

The Stratfield Mortimer Benefice of

St Saviour
Mortimer West End

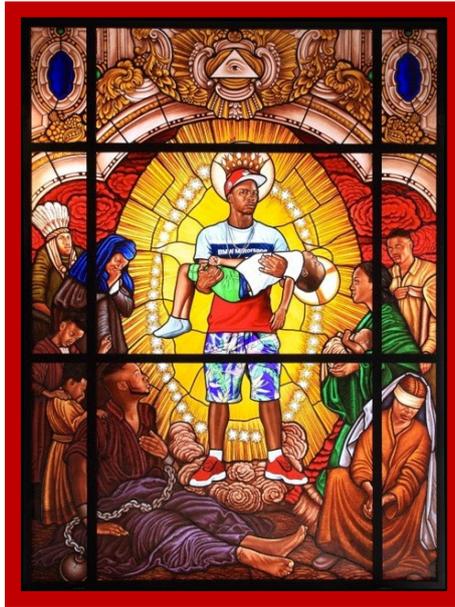
St Mary and St John
Stratfield Mortimer

St John the Baptist
Padworth

St Mary's Church of England School

St John's Church of England School

Diocese of Oxford



A stained glass window by Kehinde Wiley

The Parish Eucharist for All Saints' Sunday 5th November 2023 at 10 a.m. at John's, Mortimer

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

What strikes us about the saints is their diversity. There is Thomas Aquinas, the towering philosopher, and there is Sr Hildegard of Bingen, the visionary writer and composer of sacred music, much of which has been recorded recently. There is Antony, who was a saint in the desert, and there is Vincent de Paul, who was a saint in the city. There is Albert Magnus, part theologian, part scientist, and another great philosopher of the Middle Ages, and there is the influential 19th Century English poet, Gerard Manley Hopkins. There is Peter, the 'no-nonsense' fisherman, and there is Francis of Assisi, the 'peacenik.' There is the very serious Jerome, and there is Philip Neri, who combined shrewdness with a great sense of humour and said 'A joyful heart is more easily made perfect than a downcast one.' And there is Edith Stein, who was born in 1891 into a German Jewish family, who became by her teens an agnostic. Having been encouraged by her mother from childhood to think critically she became a philosopher and colleague of the likes of Edmund Husserl and Martin Heidegger. She was inspired by reading the life of Teresa of Avila to embrace the Christian faith and to become a Carmelite nun as Sister Teresa Benedicta of the Cross. She was murdered at Auschwitz on 9th August 1942. Survivors of the camp testified that her compassion helped many fellow sufferers find some light and hope in that terrible darkness.

We see, then, that there isn't any single pattern of following Christ which fits all. And perhaps our celebration of All Saints' tide can help us remember the importance of celebrating that diversity. At a collective worship the pupil-leaders likened God to a great artist who liked to change his styles. And they likened the saints to God's masterpieces and reminded us that he paints them in different circumstances and so in different styles and colours. The simple message, of course, was that whilst we should not try to imitate any one of the saints exactly, it might help us to look at some of them and reflect on their differing goodness/holiness, and see if that can help us find that 'colour' which is right for our lives and our 'wholeness.' Catherine of Siena put it simply, 'Be who God meant you to be and you will set the world on fire.'

At All Saints' tide we give thanks for those countless 'saints' unknown to the calendars who could be our own parents and grandparents, brothers and sisters and friends who were 'heroic' men and women of faith, hope and love. And perhaps this feast of the 'Unknown Saints' can be likened to the tradition of the 'Unknown Soldier' whereby we are reminded that the call to service, sacrifice and generosity of spirit is universal. Again, the word 'saint' is related, of course, to the word 'holiness' which is related to 'wholesomeness.' And we show 'holiness' when we live wholesome lives of integrity and truth, lives which bring us closer to others – all God's children – and to God.

Today's Gospel reading reminds us that all the saints walked the way of the Beatitudes, which have been called 'God's commandments expressed in positive terms.' They go far beyond what is required by the Ten Commandments as they exhort us to that 'Poverty of Spirit' which is knowing our need for God; to 'Mourning' which is embracing the inevitable sufferings of life and alleviating the sorrows of others; to 'Meekness' which is 'docility' to God's will and patient gentleness with others, even in the face of sufferings, disappointments, and insults; to 'Hunger for Justice,' which is the longing to see everyone enjoy the justice and peace promised by Christ. We obtain 'Mercy' by extending it to others. And 'Purity of Heart' is that right intention or sincerity that puts God first and sees everything and everyone else in relationship to God. Real 'Peace' is reached when enemies become trustworthy friends. 'Suffering for doing what is right' is accompanied by the deepest sense of 'blessedness' even now.

Saints are those, of course, who inspire us to become better people. A saint's life doesn't say, 'I want you to be a Christian - or anything else - and I am going to try to make you one.' Instead, by their way of life they inspire us to be whole/holy. When Dr David Livingstone disappeared in central Africa, Henry Stanley decided to search for him and, when he finally found him, Stanley greeted him with the famous line, 'Dr. Livingstone, I presume?' The two lived together for three months. Later, Stanley wrote, 'Dr. Livingstone made me a Christian, and he didn't even know he was doing it. He inspired me and didn't even try.'

There's a story about an artist who was compelled to paint the portrait of a wretched man, down on his luck, who was ragged, dirty and usually drunk. Finally, the artist presented his painting to his subject who looked, confused at the character's noble features, and said, 'That's not me.' The artist replied, 'But that's the person you could be.'

God bless, Paul

The Parish Eucharist for All Saints' Sunday

5th November 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

**For all the saints who from their labours rest,
who thee by faith before the world confessed,
thy name, O Jesu, be for ever blest. *Alleluia, Alleluia.***

**Thou wast their rock, their fortress, and their might;
thou, Lord, their Captain in the well-fought fight;
thou, in the darkness, still their one true light. *Alleluia, Alleluia.***

**But lo, there breaks a yet more glorious day;
the saints triumphant rise in bright array:
the King of glory passes on his way. *Alleluia, Alleluia.***

**From earth's wide bounds, from ocean's farthest coast,
through gates of pearl streams in the countless hoast,
singing to Father, Son, and Holy Ghost *Alleluia, Alleluia.***

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 'Since we are surrounded by a great cloud of witnesses,
let us also lay aside every weight and the sin that clings so closely,
looking to Jesus in penitence and faith.'

Hebrews 12: 1

 Lord, you are gracious and compassionate:
 Lord, have mercy.
All **Lord, have mercy.**

Lord, you are loving to all:
Christ, have mercy.
All Christ, have mercy.

Lord, your faithful servants bless your name and make known the glory of your kingdom:
Lord, have mercy.
All Lord, have mercy.

The Absolution

† 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.

God of holiness, your glory is proclaimed in every age:
as we rejoice in the faith of your saints,
inspire us to follow their example
with boldness and joy;
through 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 – 1 JOHN 3: 1 - 3. – To be read by Sarah Theaker.

Reader A reading from the First Letter of St John.

See what love the Father has given us, that we should be called children of God, and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he[a] is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure.

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.**

Come to me, all you who labour and are overburdened,
and I will give you rest, says the Lord.

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING – ST MATTHEW’S GOSPEL 5: 1 - 12.

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 Beatitudes.

When Jesus saw the crowds, he went up the mountain, and after he sat down, his disciples came to him. And he began to speak and taught them, saying:

‘Blessed are the poor in spirit, for theirs is the kingdom of heaven.

‘Blessed are those who mourn, for they will be comforted.

‘Blessed are the meek, for they will inherit the earth.

‘Blessed are those who hunger and thirst for righteousness, for they will be filled.

‘Blessed are the merciful, for they will receive mercy.

‘Blessed are the pure in heart, for they will see God.

‘Blessed are the peacemakers, for they will be called children of God.

‘Blessed are those who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

‘Blessed are you when people revile you and persecute you and utter all kinds of evil against you
falsely on my account. Rejoice and be glad, for your reward will be great in heaven, for in the same way
they persecuted the prophets who were before you.’

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.

Priest Let us give glory to God as we confess the faith in which the saints rejoice.

All **I believe in one God, the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.**

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

**begotten, not made, of one Being with the Father;
through him all things were made.**

For us and for our salvation

he came down from heaven,

and by the Holy Spirit was incarnate of the Virgin Mary and became man.

For our sake he was crucified under Pontius Pilate,

he suffered death and was buried,

and rose again on the third day

in accordance with the Scriptures.

**He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.
I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.
I believe in one holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. 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 My brothers and sisters, united in the company of all the faithful saints,
let us pray to our heavenly Father in the power of the Holy Spirit
and in union with Jesus Christ our Lord.

The deacon or minister continues:

Heavenly Father, through your Holy Spirit, strengthen Christian people everywhere that we may be transformed into the likeness of Jesus Christ and live to make known his Gospel of love...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, bless Justin, our archbishop, Steven our bishop, Olivia our area bishop, and all of us as your ministers that the Church, built on the foundation of the apostles, saints and prophets, may be a holy and living temple - a sanctuary for the good of all people...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, bless Charles our King, our government, our members of parliament and our district and village councillors. Give to the world and all its peoples that grace that comes from you that we may find Christ's way of peace with justice for all your children...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, sustain all who witness to your love in the service of the poor and needy, the sick and dying, all who strive for justice, and all who seek to bring your light of grace and truth to those in darkness and confusion...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we pray for all who suffer and are in pain and for all whose lives are scarred or disfigured by the ravages of sin that, raised from death to life in the love of Christ, the sorrows of this world may be turned to eternal joy...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we remember before you all who died recently and all who have gone before us...
May we be united for ever in the heavenly joy.

Lord, in your mercy,
Hear our prayer.

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, receive and bless our gifts on this day of thanksgiving for all the saints and give us grace to heed their examples and find encouragement and joy in their witness of faith, hope and love.

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:

And now we give you thanks, gracious Father,
rejoicing in the company of all your saints.

The glorious company of the apostles praise you.

The noble fellowship of the prophets praise you.

The white-robed army of the martyrs praise you.

We, your holy Church, acclaim you

and raise our hearts and voices

to join with all the company of heaven

to proclaim the glory of your goodness

and join in their unending hymn of praise:

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 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.*

Bless the Lord, my soul, and bless God's holy name. *The Taizé Community*

Bless the Lord, my soul, who leads me into life.

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 Heavenly Father, in the Holy Eucharist you have brought us near
to the innumerable company of the saints made perfect:
as in this food of our earthly pilgrimage
we have shared their fellowship,
so may we come to share their joy in heaven;
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 May God the Father, who kindled the fire of love in the hearts of all the saints,
pour upon you the riches of his grace.

All **Amen.**

May God the Son, give you courage to live by his example that you may follow all the saints
in the way of holiness and come at the last to the full radiance of eternal glory.

All **Amen.**

May God the Holy Spirit, who transformed the lives of all the saints,
transform your lives that you may transform the world.

All **Amen.**

+ 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

**Make way, make way, for Christ the King
in splendour arrives.
Fling wide the gates and welcome him
into your lives.**

*Make way! Make way for the King of Kings!
Make way! Make way and let his kingdom in!*

**He comes the broken hearts to heal,
the prisoners to free.
The deaf shall hear, the lame shall dance,
the blind shall see.**

**And those who mourn with heavy hearts,
who weep and sigh,
with laughter, joy and royal crown
he'll beautify.**

**We call you now to worship him
as Lord of all,
to have no gods before him:
their thrones must fall!**

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.*

