

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 Sixteenth Sunday after Trinity

24th September 2023 at 10 a.m. at John's, Mortimer

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

'It's not fair!' This Sunday's Gospel story is about a landowner who hired workers at different times during the course of a day, but paid the same 'living wage' for a full day's work to all of them. Clearly, this account of a generous landlord's perspective is meant to challenge some of our world's more narrow ideas of 'justice.'

How many times have we heard someone protest, 'It's not fair!' Children shout it in the playground when they detect foul play. Siblings doing 'family chores' complain, 'I'm doing more than my share and it's not fair!' A brother may think his piece of the family pie is smaller than his sister's and 'It's not fair!' Someone at work may receive a raise in salary, but colleagues may think themselves to be more deserving and 'it's not fair!' Taxpayers may bristle about those applying for welfare when they are working hard to make a living for their family and 'it's not fair!' So, clearly, many of us can quickly become upset when it comes to our sensibilities about what's fair for us. Perhaps most of us think that good work, seniority and experience should be equally rewarded and that we should all be subject to the same rules - like 'First come, first served,' - and that everyone should be treated impartially and that there should be no exceptions and no favourites. Perhaps, therefore, it's almost inevitable that when we are confronted with a situation like the one in the Gospel story - a parable about identical wages for different numbers of hours of work - that our sense of what's 'fair' can feel challenged. Indeed, for some this might turn out to be the most controversial of Jesus' parables speaking, as it does, about the perspective of one who rewards not in the measure of what we do, but according to what we need.

We are all thankful for the movement which initiated equal salaries for equal work. But we recognise too that conversations about money, salaries, and 'affirmative action' and so forth can raise all kinds of tensions. Jesus' parable speaks to that tense and conflicted mood in a world where people continue to compare our salary to someone else's salary - 'size up the salary.' Indeed, the parable describes how a group of farm workers play that game and end up judging the generosity of the landowner to be unjust and unfair.

In simple religious terms the parable can be seen, of course, to be a warning to the disciples not to claim any special honour because they are closely associated with Jesus or because they are the first members of the Church - everyone matters and all are equally precious to God. Likewise, Jewish Christians should not look down on Gentile Christians.

But we can't get away from the point that the story seems meant to disturb the hearers' sense of fairness and justice in a world where 'justice' seems to favour those who worked all day and expected a bigger wage than the latecomers. We understand their complaint because for many today wages are linked to the number of hours worked. A skilled worker gets more than an unskilled worker. If workers have the same skills, the same hours of work and similar responsibilities, we expect them to get the same wages. Yet, clearly, the parable teaches that those who have come late have the same right to a living wage and decent life - i.e. 'He pays by the job, not by the hour!' The simple message is, of course, that Jesus understands the value of all people, regardless of what the community thinks of them - and values all people 'equally.' So, clearly, the parable is a call to show grace through expressing gratitude and through practicing generosity.

There is an old rabbinic parable: 'A farmer had two sons. He taught them everything he knew about crops and animals. When he got old they took over the farm. They found working together so meaningful they kept their partnership. Each contributed what he could and after every harvest they divided the produce equally. The elder brother never married. The younger brother married and had eight children. Years later after a good harvest the elder brother thought, 'My brother has ten mouths to feed and needs more of the harvest, but he is too fair to renegotiate. I know what I'll do. In the dead of the night when he is asleep I'll transfer produce from my barn to his barn to help him feed his children.' At the same time the younger brother thought to himself, 'God has given me eight wonderful children. My brother has not been so fortunate. He will need more of the harvest for his old age than I do, but he's much too fair to ever renegotiate. I know what I'll do. In the dead of the night I'll transfer produce from my barn into his barn.' Then, one night when the moon was full the two brothers came face to face, each on a mission of generosity. There wasn't a cloud in the sky and yet a gentle rain began to fall. It was God weeping for joy because two of his children had realized that generosity is the deepest characteristic of the holy and, because we are made in God's image, our being generous is the secret to our joy as well.' And the old rabbinic parable ends: 'Life is not fair, thank God! It's not fair because it's rooted in grace.' God bless, Paul

The Parish Eucharist for Sunday 24th September 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

Light's abode, celestial Salem,
vision whence true peace doth spring,
brighter than the heart can fancy,
mansion of the highest King;
O how glorious are the praises
which of thee the prophets sing!

Now with gladness, now with courage,
bear the burden on thee laid,
that hereafter these thy labours
may with endless gifts be paid;
and in everlasting glory
thou with brightness be arrayed.

Laud and honour to the Father,
laud and honour to the Son,
laud and honour to the Spirit,
ever Three and ever One,
consubstantial, co-eternal,
while unending ages run.

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.
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.

Almighty God, our heavenly Father,
grant that we may both perceive and know
what things we ought to do,
and also may have grace and power faithfully to fulfil them;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

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 1: 20 - 24. 27. - To be read by Roger Jones.

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

Christ will be glorified in me, whether by my life or by my death. Life to me, of course, is Christ, but then death would bring me something more; but then again, if living in this body means doing work which is having good results – I do not know what I should choose. I am caught in this dilemma: I want to be gone and be with Christ, which would be very much the better, but for me to stay alive in this body is a more urgent need for your sake.

Avoid anything in your everyday lives that would be unworthy of the gospel of Christ.

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.
Open our hearts, O Lord,
to accept the words of Christ.
Alleluia, Alleluia, Alleluia.

THE GOSPEL READING - ST MATTHEW'S GOSPEL 20: 1 - 16.

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.

Why be envious because I am generous?

Jesus said to his disciples: 'The kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. He made an agreement with the workers to work for one denarius a day, and then he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace and he said to them, 'You also go into the vineyard and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found other men standing around and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the workers and give them their pay, beginning with the last and ending with the first.' So, when those hired about five o'clock came forward each of them received a denarius. Now when those who had started first came forward they thought they would receive more; but each of them also received a denarius. They took it, but grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? Take your earnings, what belongs to you, and go; I choose to pay to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous? So, the last will be first, and the first will be last.'

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

**Father, hear the prayer we offer:
not for ease that prayer shall be,
but for strength that we may ever
live our lives courageously.**

**Not for ever in green pastures
do we ask our way to be;
but the steep and rugged pathway
may we tread rejoicingly.**

**Not for ever by still waters
would we idly rest and stay;
but would smite the living fountains
from the rocks along our way.**

**Be our strength in hours of weakness,
in our wanderings be our guide;
through endeavour, failure, danger,
Father, be thou at our side.**

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, the gifts we offer manifest the sincerity of our faith and the generosity of our love. May the Eucharist, which we celebrate in remembrance of Christ, so influence all our thoughts and actions and so guide and direct us, that, united with him, we may truly serve the common good and the wellbeing of all your people.

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 the family of humankind
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.*

'As the deer.' by Martin J. Nystrom

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 Almighty God,
you have taught us through your Son
that love is the fulfilling of the law:
grant that we may love you with our whole heart
and our neighbours as ourselves;
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

**Lord, for the years your love has kept and guided,
urged and inspired us, cheered us on our way,
sought us and saved us, pardoned and provided,
Lord of the years, we bring our thanks today.**

**Lord, for that word, the word of life which fires us,
speaks to our hearts and sets our souls ablaze,
teaches and trains, rebukes us and inspires us,
Lord of the word, receive your people's praise.**

**Lord, for our world; where we disown and doubt him,
loveless in strength, and comfortless in pain;
hungry and helpless, lost indeed without him,
Lord of the world, we pray that Christ may reign.**

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.

