

The Stratfield Mortimer Benefice of

St Saviour
Mortimer West End

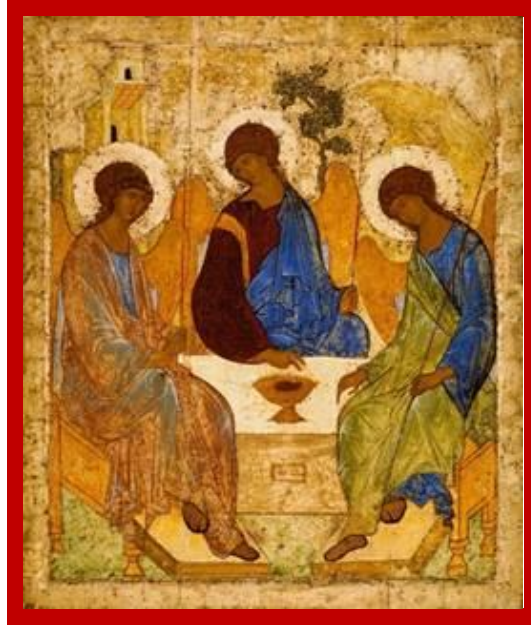
St Mary and St John
Stratfield Mortimer

St John the Baptist
Padworth

St Mary's Church of England School

St John's Church of England School

Diocese of Oxford



This icon, painted by Andrei Rublev (c. 1360 - 1430) is considered to be a great work of art. It's been said to depict a wordless conversation. It's certainly rich with symbolism, and is often interpreted to be an icon of the Holy Trinity. It's based on an earlier icon known as the 'Hospitality of Abraham' which depicts the three angels who visited Abraham at the Oak of Mamre (Gn 18:1-15). A dish of food lies on the table, but at the front of the table there is a vacant place, which, of course, conveys an openness and welcome towards the outsider. It's said that the vacant place is for each and every member of the human family and signifies God's invitation to us to share in the life of the Trinity. The simple message is, of course, that God never excludes but invites everyone to come in and sit at his Eucharistic table and share life.

The Parish Eucharist for Trinity Sunday

4th June 2023 at 10 a.m.

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

Thoughts: If the Christian doctrine of the Trinity leaves us mystified it might be a comfort to know that when the great Jesuit theologian Karl Rahner was asked how one should explain 'the Trinity' his reply was, 'Don't!'

In that vein, whilst we can see that the doctrine is central to Christian understanding, perhaps we can step back from the theology for a moment to reflect on what simple messages its teaching might have for us and for how we see things – for our vision for ourselves and for our communities.

- 1) The doctrine of the Trinity calls upon us to see every human being as God's dwelling place - in scriptural language 'a temple' of the Holy Spirit - and so it encourages a profound respect for each and every person regardless of their condition.
- 2) The doctrine challenges us to be aware of God's presence not just in some remote 'other' entity called 'heaven,' but in the mix of our own daily lives – as close to us as our breath. That can be a challenge and, too, a source of great strength for facing up to life's problems and opportunities. It's a conviction which has upheld countless Christians.
- 3) The doctrine of the Trinity also serves as a simple model for our relationships with each other - so that we are united as the persons of the Trinity are united in love. Baptism marks a person out as belonging clearly to the 'family' of the Trinity, the family of God. And it makes clear that that relationship - between the Father, Son and Holy Spirit - should be the model for all our relationships and should inspire us to build loving families and communities.
- 4) And as we recognise that, for Christians, God can only be seen to be God in Trinitarian relationship, so we can only be seen to be authentically human through our relationships. So the Christian doctrine of the Trinity challenges any assertive 'individualism' and encourages us to adopt instead a principle of 'God-and-neighbour-and-me' whereby we see that we are fully human only insofar as we live in authentic relationships of agape/love with God, with other people, with ourselves, and with all creation.

The doctrine of the Trinity teaches that, like God the Father, we are all called upon to reach out and get involved so that we can contribute creatively to the fabric of life through relationships e.g. family, church, community and nation. And that, like God the Son, we are called to that sacrificial loving service which makes for reconciliation, peace and justice. And that, like God the Holy Spirit and in the strength of his fellowship, we are called to get to that noble truth which sets free. It's been said that 'Trinitarian spirituality is one of solidarity between and among persons. It's a way of living the Gospel attentive to the requirements of justice, which is understood as rightly ordered relationships between and among persons.' Another Jesuit, Francis Xavier, put it simply 'Let the Son lead us to God the Father through the strength we find in the fellowship of his Spirit.' God bless, Paul

The Parish Eucharist for Trinity Sunday 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

**Come, Holy Ghost, our souls inspire,
and lighten with celestial fire;
thou the anointing Spirit art,
who dost thy sevenfold gifts impart:**

**Thy blessed unction from above
is comfort, life, and fire of love;
enable with perpetual light
the dullness of our mortal sight:**

**Teach us to know the Father, Son,
and thee, of both, to be but One;
that through the ages all along
this may be our endless song,**

**Praise to thine eternal merit,
Father, Son and Holy Spirit. Amen.**

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,

God the Father forgives us in Christ and heals us by the Holy Spirit.

Let us therefore, as the Apostle St Paul teaches,

'put away all anger and bitterness, all slander and malice,' *Ephesians 4.31ff*

and confess our sins to God our redeemer.

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

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

All Amen.

THE GLORIA

Glory to God, glory to God,
glory to the Father!
Glory to God, glory to God,
glory to the Father!
To God be glory forever!
To God be glory forever!
Alleluia, Amen!
Alleluia, Amen!
Alleluia, Amen!

Glory to God, glory to God,
glory to Christ Jesus!
Glory to God, glory to God,
glory to Christ Jesus!
To God be glory forever!
To God be glory forever!
Alleluia, Amen!
Alleluia, Amen!
Alleluia, Amen!

Glory to God, glory to God,
glory to the Spirit!
Glory to God, glory to God,
glory to the Spirit!
To God be glory forever!
To God be glory forever!
Alleluia, Amen!
Alleluia, Amen!
Alleluia, 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.

Holy and ever faithful Lord,
embolden us with knowledge
of your grace and truth,
and draw us ever more into
the glorious mystery of your love,
Father, Son and 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 – 2 CORINTHIANS 13: 11 - 13. - Read by Elizabeth Porter.

Reader A reading from the second letter of St Paul to the Corinthians.

The grace of Jesus Christ, the love of God, and the fellowship of the Holy Spirit.

Brothers and sisters, we wish you happiness; try to grow perfect; help one another. Be united; live in peace and the God of love and peace will be with you.

Greet one another with the holy kiss. All the saints send you greetings.

The grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all.

At the end of the reading:

Reader This is the word of the Lord.

All **Thanks be to God.**

Now we 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

Alleluia, Alleluia, Alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit,
one God, who was, and who is, and who is to come.

cf Revelation 1: 8.

Alleluia, Alleluia, Alleluia.

Now we 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 READING - ST MATTHEW'S GOSPEL 28: 16 - 20.

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 commissioning of the disciples.

Then the eleven disciples set out for Galilee, to the mountain where Jesus had told them to meet him. When they saw him they fell down before him although some doubted. Then Jesus approached them and said, 'All authority in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all that I have commanded you. And, remember, I am with you always, to the end of the world.'

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

The deacon or minister continues:

Heavenly Father, strengthen your Church in the service of Christ that all who confess your name may be united in truth, live together in love, and reveal the glory of your goodness in all the world. 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 and guide 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, wisdom and compassion 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 as he loves us...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we pray to you for all who are suffering whether in body, mind or spirit... May the love of the risen Christ bring comfort and the hope of the resurrection bring peace.

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, St John the Evangelist, St John the Baptist and all the saints, we commend 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 HOLY 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 Peace to you from God our heavenly Father.
Peace from his Son Jesus Christ who is our peace.
Peace from the Holy Spirit, the life-giver.
The peace of the triune God be always with you
All **And also with you.**

THE OFFERTORY HYMN

**Father, we adore you,
lay our lives before you:
how we love you!**

**Jesus, we adore you,
lay our lives before you:
how we love you!**

**Spirit, we adore you,
lay our lives before you:
how we love you!**

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 Holy God,
 holy and strong,
 holy and immortal,
 give us the bread of everlasting life,
 and make us branches of the true vine.
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 Father, all-powerful and ever-living God, we give you thanks
 because you have revealed the glory of your eternal fellowship
 of love with your Son and with the Holy Spirit,
 three persons equal in majesty,
 undivided in splendour,
 yet one God.

 Therefore we join with the company of heaven,
 for ever praising you and singing:

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 Blessed 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, hymns or songs.*

**Meekness and majesty,
personhood and deity,
in perfect harmony
- the man who is God:
Lord of eternity
dwells in humanity,
kneels in humility
and washes our feet.**

*Oh, what a mystery, meekness and majesty.
Bow down and worship, for this is your God,
this is your God!*

**Father's pure radiance,
perfect in innocence,
yet learns obedience
to death on a cross.
Suffering to give us life,
conquering through sacrifice,
and as they crucify
prays: 'Father forgive.'**

**Wisdom unsearchable,
God the invisible,
Love indestructible
in frailty appears.
Lord of infinity,
stooping so tenderly,
lifts our humanity
to the heights of his throne**

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 and eternal God,
you have revealed yourself as Father, Son and Holy Spirit,
and live and reign in the perfect unity of love:
hold us firm in this faith,
that we may know you in all your ways
and evermore rejoice in your eternal glory,
who are three Persons yet one God,
now and for ever.

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 God the Holy Trinity make you strong in faith, hope and love,
defend you on every side,
and guide you in truth and peace.

+ And the blessing of God Almighty, the Father, the Son, and the Holy Spirit,
be upon you and remain with you forever.

All **Amen.**

All Go in the peace of Christ.
Thanks be to God.

THE SENDING OUT or RECESSIONAL HYMN

**Thou, whose almighty word
chaos and darkness heard,
and took their flight;
hear us we humbly pray,
and where the gospel-day
sheds not its glorious ray,
let there be light.**

**Spirit of truth and love,
life-giving, holy Dove,
speed forth thy flight;
move on the water's face,
bearing the lamp of grace,
and in earth's darkest place
let there be light.**

**Holy and blessed Three,
glorious Trinity,
Wisdom, Love, Might;
boundless as ocean's tide
rolling in fullest pride,
through the earth far and wide
let there be light.**

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.



THE LITURGICAL CALENDAR



JUNE 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
28	29	30	31	1	2	3
SOLEMNITY OF PENTECOST (Yr. A)	NOT WILLING TO PAY THE PRICE	A HUNDREDFOLD REWARD	VISITATION OF MARY, FEAST	JUSTIN, Martyr	LIVING STONES	STS. CHARLES LWANGA & COMPANIONS: The Martyrs of Uganda
4	5	6	7	8	9	10
TRINITY SUNDAY	BONIFACE, Bishop and Martyr	A NEW HEAVEN AND A NEW EARTH	GOD OF THE LIVING	LOVE IS MORE THAN SACRIFICES	JESUS MORE THAN A HUMAN PERSON	GIVING OUT OF ONE'S POVERTY
11	12	13	14	15	16	17
CORPUS CHRISTI- THE LORD'S BODY AND BLOOD	BEATITUDES	ANTHONY OF PADUA, Priest, Doctor	IN THE NEW COVENANT	DISCIPLES ARE RECONCILERS	THE LOVING HEART OF JESUS	THE LOVING HEART OF MARY
18	19	20	21	22	23	24
ELEVENTH SUNDAY IN ORDINARY TIME	BREAK THE SPIRAL OF EVIL	FROM ENEMY TO NEIGHBOUR	ALOYSIUS GONZAGA, Religious	TRUSTFUL PRAYER	WHERE IS OUR TREASURE?	THE BIRTH OF JOHN THE BAPTIST
25	26	27	28	29	30	1
TWELFTH SUNDAY IN ORDINARY TIME	THE BEAM IN YOUR OWN EYE	THE TWO WAYS	IRENAEUS OF LYONS, Bishop, Martyr	SAINTS PETER AND PAUL, APOSTLES	A COMPASSIONATE HEART	GOD AS VISITOR, GREAT FAITH
2	3	4	5	6	7	8
THIRTEENTH SUNDAY IN ORDINARY TIME (A)	THOMAS, Apostle	IN WIND AND STORM	OUTCASTS ARE PEOPLE	FAITH ON TRIAL	NO SACRIFICES BUT JUSTICE THE LORD EATS WITH SINNERS	OLD AND NEW