

The New Normal – St Hilda's Style



As August draws to an end, I am grateful for much needed annual leave. It is hard to believe that five months have passed by since our world was turned upside down. As we went into lockdown, the church building was closed down, public worship suspended, and we felt the pain of separation. But throughout all of it, we have remained a church community, albeit dispersed.

We have had to adapt to the so called “new normal”, which looks like will be around for a while.

Public worship resumed a few weeks ago, prior to this we conducted a thorough risk assessment and implemented several measures, in order to make St Hilda's as safe as possible for all those attending.

I am fully aware of how difficult it has been for all those who have not been able to make it to church. Spiritual communion is not a replacement for partaking of the sacrament in church.

This Sunday we are introducing further changes, in order to make the church more welcome, and the service to flow better, particularly communion. This will be explained to those attending.

Although the risk assessment we carried out is meant to cover as many variants as possible, there is always an element of risk.

We can't 'invite' you back as it is personal choice and down to individual's situations, with this in mind, once you have considered your own individual situation, do try to make it to church on Sunday or Wednesday.

If you do wish to attend, please either book a ticket on Eventbrite (link on the website) or call Denise in the Parish Office, this is very important as we have to draw up a seating plan each week to ensure we comply with the guidelines.

If you have any questions or concerns, please call Denise who will talk you through proceedings to alleviate any fears. At the services, there will be sidespeople at hand to help you out and guide you.

I look forward to welcoming you all back to St Hilda's soon.

In the meantime, do stay safe and well. God bless you.

Fr Joseph

Barristers challenge Bishops' legal advice against individual communion cups



A GROUP of six barristers, three of them QCs, have given a legal opinion that challenges the Legal Advisory Commission's (LAC's) advice to the House of Bishops against allowing the use of a small individual cup of consecrated wine for each communicant. Instead, the Bishops have instructed the clergy to administer holy communion in one kind during the pandemic.

The barristers were asked for their opinion by a General Synod lay representative from Chelmsford diocese, Mary Durlacher, after she received a negative answer to her question, asked at the Synod meeting last month, whether the Bishops would "reconsider the prohibition" of the use of individual cups to allow reception in both kinds "while current constraints remain".

The Bishops' answer quoted the LAC's advice that the use of individual cups was unlawful, and that an appeal to the doctrine of necessity was impossible because the Sacrament Act 1547 provided for reception in one kind only when there was a necessity not to deliver a common cup.

The barristers write: "In our opinion, the LAC Opinion does not accurately reflect the law and therefore the position taken by the House of Bishops is based on an incorrect foundation. We believe that there is no legal barrier to the use of individual cups and that, by the use of individual cups, the distribution of communion in both kinds is lawful."

Quoting the Sacrament Act, they say: "Section 8 of the Act states that Communion is universally to be delivered in two kinds. The function of section 8 is to mandate that, outside of the exception, delivery in both kinds is mandatory.

"However, section 8 says nothing as to the method of delivery of either kind. The House of Bishops' position makes much of the final words of the relevant section of the Act: 'except necessity otherwise require'. It is said that because the Act provides for one kind only where required by necessity, the use of individual cups is not permitted. The logic assumes that the Act (or the law more generally) mandates the use of a common cup, such that, where impossible to use a common cup, the only alternative under the Act is Communion in one kind."

They describe the LAC's advice as "a complete misreading of the Act", which, they argue, "does not link the necessity provision to the common cup. It is important to distinguish between the elements of communion and their vessels. Both the LAC Opinion and 'Holy Communion and the distribution of the elements' [a document produced in July 2020 by the Chair of the Liturgical Commission and three others] focus on the necessity not to deliver a common cup. But that language is nowhere to be found in the Act. Instead, the Act provides for necessity not in terms of the cup but in terms of the kind (or element). Indeed there is no mention of a cup (common or otherwise) in Section 8 of the Act."

They go on to discuss three further points: “That the use of a single chalice is a ‘norm’; that the rubric in the Book of Common Prayer envisions that individual cups are not used; that Canon F3 of the Revised Canons Ecclesiastical does not explicitly provide for individual cups.”

They argue that a norm, if it exists, does not justify a prohibition, and cite the example of allowing intinction under exceptional circumstances.

They go on to argue: “If it is open to the priest presiding to decide to use multiple cups (with no maximum number being stipulated), it is very difficult to see why individual cups are, or are always, impermissible. If multiple cups are permissible in the ordinary course in the interests of time, why are individual cups not permissible in the midst of a global pandemic in the interests of public health? It is unclear on what possible grounds a global pandemic is not a basis for departing from the norm (if there is a norm) by using multiple individual cups, or *a fortiori* multiple individual cups filled from a single flagon.”

They also argue that for legal reasons since the 1974 Worship and Doctrine Measure, Prayer Book rubrics cannot provide the basis of a prohibition. After dismissing arguments concerning the stipulations of canon law, the barristers then go on to draw a comparison with 19th-century case law, from the period of the Ritual prosecutions, concerning the bread to be used at holy communion. They conclude: “There is limited or no basis on which to consider individual cups unlawful which would not equally apply to individual wafers.”

After referring to public-health considerations, the barristers then propose that “the consecration of a single flagon from which the individual cups are filled would not only be entirely safe from a public health perspective, but would maintain the symbolism by providing a clear common source of the wine.

“Such practice would in fact accord with the rubric of the Book of Common Prayer which provides in the Prayer of Consecration that the priest shall: ‘lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated’, and with Canon B 17 which provides that ‘The bread shall be brought to the communion table in a paten or convenient box and the wine in a convenient cruet or flagon.’”

An Evangelical church historian, the Revd Dr Andrew Atherstone, who teaches at Wycliffe Hall, Oxford, said on Tuesday: “To exclude the laity from half of holy communion is wrong for many reasons. Jesus commands us to share both bread and wine; so let’s find a way to do it! The bishops’ ban on individual cups is mistaken and misguided.”

The Revd Paul Benfield, an Anglo-Catholic priest and a barrister, who serves on the LAC, said on Tuesday: “This is a complicated area of law on which I would not want to give a hasty view. It will be necessary to consider carefully what this legal opinion says and whether its arguments stand up to scrutiny.

"However, it is my understanding that it has been the practice since before the Church of England separated from the Church of Rome that a common cup was always used for holy communion.

"I would be surprised and disappointed if individual cups were found to be lawful, not least because of the difficulty in ensuring that the requirement of reverent consumption of all remaining consecrated wine be observed."

1 in 4 people have engaged in some form of online worship during lockdown, poll shows

A new study by a research team at Durham University has found that one in four people across the UK have engaged in some form of online worship since lockdown began. The researchers studied the state of online and offline religious activity in the UK over the coronavirus pandemic through a tracking poll with Savanta ComRes.



The study focused on six faith-related activities — prayer, meditation, corporate or organised worship, reflection on nature, choir and yoga — breaking the data down into age categories and UK regions and nations.

26% of respondents in July and 29% in August said they had engaged in corporate worship online regularly - 'regularly' was defined as "at least once a month". The team pointed out that this was a significantly higher rate of attendance in comparison to figures from the National Centre for Statistics that indicate about 1 in 10 people regularly attend - many other estimates are much lower than this.

The researchers stated: "Even if we accept that 10% is the norm, we are seeing research which suggests that up to 30% of existing church attendees are not engaging in online worship,

"So, the comparative figure may be around 6-7%. As such, the figures for attendance suggest a quadrupling of that figure for online engagement in July and August. In real term figures, this would see the attendance at online corporate religion rising from 4 million per Sunday to 19 million during the pandemic."

The poll also found that London is UK's capital for faith, with the city topping all regions of the UK in its engagement with faith-related activities. For example, in the category of corporate worship, London's average is 46%, while for the rest of the UK the average is 30%.

Dr Peter Phillips, Director of the Centre for Digital Theology at Durham University and Head of Digital Theology at Premier, said: "For a while now, we've known that there's something big happening in London around faith. And this is another piece of research which shows that clearly, London has a very high number of people who are engaged in faith. It's not just

people coming into London to the big churches, it's actually people who live in London who are ones who have faith or do faith-related activities - up to 50% again, so about half of London, engaging in online worship every week."

Another key finding was that roughly half of the countries' young people (18-34) indicated that they regularly engage in online faith-related activity, including regular prayer and regular engagement with online corporate worship - the data showed that faith-related activity or spirituality among Gen Z and millennials is currently higher than other generations.

Phillips added that the latest findings pose some critical questions over how the church should function moving into the future. "How do we want to do future and church into the future? Do we want to the church that we've always done, kind of physical church where we all retreat back into our buildings?

"Or do we want to create a kind of hybrid model for church or religion, because this covers mosques and synagogues and so on as well...where we kind of map together both what we can do online and also what we can do offline into one seamless community?

"That's going to take some technological shifts. But I think it's a way forward and because it includes the disabled, the housebound, the elderly, the vulnerable and frail. I think those are the people who we need to reach out to and we need to embrace within our physical churches, rather than those of us who are just physically able to say, 'well, it's okay for me, I can get to church'.

"Let's do this pastorally and have a kind of pastoral revolution of including everybody in the church."

Father, we ask that you would grant wisdom to church leaders. Help them to think creatively about how they can meet the pastoral needs of their congregations during this season and into the future.

In Jesus' name,

Amen

The toll of lockdown on low-income families



Coronavirus has left low-income families struggling with a significant deterioration in living standards and high stress levels a new report from Child Poverty Action Group and the Church of England finds.

The report, *Poverty in the pandemic: The impact of coronavirus on low-income families and children* - based on a survey of families with children who are eligible for free school meals - found around eight in 10 respondents reported being in a worse

financial position than before the pandemic, and half were much worse off because their income had fallen while costs have.

Nearly nine in 10 respondents reported spending substantially more than before on food, electricity, and other essentials – usually because they have been at home much more. Many families also said that the cost of food had gone up significantly during the early part of lockdown.

The Bishop of Durham, Paul Butler, who speaks for the Church of England on matters relating to children and families, said: "Although some commentators have talked about the last few months as an opportunity to live a simpler lifestyle, this report sets out in stark detail how for many families it has been a constant struggle.

"It bears out what churches have experienced first-hand in every community: that families have been placed under huge strain; that the worst off have again been worst hit and, for many, things now could get worse rather than better.

"In these unprecedented times, we all need to ask ourselves urgently how we can help our neighbour. It is also imperative that the Government does all that it can to protect families and children by implementing the practical recommendations in this report. We all must play our part."

Alison Garnham, Chief Executive of Child Poverty Action Group, said: "Low-income parents have been living under a cloud of anxiety in lockdown - trying to find money for family basics as their costs have been rising. That's taken a very heavy toll on the health and well-being of the worst affected parents and children.

"We all want to protect children and families from the effects of the coronavirus recession and to prevent a growth in poverty following the pandemic. But the support we offer low-income parents just doesn't meet the additional costs of raising children and there was nothing in the Government's emergency support schemes to correct this shortfall. Child benefit alone has lost £5 of its value since 2010 because of sub-inflationary uprating and freezes.

"Re-investing in children's benefits and widening access to free school meals should be the priorities now to protect family incomes and to support children's life chances. As the Government's Covid-19 emergency support schemes are tapered away in the coming months, more help will be needed for struggling families who have lost jobs or taken income drops. Otherwise they will have only more hardship on their horizon."

Weddings in a post-pandemic world

Sarah Woolley talks to couples and clergy, exploring what could change for weddings after the pandemic.

"I'VE grieved for my wedding," Ruth Lumbers, a 37-year-old nurse living in Bradford, says. "I know it was only a day, but I actually had to grieve for it."

This sense of loss — for dresses unworn and speeches unread — has been widespread in a summer overshadowed by Covid-19. Even as restrictions slowly ease, this pandemic is certain to change how weddings are celebrated for years to come. But, long before a downsized wedding was even possible, many betrothed couples were stuck in limbo at the start of the pandemic.



Ruth and her fiancé, Bazz Deacon, 41, had planned to marry in April, and invite more than 200 guests, but everything had to be cancelled when the lockdown came into force, four weeks before. The Office for National Statistics estimates that, in England alone, 73,600 marriages and civil partnerships were postponed between the beginning of lockdown and 4 July: a time when weddings were banned in almost every circumstance.

“The Government’s advice of ‘Stay apart or move in together’ is not very helpful as a Christian couple, when living together is not an option,” Ruth says. She had to spend most of the lockdown apart from Bazz. “Normally, we would spend every available minute of the week we could together.”

Time apart was especially taxing for Ruth, who was on antidepressants until last year. “We both found it incredibly tough, especially when the wedding was sort-of-cancelled,” she says. “It’s the first thing that I’ve had to cope with without medication.”

This stress is not uncommon. A survey of 34,000 brides by the financial app Dreams found that one in ten couples considered calling off their engagement owing to the emotional and mental strain of planning a wedding during a pandemic.

It was Ruth’s faith that kept her looking forward. “When, initially, everything was cancelled, it was a case of, ‘Why, God? Why us?’” Ruth says. “But both I and my other half have turned round and said, ‘We’ve got a strong relationship; we’ve both got strong churches; we’re both strong in faith; so why shouldn’t it happen to us?’”

New wedding plans became possible as new guidelines were announced in the UK in June and July. In England, this meant having up to 30 guests with strict rules in place.

“We’re having cake cut for a photo, but we’re not allowed to consume the cake,” Ruth says. “We can’t have a photographer because, if we had one, that would count as one of our guests, and we’re going to have a few socially distanced photos, which will be weird.”

Despite the restrictions, Ruth is relieved. “For us, it is more important that we love each other, and we want to start our marital life serving God. We want the wedding to be a testimony to our faith, and how actually we’ve coped through this. Until I get to the church, I don’t think it will feel real.”

OTHER couples are asking whether a church is even necessary for a wedding. Abie Everett, 25, a children’s pastor at All Saints’, Peckham, in London, had planned to get married in church in June to Michael Hepworth, 23, a youth and communities worker for St Paul’s, Shadwell.

“It caused us to think a lot about what counts as marriage,” Abie, who was living apart from Michael before their wedding, says. “We were like, ‘Can we just have a ceremony of some sort on Zoom?’”

The teleconferencing software has certainly been popular around the world: brides and grooms have opted to make their vows over Zoom.

Home weddings, however, are a trickier proposal in the UK. While laws are more relaxed in Scotland and Northern Ireland, weddings in England and Wales must be held in places of worship, or other fixed structures with a licence. This makes open-air weddings especially difficult, something that the couple had considered seriously.



There has not been a wide-scale reform of matrimonial law since the Marriage Act of 1836, but this could all change. In 2019, a two-year review of how weddings take place in England and Wales was announced by the Law Commission. Any recommendations from the consultation paper are likely to affect weddings from 2022.

Until then, the appeal of breathing fresh air during a global pandemic means that there is a growing demand for open-air weddings. Emma Hla, the founder of Coco Wedding Venues, says that her website has had a 9000-per-cent increase in searches for a “garden” wedding.

Is this trend to the detriment of more traditional services? No, Ms Hla says. “Church weddings have been on the decline for a few years, with couples now opting for either a civil ceremony or a [secular] celebrant-led ceremony. However, since lockdown began, we’ve noticed a significant increase in searches for venues with a ‘Church Onsite’ — up by 49.6 per cent versus last year,” Ms Hla says.

“During this intense period in our lives, the importance of family has been brought into sharp focus. The idea of a traditional church ceremony, or perhaps a post-ceremony blessing, could be a family-focused decision.”

Ultimately, Abie and Michael decided that marrying outdoors was not possible.

Instead, the couple have arranged a small service at Michael’s church, and they have planned a bigger celebration for their wedding anniversary next year. “If anything, it’s taken a lot of pressure off our wedding day,” Abie says.



IT IS not just couples who are asking whether the future of a wedding lives in church. The Revd Mark Hewardine is Rector of St Chad’s, Ladybarn, in Manchester, and for the Withington deanery an enabler of Fresh Expressions: a form of church that “engages primarily with those who ‘don’t go to church’”.

Like many clergy in lockdown, Mr Hewardine launched a YouTube channel for prayers and worship. When he saw people tuning in who would not usually walk through his doors, he considered how open churches were to engaged couples.

“If a couple want to get married in their parish church, the usual requirement is that you should be a regular worshipper,” he says. “And people have raised the question: ‘Well, what does regular worship mean within the context of lockdown and a pandemic?’

“What if we have a couple who have been engaging with our online worship on a regular basis? For me, it has raised the bigger question of how do we gauge what someone’s engagement with church is? And to what extent our old measures are actually not fit for purpose.

“Sometimes, couples come to church so that they can get married in church, but we have no idea whether they’re really engaging with what we’re doing. And I think, if somebody is making the effort to go and find a YouTube service, that shows a really high level of engagement and motivation.”

Sparking that connection between clergy and couples — despite a pandemic — is one area of work for the Archbishops’ Council’s Head of Welcome and Life Events, Canon Sandra Millar.

“It’s a much more open door than sometimes people realise, to get married in church,” Canon Millar says. “You don’t have to be a regular person. You don’t have to get baptised.”

Getting that message across digitally is one way around the Covid-19 restrictions. Canon Millar notes how the website Your Church Wedding is there for couples, while free online resources at Church Support Hub include a Covid-19 response pack.

“We have a card that we’ve produced that clergy can send to couples who may have had to postpone a wedding, saying, ‘Just come and talk to me now about what’s possible.’”

WHAT makes a great wedding could be very lucrative in the future: experts are expecting a “wedding every day of the week” in 2021. Marketing a pandemic wedding is not easy, but the industry is keen to predict and even brand the “new normal”. The wedding website Hitched has dubbed a small ceremony “minimony”, and forecasts that we will be waving goodbye to heaving dance-floors and shared buffets.

Instead, Hitched imagines a future filled with cashless parties and calligraphy signs reminding guests to distance from one another. “Include personalised bottles of sanitiser in welcome bags,” one suggestion reads, alongside photos of brides in white lace masks. Other novelties on offer include a brightly coloured card of Bruce Forsyth saying, “Nice to metre, two metre, nice.”

For now, the wedding industry’s main concern is survival. Restrictions in England were expected to ease from 1 August, but this was pushed back, prompting #WhatAboutWeddings to trend on social media. It is a hashtag encouraged by the Love My Dress blog, which campaigns for clearer guidance and asks why pubs can reopen when a wedding reception is not allowed.

There are questions facing the long-term future of church weddings, too, such as who is entitled to one anyway

“I think it will lead into further thinking, with the Living in Love and Faith report coming out,” says the Rector of Winslow with Great Horwood and Addington, in Buckinghamshire, the Revd Andrew Lightbown. He is referring to the Church of England’s project on how relationships, marriage, and sexuality.

“The Church has an invitation to think about relationships, and what relationships mean both before God and in community,” Mr Lightbown says. “We can’t hermetically seal off different groups of people and say, ‘It’s all right for *them* to focus on it — but not *them*. My sense is that there will be a movement that says ‘Where relationships are life-giving, life-enhancing, and potentially lifelong, those should be celebrated in some way, shape, or form.’”

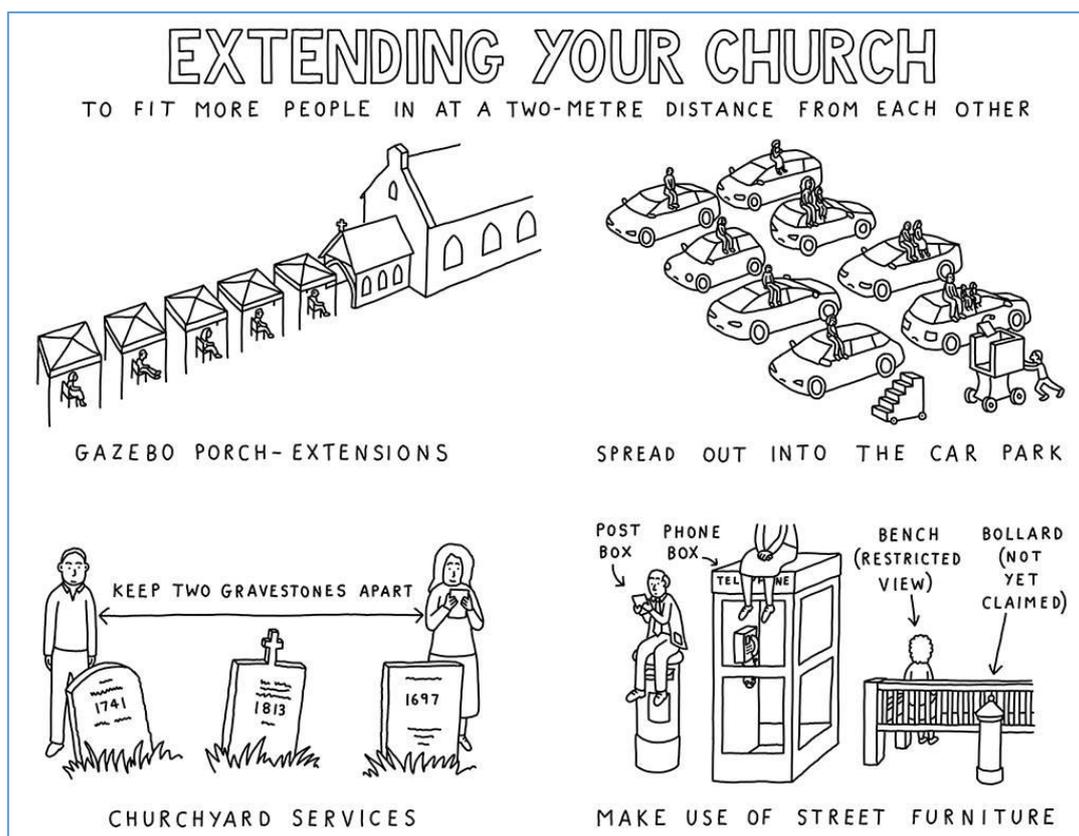
Mr Lightbown himself has plenty to celebrate. “I have two daughters,” he says. “One is getting married in September, in church, and the other is in a same-sex relationship. I see no qualitative difference between the two and the stability that both relationships bring to their lives and the lives of their partner.”

The pandemic has certainly changed his plans for his daughter’s wedding day. “I was just going to be ‘Dad’. But now I’ll be marrying them as well, if I can hold it together. That’s partly numbers-driven, to keep it down to 30. I think it’s going to be an honour to be with them.”

I caught up with Ruth and Abie. Both are now delighted to be married, after weddings that were both joyful and strange. “I do think we’re a part of history,” Abie says.

“It was a unique wedding,” Ruth says, “but totally befitting us as a couple.” She tells me that Bazz, a comic fan, wore a superhero shirt under his suit, which is certainly befitting for a couple who have worked throughout the pandemic as key workers.

Speaking to couples who have overcome a historic summer is a reminder that no engaged couple can be certain how their wedding may unfold in the future, but one thing is clear. For Sarah, it was summed up perfectly in a message that she received from her sister: “There’s a lot of uncertainty right now, but it makes us cling to the things that we are certain of: our love for each other.”



St Hilda's Parish News



Congratulations to all those who received their GCSE results last Thursday. We wish you all the very best as you embark on the next stage of your education, either at college, 6th Form or Apprenticeship.

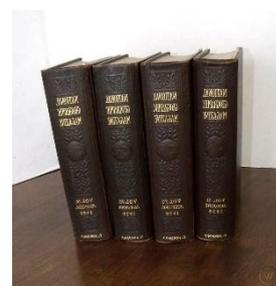
Good luck to all our members of Junior Church who return to school next week, for some this will be the first time back since March. Things will be a little different though we know you will soon adapt. Also, good luck to all teachers, assistants and other school workers who will also be returning. They have been working hard ensuring it is a safe environment for all to return.



Needing a new home

From clearing my mother's house, we have some specialised books to give away:

- *National Geographic Magazine* - 9 volumes of bound copies (6 months per volume) 1936 - June 1940. See how the world and our view of it has changed in 80 years!
- *Text Book of Public Health* (12th edition 1948) - issued a few months after the 11th edition "owing to the large amount of legislation piloted through Parliament during the years 1945 and 1946. That period saw the passing of the National Health Service Act, the Family Allowances Act, The National Insurance (Industrial Injuries) Act and the National Insurance Act" - another fascinating historic document
- *Dictionary of British Sign Language/English* (paperback, 1992)



Also a **groclock** - a clock for children too young to tell the time (2+), or for a confused adult. It displays stars to show the progress of the night - it's not time to get up until the sun is showing! The box has been opened but the clock has not been used.

If you would like any of these, please contact Rosemary on 07967 740522.

I could deliver the last three items in Ashford, but the National Geographic's are too heavy for me to carry together so would have to be collected. Rosemary

If you have any Parish News you would like to share, then please send it in to the Parish Office.

Tea and Chat after Sunday Service

We would like to invite you to join us for a virtual Tea and Chat after the service on **Sunday 30 August 2020 at 11.15am**. See below on how to join. Any queries please call the Parish Office.

The meeting is hosted by Zoom.

There are 2 ways in which you can join the Tea and Chat session



1. Join via a computer or tablet, for a video style experience (like Skype)

- Download the Zoom app – www.zoom.us
- Click – Join a Meeting
- Enter the Meeting id – **916 8220 3408**
- Enter password – **966327**

2. Join via telephone – cost of a local call.

- Dial – 0203 051 2874
- Enter Meeting Id – **916 8220 3408** – and follow instructions (you will be asked to press # and 1)
- Password – **966327**

More Tea ... – Weekday Tea and Chat

The second of the weekly Tea and chat sessions where you are able to 'meet up' over a cuppa. In this weekly session, we have introduced a topic for discussion – this week's topic is **'a photo of you as a youngster (pre:16)'**.

If you haven't yet joined one of these sessions – give it a try, you can connect either on-line or via the telephone, we would like to see or hear as many of you as possible and encourage you to join us. We encourage all those who haven't yet joined one of the sessions to do so, and if you have any apprehension in doing so, please call the Parish Office and Denise will guide you through the process – it is quite simple once you've done it once.

This week the Tea and Chat will be held on **Tuesday 1 September @ 10.30am**

The codes are as per the following, to join follow the instructions above

- Meeting id – **948 6160 4881**
- Password – **797359**

Ashford Jumble Trail – Sunday 30th August

St Hilda's will be joining in with the community initiative "Ashford Jumble Trail".



This is a chance for us to raise much needed funds for the mission and upkeep of St Hilda's. We need your help in providing donations and helping on the day.

Donations can be brought to the Church between 10am -12pm Saturday (Woodthorpe Road door). If you need help we have a volunteer who can collect donations.

Help is needed to set up before the service on Sunday and to man our stalls until 4pm. Please contact the office if you are able to help.

Electoral Roll

If you consider St Hilda's to be your regular place of worship, why not complete an application for enrolment on the Church Electoral Roll. Forms are available from the Parish Office.

Ecclesiastes 3.1 (NIV)

There is a time for everything, and a season for every activity under the heavens:

Crossroads

Please email Rosemary at crossroads_ashford@hotmail.com if you have anything to be included in the parish magazine. The September edition is available on our website.

This weeks services

Sunday Eucharist – 30 August @ 9.30am

This service can be viewed via our Facebook page, our new YouTube channel (St Hilda's Ashford), and Twitter for those of you who are unable to attend in person

Wednesday Eucharist – 2 September @ 9.45am

To attend either service please book a ticket on Eventbrite (link on the website), or call the Parish Office.

Please remember that face coverings are mandatory in Church.

Please see our website (www.sthilda.org) for updates and the weekly service sheet.

Please hold in your prayers and thoughts this week those who are affected by the Corona Virus as well as the family and friends of those below.

The Sick

James Bedford	Jim Hennessey	Riley Shaw	Chick Wilson
Pamela Claridge	Libby Mills	Anne Shenton	Peter Wilson
Robb Clarke	Raymond Nation	Elsie Stone	Jo Wood
Rebecca Cohen	June Prentice	Roy Stone	Nic
Ann Considine	John Radford	Sandra Swain	Martyn
Chris Davenport	Elizabeth Savill-Burgess	Rev. Peter Taylor	Joey
Michael Dixon	Delphine Scrivener	Shirley Warrender	

The Recently Departed

Audrey Cummins Michael O'Hagan

Prayer

O God, you declare your almighty power most chiefly in showing mercy and pity: mercifully grant to us such a measure of your grace, that we, running the way of your commandments, may receive your gracious promises, and be made partakers of your heavenly treasure; 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.
Amen

