

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



An El Salvadoran 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 Nineteenth Sunday after Trinity

15th October 2023 at 10 a.m. at John's, Mortimer

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

There is a story about how, at the end of World War II, Russian leader Joseph Stalin gave a banquet to honour Winston Churchill. Apparently the Russian hosts wore their best military dress uniforms, but their honoured guest arrived wearing the simple 'overall' he'd often worn during the blitz. Perhaps he thought it might strike a note of remembrance which his hosts would appreciate. Anyway, they thought it worse than disrespectful - an attempt to humiliate and insult. I suppose the 'message' of the story is that when we receive an invitation we do well to make sure that we turn up turned out in a way which honours the host and the occasion.

Today's Gospel passage relates a parable - about a royal banquet - which challenged the legitimacy of the 'chief priests and elders of the people' i.e. of the religious and civic leaders. Jesus told this parable at the Temple in Jerusalem during the last week of his life and it marks a 'last part' in a series of confrontations with those who saw him as their enemy - before they got him arrested. The parable is a simple story about a king who wanted to celebrate his son's wedding with a feast. Some 'VIPs' had been invited, but refused so the king brought people in off the streets to take their places. In effect, of course, the parable accused the 'leaders' of rejecting God's invitation to his 'heavenly banquet' by not paying heed to the Gospel invitation to turn their lives around and present themselves renewed. The scriptures tell, of course, that that 'invitation' had been repeatedly extended through the prophets, including John the Baptist, but that their 'leaders' had repeatedly rejected the invitation to 'righteous living' and now planned to kill God's son. The story underlines that the son himself keeps company with those the 'leaders' ostracise - the so-called 'sinners' and 'Gentiles' - and that God invites them all to his 'banquet.' And, as the parable was directed to the chief priests and elders, so we see how Jesus contrasts their rigid observance of the Law with the open-hearted generosity expressed by the king: 'Invite everyone you find.'

The parable was, in part, a response to their accusation that Jesus was unfit to teach because he kept company with those considered disreputable. So Jesus answers that whilst the chief priests and elders had rejected him and his message, the so-called 'sinners' - whom they had scorned and neglected - had opened their hearts and that's why he compares God to a king who invites people from the waysides to be his guests.

In that society, where everyone was expected to make the effort to honour the occasion, hosts were often ready to provide suitable clothes for guests who could not afford them. Hence Jesus' hearers would have quickly recognised why the king would have been upset not only by those who refused his invitation, but also by the man who was either too lazy or too stubborn hearted to 'wear' what was required and freely available to him. Jesus' hearers would have been familiar with similar rabbinic parables and understood the call to heed the Gospel invitation and 'wear' the 'garment of grace' by coming together to celebrate and share blessings.

The word 'Church' itself has derivations in a word which means those who have been called or invited and so, in part, denotes those who respond to Christ's invitation. Yet, as St Paul puts it, we must be properly 'dressed:' 'As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience... Above all, clothe yourselves with love, which binds everything together in perfect harmony' (Col 3:12-14). So, the 'wedding garment' refers, of course, to being 'clothed' in the spirit and teaching of Jesus and, hence, the parable has nothing to do with the actual clothing we wear, but everything to do with the spirit in which we respond to him.

Christians have always believed that, in one sense, we receive the 'wedding garment' of grace in baptism and that the other sacraments can help to renew that grace in us. And, of course, the Church has always seen the Eucharist to be a 'foretaste' of that 'heavenly wedding banquet' and that our participation - through joint repentance, reflecting together on the word, community prayer, and holy communion, can help us recharge our batteries to be more able to lead a 'grace-filled' life.

A boy was constantly late coming home from school. At last his worried parents warned him that he must be home on time that afternoon or have no supper. Yet, nevertheless, he arrived late. At supper that evening the boy looked at his plate: there was a slice of bread and a piece of cheese and a glass of water. He looked at his father's full plate and then at his father, but his father remained silent. The father waited for the full impact to sink in, then, quietly, took the boy's plate and placed it in front of himself and took his own full plate and placed it before his son. Many years later, at his father's funeral, the son told that story and said with deep and loving respect, 'All my life I've known what God is like by what my father did that night.' When we look at our world we see that 'sin' is a serious business and that whilst grace may be given freely, it is a costly gift. Perhaps Jesus' little stories about the wedding banquet can help us understand that grace a little better.

God bless, Paul

The Parish Eucharist for Sunday 15th 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

**Rejoice! The Lord is King,
your Lord and King adore;
mortals, give thanks and sing,
and triumph evermore:**

*Lift up your heart, lift up your voice;
rejoice, again I say, rejoice!*

**His kingdom cannot fail;
he rules o'er earth and heaven;
the keys of death and hell
are to our Jesus given:**

**Rejoice in glorious hope;
Jesus the Lord shall come,
and take his people up
to their eternal home:**

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.

Faithful Lord,
whose steadfast love never ceases
and whose mercies never come to an end:
grant us the grace to trust you
and to receive the gifts of your love,
new every morning,
in 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 4: 6 - 9. - To be read by Gill McInnes.

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

Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, brothers and sisters, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. As for the things that you have learned and received and heard and noticed in me, do them and the God of peace will be with you.

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.

I call you friends, says the Lord, because I have made know to you everything I have learnt from my Father.

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING - ST MATTHEW'S GOSPEL 22: 1 - 14.

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

All Hear the Gospel of our Lord Jesus Christ according to St Matthew.
Glory to you, O Lord.

The Parable of the Wedding Banquet.

Jesus said to the chief priests and elders of the people: 'The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his servants to call those who had been invited to the wedding banquet, but they would not come. Again he sent other servants, saying, "Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fatted calves have been slaughtered, and everything is ready; come to the wedding banquet." But they made light of it and went away, one to his farm, another to his business, while the rest seized his servants, mistreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his servants, "The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet." Those slaves went out into the streets and gathered all whom they found, both good and bad, so the wedding hall was filled with guests.

'But when the king came in to see the guests, he noticed a man there who was not wearing a wedding garment, and he said to him, "Friend, how did you get in here without a wedding garment?" And he was speechless. Then the king said to the attendants, "Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth." For many are called, but few are chosen.'

At the end of the Gospel:

All This is the Gospel of the Lord.
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

**Loving shepherd of thy sheep,
keep thy lamb, in safety keep;
nothing can thy power withstand,
none can pluck me from thy hand.**

**Loving Saviour, thou didst give
thine own life that we might live,
and the hands outstretched to bless
bear the cruel nails' impress.**

**Loving Shepherd, ever near,
teach thy lamb thy voice to hear;
suffer not my steps to stray
from the straight and narrow way.**

**Where thou leadest I would go,
walking in thy steps below,
till before my Father's throne
I shall know as I am known.**

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 Lord, 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.*

'Shalom my friend.'

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 Holy and blessed God,
you have fed us with the body and blood of your Son
and filled us with your Holy Spirit:
may we honour you,
not only with our lips
but in lives dedicated to the service
of 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

Great is thy faithfulness, O God my Father,
there is no shadow of turning with thee;
thou changest not, thy compassions, they fail not,
as thou hast been thou forever wilt be.

*Great is thy faithfulness! Great is thy faithfulness!
Morning by morning new mercies I see;
all I have needed thy hand hath provided,
great is thy faithfulness, Lord, unto me.*

Summer and winter, and spring-time and harvest,
sun, moon, and stars in their courses above,
join with all nature in manifold witness
to thy great faithfulness, mercy and love.

Pardon for sin and a peace that endureth,
thine own dear presence to cheer and to guide;
strength for today and bright hope for tomorrow,
blessings all mine, with ten thousand beside!

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 were closed due to Covid 19 and with no regular Government or Church of England funding the parish lost significant income. Please see the website to see how to give efficiently. Thank you.*

