

The Stratfield Mortimer Benefice of

St Saviour
Mortimer West End

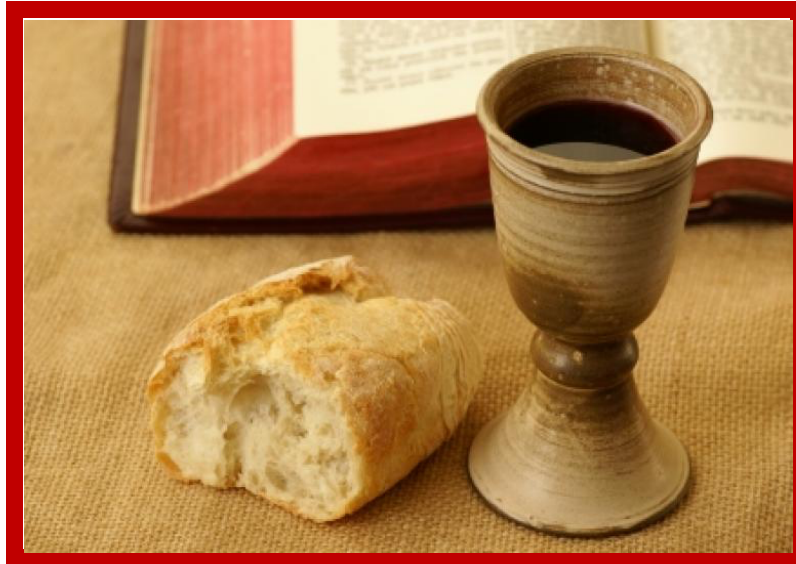
St Mary and St John
Stratfield Mortimer

St John the Baptist
Padworth

St Mary's Church of England School

St John's Church of England School

Diocese of Oxford



‘Living the Eucharist’

The Parish Sunday Eucharist

The Twelfth Sunday after Trinity

Sunday 22nd August 2021 at 10.00 a.m. at St. John's, Mortimer

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

Prayer thoughts: Today's Gospel reading is the last part of St John's (Ch. 6) reflection on the Eucharist. Its 'messages' are profound and simple:

1) We have a mission to love and serve the Lord. This and every Eucharistic celebration invites us to find a deeper relationship with God and, since love of God and love of neighbour are inseparable, to demonstrate our love for God through our interaction with our neighbours. Every Eucharist urges us to remember 'the least among us,' to protect human life and dignity, to preserve the common good and to promote human rights and is a call to love others as Christ loves and to be sent forth as 'messengers' of this love to today's world (*'Let us go in peace to love and serve others'*).

2) The Eucharist is our source of strength for fellowship, witness and service. It is through this 'assembling' together for the Eucharistic celebration - of word and sacrament - that Christians find encouragement and strength to go on and live the three dimensions of the Christian Church's 'life-style: fellowship, witness and service. And in the Eucharistic celebration we find grace to share Christ's Gospel message with the world around us. Hence, the Eucharistic celebration requires the sincere participation of the worshipper who needs to learn to listen carefully to the Scriptures, respond meaningfully to their messages, join as one with Christ in his offering in the Eucharistic Prayer, and receive him in 'Communion' with faith, hope and love. In this way the Eucharist can transform people.

3) Be a Eucharist Person. In simple terms this means imitating Christ in our thoughts, words and actions. The Eucharist is 'thanksgiving' for a 'Body-broken' and 'Blood-poured-out' for others. Accordingly, we participate in the 'benefits' of the Eucharist to the extent that we imitate in our lives that generous self-giving that we see in the life and death of Jesus. The Eucharist can help us to be more thoughtful and compassionate and forgiving - to be 'Eucharistic persons.' But this cannot happen without our personal commitment to love and serve others. Just as Jesus brought the 'Good News' of God's love, salvation and healing to the world, so do we as we care for others, feed them, forgive them, accept them and help them to recognise themselves and others as children of God. In this way we may become 'Eucharistic persons.'

4) Live a Eucharistic life by extending the celebration of the Paschal/Easter Mystery - the mystery of death and resurrection - into our daily lives. This means that as followers of Jesus our praise, sufferings, prayer and work, need to be seen as united with his total offering/self-giving so that our actions and our lives acquire a new 'significance.' In the light of this Eucharistic understanding we see how every life has meaning and worth. And wherever there may at first appear to be no meaning or worth then the Eucharistic life and understanding can help to shed new light, hope and inspiration. God bless, Paul

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

**Ye holy angels bright,
who stand at God's right hand,
or through the realms of light
fly at your Lord's command,
assist our song, or else the theme
too high doth seem for mortal tongue.**

**My soul, bear thou thy part,
triumph in God above,
and with a well-tuned heart
sing thou the songs of love;
let all my days till life shall end,
whate'er he send be filled with praise.**

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.

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

+ 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 Almighty God of constant mercy,
who sent your Son to save us:
remind us of your goodness,
increase your grace within us,
that our thankfulness may grow,
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).

THE FIRST READING - Ephesians 6: 10 - 20.

St Paul calls upon us to find the strength we need in God.

Reader A reading from The Letter to the Ephesians.

Be strong in the Lord and in the strength of his power. Put on the whole armour of God, so that you may be able to stand against the wiles of the devil. For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armour of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you

ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints. Pray also for me, so that when I speak, a message may be given to me to make known with boldness the mystery of the gospel, for which I am an ambassador in chains.

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.

Your words are spirit, Lord,
and they are life:
you have the message of eternal life.

Cf John 6: 63. 68.

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING - ST JOHN'S GOSPEL 6: 56 - 69.

Jesus' disciples complained: 'This teaching is difficult. Who can accept it?' They were offended by Jesus' language - his imagery - the metaphors he used in this Eucharistic discourse. This was Jesus' dramatic way of saying that we should accept him without conditions or reservations in order that his life-view could become ours. Above all we are to identify with him in the offering of his 'Flesh' and the pouring out of his 'Blood' on the cross, which is the symbol of God's love for us all. And, without further explanation, Jesus simply challenges us to open ourselves to the gift of faith that God is offering: 'No one can come to me unless it is granted by the Father' (v. 65). Jesus tries to help his remaining followers to make a leap of faith, because it is only with faith that they will be able to see and grasp the triple mystery which has been revealed, namely, (1) the 'Incarnation' (I am the Bread that came down from Heaven, 6:41); (2) the 'Redemption' (the Bread that I give is my Flesh for the life of the world, 6:51); (3) the 'Ascension and glorification' of Jesus (the Son of Man will ascend to where he was before, 6:62).

The Lord be with you.

All And also with you .

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

All Glory to you, O Lord.

Jesus said, 'Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live for ever.' He said these things while he was teaching in the synagogue at Capernaum.

When many of his disciples heard it, they said, 'This teaching is difficult; who can accept it?' But Jesus, being aware that his disciples were complaining about it, said to them, 'Does this offend you? Then what if you were to see the Son of Man ascending to where he was before? It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life. But among you there are some who do not believe.' For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him. And he said, 'For this reason I have told you that no one can come to me unless it is granted by the Father.'

Because of this many of his disciples turned back and no longer went about with him. So Jesus asked the twelve, 'Do you also wish to go away?' ⁶⁸Simon Peter answered him, 'Lord, to whom can we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God.'

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...' (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 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, and our sharing in this bread and cup
 bring to us the unity and peace they signify.
 We ask this through Jesus Christ our Lord.
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.**

The Preface praises 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...

**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...

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 God of all mercy,
in this Eucharist you have set aside our sins
and given us your healing:
grant that we who are made whole in Christ
may bring that healing to this broken world,
in the name of 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

**Be Thou my Vision, O Lord of my heart;
be all else but naught to me, save that Thou art;
be Thou my best thought in the day and the night,
both waking and sleeping, Thy presence my light.**

**Be Thou my Wisdom, and Thou my true Word;
be Thou ever with me, and I with Thee, Lord;
be Thou my great Father, and I Thy true son;
be Thou in me dwelling, and I with Thee one.**

**High King of heaven, Thou heaven's bright Sun,
O grant me its joys, after vict'ry is won;
Great Heart of my own heart, whatever befall,
still be Thou my vision, O Ruler of all.**

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.*

