

The Stratfield Mortimer Benefice of

St Saviour
Mortimer West End

St Mary and St John
Stratfield Mortimer

St John the Baptist
Padworth

St Mary's Church of England School

St John's Church of England School

Diocese of Oxford



The Parish Sunday Eucharist

The Sixteenth Sunday after Trinity

Sunday 19th September 2021 at 10.00 a.m. at St. John's, Mortimer

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

Prayer thoughts: What is the Christian criterion of greatness? Greatness, in Jesus' view, is found in a humble willingness to accept, welcome and serve those considered unacceptable because of class, colour, religion, wealth, health or culture. Christ calls us to welcome people in the way a child welcomes others before she or he is taught discrimination. This challenges us: (1st) to put ourselves last, (2nd) to be the servant of all, (3rd) to receive those regarded as insignificant with love, and (4th) to expect nothing in return. A woman called Mother Teresa put it simply when she said what's essential is: 'Be the living expression of God's kindness through humble service; kindness in your face, kindness in your eyes, kindness in your smile and kindness in your warm greeting.' And Mother Teresa's order, the Missionaries of Charity, have a sort of related motto: 'The fruit of Silence is Prayer. The fruit of Prayer is Faith. The fruit of Faith is Love. The fruit of Love is Service. And the fruit of Service is Peace.'

And to the question, 'What is the essential thing in the religion...of Jesus Christ?' St Augustine responds likewise, 'First humility, second humility and third humility.' His message is that we should not seek recognition and recompense for the service we do for Christ and for our brothers and sisters, but try to treat every person the world over with loving care and respect.

Elie Wiesel, a Jewish writer and Nobel Peace Prize winner, tells, disturbingly, how when children arrived by train at Auschwitz, they were immediately selected, together with the elderly and sick, for the gas chamber. One day a group of children were left to wait by themselves for the next morning. A man asked the guards if he could stay with the children during their last night. Surprisingly, his request was granted. He wondered how he could keep their spirits up and get them through the night. He started off by telling them stories, but still they only cried. So, he cried with them and they cried together till daybreak. Then he accompanied the children to the gas chamber. Afterwards, he returned to the prison yard to report for work. When the guards saw him they laughed. The story tells of the brazenness of the evil-doers, the persecution of the innocents, and the apparent triumph of evil. But that man's heroic act of service towards the children shines out in the darkness. He risked his life to befriend and comfort them. He had no answers to give them and no salvation to offer them. All he could do was suffer with them and accompany them on their journey. He was an ordinary person with no rank or status and he was a great person in that sad place on that sad day. Goodness made him great.

When Jesus chose a child to be, in effect, the role model for what it means to be a servant (he was also playing on words because 'child' and 'servant' were interchangeable in Aramaic) he was challenging his followers to reconsider the cultural 'wisdom' of first century Palestine and their 'honour and shame' society in which 'humility' was not an 'in' word. And he was asking people to serve rather than compete for honour and reward. The word 'servant' used here (Mark 9:35) is where our word 'diakonos' or 'deacon' comes from. A 'deacon' is one ordained to obey and humbly accept a servant relationship with humankind. And, of course, this is not limited to ordained deacons - we can all be Christlike 'servants.' Isn't this what Christian discipleship is all about? It may help us to remember that here to 'obey' means to 'listen to' (Latin: obedire) and to be open to anything that God might ask of us in helping to build up humanity. And again, here, to live 'humbly' means living in a down to earth and practical way where we put our gifts and talents at the disposal of others, rather than vying for privilege, recognition and recompense.

The Gospel message is that when Jesus identified himself with children - who then had no legal status and no rights - as an example of what he meant by 'servant,' he was making a radical break with cultural expectations. And if we want to be a disciple of Jesus and to live his way, then we too are likely to have to make a radical break with cultural expectations and risk, anticipate, being ignored, reviled and even attacked. But with Jesus as our role model what else could we expect?

God bless.

The Parish Sunday Eucharist

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 faith 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 Scripture; present the needs of the world and our own needs too; offer our lives to him; gain spiritual nourishment and recharge our weakened spiritual batteries by sharing with him in Holy Communion. The simple structure of the Eucharistic celebration is organized to achieve all these goals.

If you are not able to come to St John's please do share in the weekly service online. May God bless us as we join together to worship. The present guidelines about cleaning, attendance, distancing, singing & speaking and receiving Holy Communion in churches will be followed carefully.

THE GATHERING SONG

**Immortal, invisible, God only wise,
in light inaccessible hid from our eyes,
most blessed, most glorious, the Ancient of Days,
almighty, victorious, thy great Name we praise.**

**To all life thou givest, to both great and small;
in all life thou livest, the true life of all;
we blossom and flourish as leaves on the tree,
and wither and perish - but nought changeth thee.**

**Great Father of glory, pure Father of light,
thine angels adore thee, all veiling their sight;
all laud we would render: O help us to see
'tis only the splendour of light hideth thee.**

THE GATHERING

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

The priest may introduce the Eucharist.

THE GREETING

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.

All The Lord be with you
And also with you.

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.

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

A pause for silent 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

Priest + 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.
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.**
Gloria, gloria, in excelsis Deo.

**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.**
Gloria, gloria, in excelsis Deo.

**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.**
Gloria, gloria, in excelsis Deo.

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.

Priest O Lord, we beseech you mercifully to hear the prayers of your people who call upon you; and grant that they may both perceive and know what things they 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).

THE FIRST READING - JAMES 3: 16 – 4: 3. - Read by Roger Jones

This reading is in tune with the dispute among the apostles about who is the greatest. In this passage James warns us that selfish ambitions destroy peace and cause conflicts and war. So, James calls upon us to choose the path of righteousness and humble service which leads to lasting peace.

Reader A reading from The Letter of James.

Whenever you find jealousy and ambition, you find disharmony, and wicked things of every kind being done; whereas the wisdom that comes down from above is essentially something pure; it makes for peace, and is kindly and considerate; it is full of compassion and shows itself by doing good; nor is there in it any trace of partiality or hypocrisy. Peacemakers, when they work for peace, sow the seeds which will bear fruit in holiness.

Where do these wars and battles between you first start? Isn't it precisely in the desires fighting inside your own selves? You want something and you haven't got it; so you are prepared to kill. You have an ambition that

you cannot satisfy; so you fight to get your way by force. Why you don't have what you want is because you don't pray for it; when you do pray and don't get it, it is because you have not prayed properly, you have prayed for something to indulge your own desires.

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.

Through the Good News God called us *cf. 2 Thessalonians 2: 14.*
to share the glory of our Lord Jesus Christ.

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING - ST MARK'S GOSPEL 9: 30 - 37.

In today's Gospel Jesus gives us a glimpse of what walking that path of 'righteousness' - mentioned in our first reading - is, namely, welcoming and serving the vulnerable in our midst: the defenceless children, the despairing poor, the mentally ill and the marginalized. Jesus also teaches his apostles that child-like humility and selfless service make one 'great' in the eyes of God.

The Lord be with you.

All **And also with you .**

Hear the Gospel of our Lord Jesus Christ according to Mark.

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

After leaving the mountain Jesus and his disciples made their way through Galilee; and he did not want anyone to know, because he was instructing his disciples; he was telling them, 'The Son of Man will be delivered into the hands of men; they will put him to death; and three days after he has been put to death he will rise again.' But they did not understand what he said and were afraid to ask him.

They came to Capernaum, and when he was in the house he asked them, 'What were you arguing about on the road?' They said nothing because they had been arguing which of them was the greatest. So he sat down, called the Twelve to him and said, 'If anyone wants to be first, he must make himself last of all and servant of all.' 'Anyone who welcomes one of the least of these little children in my name, welcomes me; and anyone who welcomes me welcomes not me but the one who sent me.'

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 God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. 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: Let us pray to our heavenly Father in the power of the Holy Spirit of God and in union with Jesus Christ.

The deacon or minister continues:

Heavenly Father, we pray to you for the Church's ministry throughout the world; for Justin our Archbishop; for Steven and Olivia our Bishops; for our parishes and two church schools of St Mary's and St John's; that together we may share the Gospel and serve those in need...

Lord, in your mercy,

Hear our prayer.

Heavenly Father, we pray to you for Elizabeth our Queen, for our Government, and for our District and Village Councils. Give to them and all in authority wisdom that they may direct the nations and peoples of this world in the ways of justice and peace that people everywhere may honour one another and seek the common good...

Lord, in your mercy,

Hear our prayer.

Heavenly Father, Your Son shared the life of a family: we pray for our families, friends, and neighbours, and ask you to help us learn how to serve Christ in one another and to love as he loves us...

Lord, in your mercy,

Hear our prayer.

Heavenly Father, we pray to you for all who suffer today in body, mind or spirit...; give them hope in their troubles and bring them the joy of your salvation...

Lord, in your mercy

Hear our prayer.

Heavenly Father, we remember before you all who have died recently ...

Lord, in your mercy,

Hear our prayer.

Heavenly Father, we rejoice in our fellowship with Mary, the Mother of Our Lord, St John the Evangelist, St John the Baptist and all your saints and we commend ourselves and all people 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 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...' (Luke22:19-20). 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 PREPARATION OF THE ALTAR

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.

Priest **BREAD**
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.

Lord, may the bread of life which we receive at your table
strengthen us to put into action the saving mystery of your 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 by the priest 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 because at the Last Supper, as he sat at table with his apostles, he gave us this memorial of his passion to bring us its saving power until the end of time. In this sacrament you feed your people and strengthen them in holiness, so that they may come to walk together in the light of faith and in one communion of love:

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 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, the Blessed Mother of our Lord, 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

Priest Looking for the coming of his kingdom, as our Saviour taught us, so let us pray:

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.

PREPARATION FOR HOLY 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 communion can only be given 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.

THE SONG DURING HOLY COMMUNION

**Meekness and majesty,
Manhood and Deity,
in perfect harmony,
the Man who is God.
Lord of eternity
dwells in humanity,
kneels in humility
and washes our feet.**

*O 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.'**

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

**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.**

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

After Holy Communion we may keep a further period of silence.

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

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

THE BLESSING

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 God almighty, the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

All Amen.

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

OUR 'SENDING OUT FOR MISSION' SONG

**Brother, sister, let me serve you;
let me be as Christ to you;
pray that I may have the grace to
let you be my servant too.**

**We are pilgrims on a journey,
and companions on the road;
we are here to help each other
walk the mile and bear the load.**

**When we sing to God in heaven,
we shall find such harmony,
born of all we've known together
of Christ's love and agony.**

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.*

