

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 Stratfield Mortimer Patronal Festival Eucharist 'The Assumption of St Mary'

Sunday 15th August 2021 at 10.00 a.m. at St. John's, Mortimer

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

Prayer thoughts: The 'Christian Way' holds before the world the 'Good News' of a whole new way of living and offers a way of life that is full and forever. And this Sunday's feast - referred to variously as 'The Falling Asleep of Mary,' 'The Dormition,' 'The Repose' and 'The Assumption' - proclaims this promise.

The Gospel tells that when Mary accepted her vocation she began to grasp how God was engaging through her in a unique way to redeem the human condition. The purpose of this heavenly engagement was to put an end to the fear and anxiety which blights our world that we may live together gracefully and truthfully in the fullness of life which is without end. The message of the Scriptures is that this young Hebrew mother experienced the realization of that 'Good News' of what full life in God can be for us all. Mary, the 'Bearer of God,' recognised the presence of God in her son. She was his first disciple. And this feast day proclaims that after death, as we can trust that she was assumed into heaven, that same joy awaits all who live in the way of Christ. The simple message is that whatever God has done for Mary God has done or will do for us. And, as Mary was given grace to bear Christ into this world so we are 'commissioned' to bear him and his message to today's world by what we say and do.

In today's Gospel reading we hear Mary's prayer of thanksgiving - called the Magnificat (Luke 1:46-47) - which we are invited to make our own: Our souls proclaim the greatness of the Lord. Our spirits rejoice in God our Saviour.

When I was at seminary a group of us were sent on placement to a refuge in an inner-city area. The woman in charge of the centre had lived in the parish for many years, during which time she had seen the neighbourhood change very much. She had seen many new people move in and most of the long-time parishioners move out. She tried to welcome the new members of the community and at the same time to encourage the parishioners to stay in the neighbourhood and welcome their new neighbours. When she had to retire from the leadership role she asked the new pastor if she could continue to stay on and help as she could.

We got to know her as a kind, elderly lady - a woman of God - who cared deeply for all God's people no matter their background or their problems. As time passed she had problems with hearing and vision and mobility and would sometimes become forgetful and lose track of where she was. She became very frail and left home rarely, but continued to welcome visitors.

During one conversation she told me that she wanted the 'prayer song of Mary,' called the 'Magnificat,' to be read at her funeral. She was afraid that whoever spoke at the service would make her out to be a good and holy woman, and she wanted none of that. What she wanted people to remember was what Mary wanted people to remember: '*For the Almighty has done great things for me and holy is his name.*' As Mary took no credit for anything and instead pointed to what God had done for her, so, likewise, that lady wanted to be remembered for what God had done, and not for what she had done.

Every evening, millions of people across the world pray the 'prayer song of Mary' - the Magnificat. Every time some of us pray those words we are reminded to remember what Mary and our friend remembered: '*The Almighty has done great things for me - and holy is his name.*' 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.

If you are not able to come to St John's please do share in this service online from your own home. May God bless us as we join to worship together. The present guidelines about attendance, distancing, singing & speaking in churches will be followed carefully.

THE GATHERING SONG

**For Mary, Mother of the Lord
God's holy name be praised,
who first the Son of God adored
as on her child she gazed.**

**The heavenly call she thus obeyed,
And so God's will was done;
the second Eve love's answer made
which our redemption won.**

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.

The Lord be with you
All 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.

We have done what was wrong in the Lord's sight
and chosen what displeased him.
Yet, as the Blessed Mother comforted her child,
so shall the Lord himself comfort us.
So let us come to him who knows our every deed and thought
and confess our sins.

A pause for silent reflection follows.

Lord Jesus, you are mighty God and Prince of Peace:
Lord, have mercy.
All Lord, have mercy.

Lord Jesus, you are Son of God and Son of Mary:
Christ, have mercy.
All Christ, have mercy.

Lord Jesus, you are Word made flesh and splendour of the Father:
Lord, have mercy.
All Lord, have mercy.

The Absolution

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

THE GLORIA

*Gloria, gloria, in excelsis Deo.
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 Father in heaven,
all creation rightly gives you praise,
for all life and all holiness comes from you.
In the plan of your wisdom
she who bore the Christ in her womb
was raised in glory to be with him in heaven.
May we who follow her example in reflecting your holiness
and join in her hymn of endless praise.

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 - Galatians 4: 4 - 7. - Read by Mel Strang.

Imagine, a five year old inherited a fortune but could not have access to it until she came of age. In a sense, the heir is no different than a servant until she comes of age. Sadly, she became ill - 'incompetent' - so has not been able to realize her wealth. Here, St Paul is using a similar analogy in describing how that the law was our tutor in teaching us the basic principles of God. But, as long as we were 'under the law' we could not inherit fully what is meant to be ours. Then, 'in the fullness of time' God sent his Son to open the way for us to receive the inheritance by placing us as heirs who have come of age. St Paul is saying is that, by the grace of God, we really don't have to wait anymore to rejoice - not even to we all get to heaven - but can begin to enjoy the benefits of our 'inheritance' - which is life with God in all its fullness - now.

Reader A reading from The Letter to the Galatians.

When the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children. And because you are children, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'. So you are no longer a slave but a child, and if a child then also an heir, through God.

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.

Happy are those
who hear the word of God,
and keep it.

Luke 1: 28.

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING - ST LUKE'S GOSPEL 1: 39 - 56.

In today's Gospel reading we hear the 'song of Mary,' called the 'Magnificat,' in which Mary acknowledges that 'the Almighty has done great things' for her. And God, who has 'lifted up' his 'lowly servant' Mary, lifts up all the lowly and not only because they are faithful, but also because God is faithful to the promise of his divine mercy. Thus, this 'Feast of Mary' celebrates the mercy of God, or the victory of God's mercy, as expressed in Mary's 'song.'

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.**

Mary set out and travelled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the Holy Spirit, cried out in a loud voice and said, 'Blessed are you among women, and blessed is the fruit of your womb. And how does this happen to me, that the mother of my Lord should come to me? For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed that what was spoken to you by the Lord would be fulfilled.'

And Mary said: 'My soul proclaims the greatness of the Lord;
my spirit rejoices in God my Saviour
for he has looked with favour on his lowly servant.
From this day all generations will call me blessed:
the Almighty has done great things for me
and holy is his Name.
He has mercy on those who fear him
in every generation.
He has shown the strength of his arm,
and has scattered the proud in their conceit.
He has cast down the mighty from their thrones,
and has lifted up the lowly.
He has filled the hungry with good things,
and the rich he has sent away empty.
He has come to the help of his servant Israel
for he has remembered his promise of mercy,
the promise he made to our fathers,
to Abraham and his children forever.'

Mary remained with Elizabeth about three months and then returned to her home.

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/Good News 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; for the departed. 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 Blessed 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.

 Heavenly Father, you gave grace to Mary
 to feed your Son and hers with her whole being.
 We ask you to nourish us with the bread of heaven and the cup of salvation.
 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:

It is indeed right and good, our duty, our joy and our salvation, almighty Father, ever-living God, to give you thanks and praise for the work of your grace in the Blessed Virgin Mary. For by the overshadowing of your Holy Spirit she conceived and bore the Word made flesh. At the cross she kept her vigil, and saw the saving work of your Son brought to its perfection. She rejoiced in his resurrection, and joining her prayers with those of the apostles, was filled with the gift of your promised Spirit.

Today we give thanks that, as the Blessed Mother fell asleep in Christ her Son, and was assumed into heaven, she became the image of your Church's coming to perfection and a sign of hope to your pilgrim people here on earth.

In Mary you show us the greatness of your love, and the wonderful purpose you intend for all your children.

May our lives echo her praise of your loving kindness.

Therefore we join our voice with hers and all the company of heaven as they sing with joy the hymn of your glory:

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 praise and bless you, loving Father, through Jesus Christ, our Lord; and as we obey his command, send your Holy Spirit, that broken bread and wine outpoured may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends and, taking bread, he praised you. He broke the bread, gave it to them and said:

Take, eat; this is my body which is given for you; do this in remembrance of me.

When supper was ended he took the cup of wine. Again he praised you, gave it to them and said:

Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did, in him we plead with confidence his sacrifice made once for all upon the cross.

Bringing before you the bread of life and cup of salvation, we proclaim his death and resurrection until he comes in glory.

The Acclamation

All Great is the mystery of faith.
All **Christ has died:
Christ is risen:
Christ will come again.**

Lord of all life, help us to work together for that day when your kingdom comes and justice and mercy will be seen in all the earth.

Look with favour on your people, gather us in your loving arms and bring us with Mary, St John the Evangelist, St John the Baptist and all the saints to feast at your table in heaven.

Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, all honour and glory are yours, O loving Father, for ever and 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

**As I kneel before you,
as I bow my head in prayer,
take this day, make it yours
and fill me with your love.**

*Ave Maria,
gratia plena,
Dominus tecum,
benedicta tu.*

**All I have I give you,
every dream and wish are yours,
Mother of Christ,
Mother of mine, present them to my Lord.**

Ave Maria...

**As I kneel before you,
and I see your smiling face,
ev'ry thought, ev'ry word
is lost in your embrace.**

Ave Maria...

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 Heavenly Father, we thank you that in this sacrament of our redemption
you visit us with your Holy Spirit and overshadow us by your loving power;
strengthen us to walk with Mary in the joyful path of your Son
and so to bring forth the fruits of holiness; 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

Priest May the Father, who has loved the eternal Son from before the foundation of the world,
shed that love upon you his children.

All Amen.

May Christ, who by his incarnation gathered into one things earthly and heavenly,
fill you with joy and peace.

All Amen.

May the Holy Spirit, by whose overshadowing Mary became the God-bearer,
give you grace to carry the Good News of Christ to others.

All Amen.

+ 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.

THE 'SENDING OUT FOR MISSION' SONG

The Prayer Song of Mary - The Magnificat.

**Tell out, my soul, the greatness of the Lord!
Unnumbered blessings give my spirit voice;
tender to me the promise of his word;
in God my Saviour shall my heart rejoice.**

**Tell out, my soul, the greatness of his Name!
Make known his might, the deeds his arm has done;
his mercy sure, from age to age to same;
his holy Name - the Lord, the Mighty One.**

**Tell out, my soul, the greatness of his might!
Powers and dominions lay their glory by.
Proud hearts and stubborn wills are put to flight,
the hungry fed, the humble lifted high.**

**Tell out, my soul, the glories of his word!
Firm is his promise, and his mercy sure.
Tell out, my soul, the greatness of the Lord
to children's children and for evermore!**

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.*

