ. We can all be confident in Christ's mercy as we respond to his call to come to his table. Our communal recitation of the Lord's Prayer - the prayer he taught us - prepares us for Holy Communion with our Lord.

THE LORD'S PRAYER

We bless God and pray for our world, our communities and our lives to be shaped by God's will; we pray for daily needs to be met, for forgiveness for wrongdoings, strength to resist temptation and protection from danger.

Priest Let us pray with confidence as our Saviour has taught us.

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.**

For thine is the kingdom, the power and the glory, for ever and ever. Amen.

THE BREAKING OF THE BREAD

The priest takes the host and breaks it over the cup, praying quietly: 'May this mingling of the body and blood of our Lord Jesus Christ bring eternal life to us who receive it.' 'Because there is one bread, we who are many are one body, for we all partake of the one bread' (1 Corinthians 10:17)

Christ's gesture of breaking bread with his disciples at the Last Supper gave the Eucharist the name of the 'breaking of bread.'. This gesture signifies that we who share one bread and one cup are made one. The breaking of the Eucharistic bread becomes a sign of unity and charity as the one bread is distributed to the family of God's people.

Priest We break this bread to share in the body of Christ.

All **Though we are many, we are one body, because we all share in one bread.**

The priest prepares quietly for Holy Communion. We may all join quietly in this prayer: Lord Jesus Christ, Son of the living God, by the will of the Father and the work of the Holy Spirit your death brought life to the world. By your holy body and blood free me from all my sins and from every evil. Keep me faithful to your teaching, and never let me be parted from you. Amen.

INVITATION TO COMMUNION

Priest Behold the Lamb of God who takes away the sin of the world. *cf. John 1: 29*

Blessed are those who are called to his supper.

All **Lord, I am not worthy to receive you, but only say the word, and I shall be healed.**

The sign of communion is more complete when given under both 'kinds' since then the 'sign' of the eucharistic meal appears more clearly. However, we live in exceptional times when, if you think right, communion may be received in one 'kind.'

The priest takes the host, raises it a little and shows it saying: The Body of Christ. And the same with the cup saying: The Blood of Christ. When receiving Holy Communion the response and assent to Christ is:

+ Amen.

DURING HOLY COMMUNION *The Choir may sing anthems or songs or lead hymns.*

'The Lord's my Shepherd' - Stuart Townend

PRAYER AFTER HOLY COMMUNION

Priest Let us pray.

The priest invites us all to pray that the Holy Eucharist will have its effect in transforming our lives and bring us all to God's kingdom. We pray together silently for a while before the Post Communion prayer.

Priest Lord, we pray that your grace
may always precede and follow us,
and make us continually to be given to all good works;
through Jesus Christ our Lord.

All **Amen.**

THE NOTICES FOR THE COMMUNITY ARE GIVEN.

THE CONCLUDING RITE

Priest The Lord be with you.

All **And also with you.**

THE BLESSING

Priest The peace of God, which passes all understanding,
keep your hearts and minds in the knowledge and love of God
and of his Son Jesus Christ our Lord.

**+ And the blessing of almighty God,
the Father, the Son, and the Holy Spirit,
be among you and remain with you for ever.**

All **Amen.**

Let us go in the peace of Christ.

All **Thanks be to God.**

THE SENDING OUT or RECESSIONAL HYMN

**We have a gospel to proclaim,
good news for all in all the earth;
the gospel of a Saviour's name:
we sing his glory, tell his worth.**

**Tell of his death at Calvary,
hated by those he came to save,
in lonely suffering on the cross;
for all he loved his life he gave.**

**Tell of that glorious Easter morn:
empty the tomb, for he was free.
His broke the power of death and hell
that we might share his victory.**

**Now we rejoice to name him King:
Jesus is Lord of all the earth.
This gospel-message we proclaim:
we sing his glory, tell his worth.**

Please donate regularly to support the Church's mission and work. The church here needs your help in order to serve our villages, our diocese, our nation and our world in the future. Our doors have been closed due to Covid 19 and with no regular Government or Church of England funding we have lost significant income. Please see the website to see how to give efficiently. Thank you.

