



St Hilda's  
Ashford

# St Hilda's News

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We are looking for more contributions from the St Hilda's community, if you would like to contribute, please either call, email or send an article to the Parish Office.

If you would like help or to speak to a member of the ministry team please contact:

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## Church of England study exposes depth of mourning in UK pandemic

*National Day of Reflection planned next week, one year after the first national lockdown*

MOST people who experienced a bereavement after the pandemic hit the UK in March 2020 were unable to attend the funeral, say goodbye properly, or fulfil the deceased's funeral wishes, a new Church of England study suggests.



The study of 2008 people aged 18 to 75 was conducted by 9 Dot Research in January on behalf of the C of E; the Church was not revealed as the sponsor, however, until specific church-related questions were introduced further on in the questionnaire. The 35 respondents who said that they worked for a religious organisation were omitted from the analysis to "avoid bias".

About two-thirds (62 per cent) of respondents said that, since the first lockdown a year ago, they had experienced a bereavement of someone whose funeral they would have attended in normal times. More than one quarter (27 per cent) had experienced more than one bereavement. Three-quarters (72 per cent) of bereaved people had not been able to attend the funeral.

For 42 per cent of respondents, their bereavement had been of someone close to them; ten per cent had lost more than one person whom they were close with. Most people (86 per cent) agreed that they had not been able to say goodbye properly or fulfil funeral wishes (82 per cent); the same percentage said that grieving people needed more support. Funerals have been limited to a maximum of 30 people for most of the pandemic, and the rapid rise in deaths put funerals directors under huge emotional and physical strain.

According to the new study, 72 per cent of people who were bereaved in this time were unable to attend a funeral, mainly due to the government restrictions, but also because of anxiety about Covid (25 per cent) or the inability or unwillingness to travel (23 per cent).

At least 40 per cent of funerals involved live streaming (or video), and 86 per cent of people who would have attended in person watched online instead and felt that this was a good idea.

The study suggests that the coronavirus, which has been mentioned on the death certificates of more than 125,800 people in the UK so far, had brought mortality to the front of people's minds: half of respondents said that they had thought about the death of someone close to them; one third had thought about their own death or how they might die; and about one quarter had thought about the fear of dying, life after death, how they

might be remembered, or about dying alone.

The study also suggested that young people were affected more than older people: half of 18-29s said that they had lost someone close to them, compared with one third of people over 60; and more than half of the young group helped someone to cope with bereavement, including one quarter who helped to arrange funerals, compared to one quarter among the older group of whom fewer than one in ten helped to arrange a funeral.

The head of life events for the C of E, Canon Sandra Millar, said: "During this last year so many people have been unable to find comfort in their grief from being with others at a funeral or to hear a message of hope spoken. It has been particularly hard on many younger adults experiencing loss, perhaps for the first time, of grandparents and older relatives who may have been a key part of their lives. But our recent research also shows that under 30s are leading the way in reaching out to those who are bereaved with practical help and support."

The findings were released on Wednesday in advance of a National Day of Reflection due to be held next Tuesday, the first anniversary of the first national lockdown. Cathedrals and churches across the country are to open for silent reflection and prayers, including York Minster, which will hold a minute's silence at noon. Bells will be tolled across the land.

The Archbishop of Canterbury said: "This Day of Reflection is an opportunity to pause and remember all that's happened over the past year, to mourn those who have died but also to give thanks for those who have looked after us and our communities. It is a moment to pray together."

The Archbishop of York, the Most Revd Stephen Cottrell, said: "As we look back on the sorrows and difficulties of the past year and remember those who have died and those who have suffered so much, we also give thanks for the care we have received through our health service, but also in many other ways, not least the care we have been able to show each other in our local communities. On this day of national reflection and remembrance we pray for a more just and caring world beyond the horrors of Covid."

The Archbishop of Wales, the Most Revd John Davies, also urged people to reflect, particularly at noon. "March 23 will be a very significant landmark for us all and particularly for those who have been bereaved due to Covid or any other reason during the past year. It will give us a time to unite, to reflect on this tragic loss of life, to support those who are suffering and to hope and pray for better times to come."

The national campaign is being organised in partnership with charities including Marie Curie and Hope UK, who are also encouraging people to hold the minute's silence, light a candle in their window at 8 p.m., or contact someone who has suffered a bereavement.

The chief executive of Marie Curie, Matthew Reed, said: “We cannot simply stand by and not recognise the effects the pandemic has had on the bereaved. We know people are in shock, confused, upset, angry, and unable to process what has happened.”

Marie Curie is also commissioning Dr David Tollerton of the University of Exeter to conduct research into how public remembrance of traumatic events of the 20th century might help people who are planning memorials for victims of the coronavirus.

Dr Tollerton is to work with other charities, faith groups, and public bodies to “examine lessons from the past which could make new memorials or events most beneficial. This will include memorials of the two world wars, the Holocaust, and previous pandemics.”

The head of research management at Marie Curie, Dr Sabine Best, said: “We’re delighted to partner with an established academic researcher who will support our activities on the National Day of Reflection. It’s so important to investigate our responses, as individuals and organisations, to such a momentous event as the pandemic and draw from historical examples of remembrance to learn how we can make sure these experiences are not forgotten.”

As part of the National Day of Reflection, the west front of Lichfield Cathedral will be lit with the words “Reflect, Support and Hope”; Blackburn and Leicester cathedrals will light thousands of candles to mark lives lost; 200 tear drops will be suspended above the altar St Edmundsbury Cathedral; and Chelmsford Cathedral is hosting a light installation, “Colours of Hope”, to mark the day.

The director of music at Bath Abbey, Huw Williams, has composed a new anthem — “Lord, you have been our dwelling place” — which will be performed by the Abbey choir of lay clerks at a special remembrance service the following day.

The director of music at Selwyn College, Cambridge, Sarah MacDonald, who also directs the girls’ choir at Ely Cathedral, has composed a hymn inspired by the words of Archbishop Welby after the UK reached 100,000 deaths from the coronavirus, including the words: “God is in the middle of this mess.”

The Catholic Bishops’ Conference of England and Wales is also involved. Its president, the Archbishop of Westminster, Cardinal Vincent Nichols, and the vice-president, Archbishop McMahon, encouraged people to pray as well as reflect. “For all who live by faith in God, reflection and prayer always go hand in hand. . . Throughout this difficult year, so many have been inspired by prayer, so much effort sustained in prayer, in every place; so let us make the 23 March truly a day of prayer.”

Methodist Homes for the Aged (MHA) will be marking its own anniversary, on Monday — a year after it recorded its first death from Covid in one of its care homes. It has released a booklet, *Relative Recovery*, to support relatives whose experience of bereavement has been more distressing due to the impact of Covid-19. The booklet describes the “common

features” of grief; identifies ways in which the pandemic has made grief more difficult; addresses particular difficulties relating to dementia; and suggests sources of support.

Other key findings of the C of E study:

**Grief:** Most people who took part in the study (78 per cent) agreed that grieving people needed more support, that grief was inevitably harder due to the restrictions (77 per cent), and that it was hard not to be able to gather to mourn together (74 per cent). About half of people strongly agreed with these statements.

**Mortality:** Death was on the minds of half of respondents over the past year: 48 per cent thought about the death of someone close to them; 35 per cent thought about their own death or when and how they might die (32 per cent); 27 per cent feared death and 26 per cent wondered whether there was life after death; 25 per cent thought about how they might be remembered, or of dying alone (24 per cent). “Older people were more likely to think about their own death. Younger people were more likely than others to think about whether there is life after death, how they might be remembered, fear of dying or dying alone.”

**Support:** Most people would turn either to a close family member or to the internet or social media to talk about or learn more about death and bereavement; one quarter said that they would seek information from a funeral director; 19 per cent from a peer; 14 per cent from a church person; 13 per cent from an older friend; 12 per cent from a doctor; eight per cent from books; and six per cent from a faith other than Christianity.

Among the 18-29s year olds, more than half (54 per cent) had helped someone cope with bereavement compared to just more than one quarter (26 per cent) of over 60s. One respondent said: “I almost felt like Covid hanged over the death of my grandfather. It was not a death caused by Covid but Covid ruined the day — having to wear a mask, feeling guilty about cuddling people, the wake. This has impacted on my mental health immensely.”

**C of E support:** There was a clear expectation of the Church in the answers to questions about what support the Church should provide in relation to dying, death, and funerals, the study suggests.

Most people agreed that the Church should definitely offer indoor or outdoor spaces for reflection (63 and 54 per cent); a place to light candles (57 per cent); a listening ear about death (61 per cent); guidance or preparation for someone’s death (55 per cent); private services to remember or celebrate people who have died (53 and 51 per cent). About half definitely thought that the Church should offer online support for people affected by death (47 per cent) or an online space for writing prayers (40 per cent).

Generally, the study found that younger people were more positive than older people about what support the C of E should offer. One 21-year-old male from London commented: "I'm not sure how much support is presently available. Although not religious I am aware of some community work the church is involved in. These are immensely useful for the local community. I would imagine their support around bereavement is equally impressive."

Church awareness: Only 44 per cent of all respondents (35 per cent of young people) knew that anyone could have a Church of England led funeral. People were more likely to consider this had they known. To contact the Church, most people, including older people, said that they would search online; younger people were less likely to contact their local vicar. About 19 per cent of respondents said that they had a close relationship with the Church; 40 per cent a distant relationship; and 41 per cent no relationship at all.

## Musicians await news on Easter singing rules

*Amateur choirs still not able to prepare for Holy Week*



NO ANNOUNCEMENT has yet been made whether — with the approach of Holy Week and Easter — there will be any revision to the Government's current guidelines on singing in places of worship.

Submissions from the Church of England Recovery Group to the Places of Worship Taskforce have included a draft roadmap from

the Royal School of Church Music (RSCM) and the Cathedral Organists' Association (COA) for the safe resumption of singing within the context of a gradual easing of the lockdown in the UK.

It had received proper consideration, and the deliberations of the Recovery Group were informing government planning, the RSCM's director, Hugh Morris, said on Tuesday. "Communication lines are good and open, and we have certainly been making sure that the message has been getting to the right places about music being a critical part in the marking and celebration of Holy Week and Easter."

No communal singing is permitted under the current guidance, which restricts "singing or chanting essential to an act of worship" to one person wherever possible. Up to three individuals may sing "where it is essential to the service", observing strict social distancing. The limit of three — a figure acknowledged to have arisen from another faith tradition — has caused frustration, because much church music is written in four parts.

Under the Government's guidance for performing arts, "Professional groups may continue to rehearse and train, and perform for broadcast or recording purposes if a congregation is not present. . . Non-professional activity, such as amateur choirs and orchestras, cannot take place."

The Government was known to be working on a response, Mr Morris said. "We can't tell yet when any more guidance will be forthcoming. Better that we are all cheered by a positive change than we set up expectations which are then dashed when guidance either fails to arrive, or doesn't include the allowances which might be hoped for."

A spokeswoman for the Ministry of Housing, Communities & Local Government confirmed on Thursday that discussions were ongoing with faith leaders involved in the Places of Worship Taskforce, and that the Government hoped to lift the limits on singing as the roadmap progressed through the spring, as long as it was proved safe to do so. Singing is currently still regarded as a high-risk activity because of the increased risk of transmission through aerosols (small viral particles in the air) and droplets.

"Places of worship bring huge solace and comfort during this challenging time — that's why we have taken the decision to allow them to open with guidance to help them stay safe," the spokeswoman said. "The guidance includes performers being limited to the minimum necessary for the service and following the principles of safe singing. As we move through the roadmap we hope to lift the limit on numbers singing as soon as the evidence confirms it is safe to do so and we will set out details in due course."

The Bishop of Leeds, the Rt Revd Nick Baines, received a warm response when he raised the matter in the House of Lords last week. He highlighted concern around the approach of Holy Week and Easter, and asked: "Can the Minister offer a roadmap for when singing by choirs and congregations will once again be allowed, with sufficient time to prepare?" Lord Bethell, on behalf of the Government, said that he was "entirely sympathetic" to the question. "I cannot think of anything nicer than spending Easter at Salisbury Cathedral listening to the beautiful singing of the choir there," he said. "We will be led, however, by the public-health practicalities on that."

"It has been one of the most heartbreaking aspects of this pandemic, that those who seek sanctuary through worship have not been able to join the rest of their community; but the practicalities of the spread of the virus are unavoidable; so we will be led by public-health advice in this matter. I do not have a date for [the Bishop's] roadmap, I fear, but his considerations are very much understood in the department."

Cathedral choirs and large churches with professional singers have been able to function to some degree. For a short time in December, parish churches with amateur choirs were able, with the required mitigations, to assemble to record music for Christmas.

Many would like to do that again for Holy Week and Easter. The organist and choirmaster of St Michael and All Angels, Bramcote, David Hanford, who is president of the Nottingham and District Society of Organists, said on Tuesday: "Whilst understanding and supporting fully the need for a cautious approach to any easing of restrictions, I do feel that the data now supports a return to the protocols regarding church music that were in place prior to Christmas 2020.

"As a first step, I would like to see all church choirs have the opportunity, subject to appropriate risk assessments and social distancing, to meet in person to rehearse and record music for use in services during Holy Week and Easter. My personal opinion is that the additional restrictions in respect of amateur choirs, compared with their professional counterparts, should now be removed."

## **Mental health 'matters more than catching up' as children return to school**

*Focus should be on the well-being and happiness of pupils*

THE Children's Society has said that it is "aghast" at government plans to offer children lessons to catch up on their academic learning without more focus and resources to address the mental-health problems caused by the prolonged lockdown.

The society's chief executive, Mark Russell, said this week that it appeared that there was "no proper strategy or plan in place to meet the scale of the challenge we face".

The charity is calling for the introduction of an annual measurement of children's happiness, in line with measurement of adult well-being, so that it would be possible to track the impact that recovery from Covid-19 is having on children's happiness and well-being.

As many children returned to school on Monday for the first time after nine weeks of lockdown, the Government announced £79 million for children's mental health — but this was only a fraction of the amount needed to meet the rising demand, the Children's Society said.

"Frankly, we're aghast that, after so much vocal concern from the children themselves, parents, and other professionals, that the Government has focused so heavily on children's academic success," Mr Russell said.



***Pupils arrive at Thomas Bullock C of E Primary Academy, Shipdham.***



A survey of professionals working with children had suggested that the latest lockdown had been the toughest for children and young people, he said. "They described children struggling with depression, anxiety, trauma symptoms, and risk of suicide. One practitioner said that, overall, there is a real sense of loss here: loss of autonomy, identity, connection. "These concerns and fears for our young people are terrifying . . . and yet the Government's focus is on catch-up. Children aren't going to succeed if they are deeply unhappy, struggling with mental-health problems developed under lockdown, and feeling immense pressure to catch up."

He called on the Prime Minister to provide funding for support that would back up his claim that he regarded children's well-being as important.

"Children need politicians to act swiftly and strategically on their behalf. They need the Government to show more ambition in the rollout of mental-health support teams, provide urgent funding so that school can provide well-being support, and introduce measurement of children's well-being to ensure they know how children are doing, and the impact [that] recovery measures they are taking are having."

UNICEF has warned that the mental health of millions of children around the world has been put at risk by national lockdowns, which have disrupted critical mental-health services at a time of rising demand. It said that countries should "dramatically invest" in mental-health services for young people in schools and in their wider communities, as well as in parenting programmes for carers.

Primary schools in England returned in full on Monday (8/3), but the return of secondary-school pupils was staggered, to help staff to meet testing requirements. All pupils were expected to be back in school by Friday.

The return to school was marked by the Revd Rachel Spence, a Baptist pioneer minister in Bath, with a wall of smiley emoji keyrings for children to take on their way into school. She drew a rainbow on the pavement outside school, and a message saying "Thank you children for being heroes."

She said that she had prayed with families on their way into school, many of whom had mixed emotions. "Our church fence has been a great place of mission and ministry in lockdown: I've been able to use it to hang angels on in Advent; solar lights in dark January; to give away Love Hearts sweets on Valentine's Day, with signs saying 'Not even Covid can separate us from the love of God'; and now these emoji keyrings."

Dioceses also sent out messages of thanks to schools as more children returned to the classroom. The Archdeacon of Chichester, the Ven. Luke Irvine-Capel, paid tribute to the "remarkable creativity, resilience, and commitment" shown by school staff during the past year.

## Children create bedtime stories for grown-ups to help lockdown blues



*Children from St Anselm's, Kennington*

CHILDREN at a church in south London have created a Lenten series of bedtime stories for grown-ups, to brighten the end of each day in lockdown.

Young people at St Anselm's, Kennington, are telling their own stories on camera, for adults to watch on the church's website at 7 p.m. daily. St Anselm's has about 60 young people in its 120-strong congregation.

The Lent project "Night night, God bless" was the idea of a youth minister, Suzette Agaard. Julie Minns, from St Anselm's, said: "Suzette has been coming up with lots of ideas to keep people together: we've had an online pet show and a scarecrow trail. But families are missing things like our toddler group, and people are growing weary, which is why it is lovely having something like the bedtime stories, to bring a smile to people's faces at the end of a long day."

The children have also produced a song dedicated to the staff of St Thomas' Hospital, which is in the parish, as a thank-you for everything that they have done during the pandemic. Composed by the leader of the St Anselm's Young Voices Choir, Becky Chambers, "Our Prayer For You" uses the children's own words and expresses their feelings. They sing: "We think you are amazing, we wanted you to know, remember that you're wonderful when you are feeling low."

The song was played during the church's online service at the end of last month.

### Growing in Love

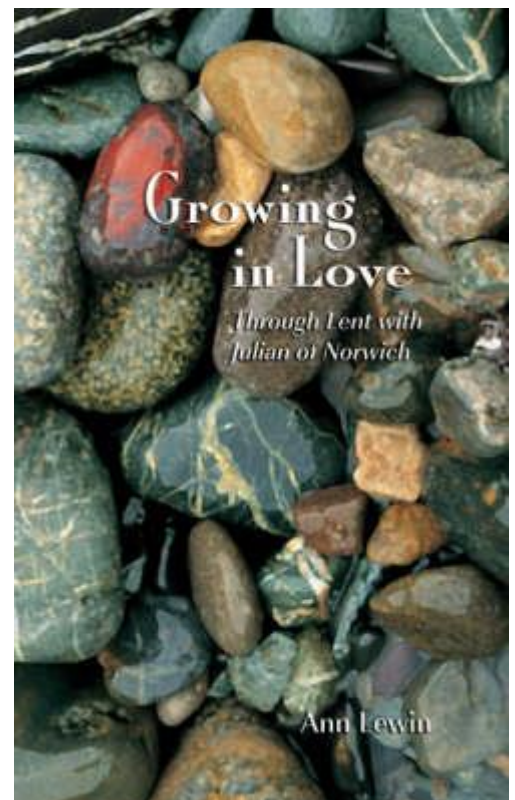
#### Lent 5 All shall be well

"All shall be well" is one of Julian's best known sayings. But we could be forgiven for saying in response, "You must be joking!" in normal times and especially after the experiences of the last year.

Julian lived at a time when there were so many challenges to their well being, that maybe she said:

"All shall be well", through gritted teeth and clenched fists.

Early on, with the vision of the hazelnut, which Julian thought would disintegrate because it was so small she was



*“assured that it and everything else in creation exists because God loves it and God’s love will protect it and sustain all he has made.” P50*

Julian wrote , *“It seemed to me impossible that every kind of thing should be well, and to this I had no answer from our Lord, except this, what is impossible to you is not impossible to me. I shall preserve my word in everything and I shall make everything well.”* LT Ch 32

*“It is a truth we need to hang on to when faced with suffering. Whatever happens we are loved by God” P 50*

Suffering is for many the biggest challenge to our faith. With the question, “What have I / they/we/ he / she done to deserve it?” we often challenge God.

There is a view that suffering is sent to test us. But through Jesus we see God heals the sick and challenged people who oppressed others. John 10:10 “I am come that they may have life and have it abundantly”.

So how does suffering arise? Sometimes we make poor choices. Sometimes it is caused by the actions of those who disrespect life. Some suffering is as a result of natural disasters, because the world behaves in the way it is. Those caught in a Tsunamis or an earthquake committed no sin to bring them about. Jesus was asked about the death and suffering of some Galileans who had been killed by the Romans. See this passage from Luke 13: 1-4

*There were some present at that very time who told him of the Galileans whose blood Pilate had mingled with their sacrifices. <sup>2</sup> And he answered them, “Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered thus? <sup>3</sup> I tell you, No; but unless you repent you will all likewise perish. <sup>4</sup> Or those eighteen upon whom the tower in Silo’ am fell and killed them, do you think that they were worse offenders than all the others who dwelt in Jerusalem? <sup>5</sup> I tell you, No; but unless you repent you will all likewise perish.”*

A reminder that we need to turn our lives around, repent, and live more in accord with God’s will, as a part of our response to the world around us and to the effects of sin.

The question remains, if God can put an end to suffering why doesn’t he? Some of the difficulty we have lies in the imagery and language in relation to God from the Old Testament. (See week 2). But this is the God who gave humans responsibility, which can be described as free will. He took a risk. And in Jesus we see a God who has made himself vulnerable. Jesus is *“brought to his knees, suffered with us, and loved humanity through the pain of rejection and the crucifixion. We can never say to God, “You don’t know what it’s like.” The cross shows us that God does know. And the resurrection of Jesus shows us that*

*the God who knows what it is like to suffer seeks continually to bring new life out of death.”*  
P 52

When faced with suffering we turn to prayer. Often we feel that it is not being answered. Perhaps we do not need to ask for anything specific, just bring the person or the situation into the presence of God. See Mark 2: 1- 12. The man was brought before Jesus, but his friends said nothing. And Jesus when healing him said that his sins were forgiven. Maybe Jesus recognised what we would now refer to as psychosomatic manifestations where there was more to the cause of the paralysis than just a direct physical disorder.

Maybe we need to stop asking for what we want and allow God to be God. Look at Jesus in the Garden of Gethsemane. Luke 22:42. <sup>42</sup> *“Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done.”* It is a prayer of trust that all will be well in the end, if the only way of overcoming the evil is to go through all the horrors that lie ahead.

We will not be spared suffering. But Julian suggests that we need to meet it head on with trust and hope.

*“God did not say you will not be assailed, you will not be belaboured, you will not be disquieted, but he said You will not be overcome. God wants us to pay attention to those words and always be strong and faithful trust in wellbeing and in woe, for he loves us and delights in us, and so he wishes us to love him and delight in him and trust greatly in him and all will be well.”* ST Ch 22

And what about our response to death as part of suffering? *“It is good to work at eliminating pain and suffering and it is natural to feel outrage at premature and violent death. But we seem to have great difficulty in accepting that death is a natural part of life. We have moved a long way from awareness of the natural rhythms of nature. Every year the seasons remind us of new life growing to maturity and then moving towards death. Observation of the life of trees and plants teaches us that that in order for life to continue, it has to progress from one stage to the next. A flower has to die before the seed can be set. The seeds have to fall from the plant, apparently dead, before the next cycle of life can begin.”* P 57.

And this leads us to consider eternal life! A concept we maybe do not talk enough about. There is a continuity in the growth of the love of God which enables the end, death, to be a new beginning. Did not Jesus say to his disciples at the Last Supper that he was going ahead of them to prepare a place for them so that where he was, they might also be. And he went on to say, “I am the way, and the truth, and the life; no one comes to the Father, but by me.” John 14

Elsewhere he said, "I am the resurrection and the life; he who believes in me, though he dies, yet shall he live" John 11.

Death is a natural stage in our growth. As someone wrote, "death is not a terminus but a junction"! It is through faith that we make this connection. *"Faith is an act of trust in the God who is faithful. We learn that trust through many experiences of letting go in order that new life may grow. There are many deaths and resurrections on the way to fullness of life."* P 58.

And in order to prepare ourselves for death, and eternal life we need to deepen our relationship with God, making full use of the gift of life which is ours and will grow into its fullness in the love of God.

What are the challenges that face us in learning to trust?

What does it mean to describe God as vulnerable?

What are you going to do to help you grow your relationship with God in the time ahead?

**Rosalyn Young**

LT long text of The Revelation of Divine Love – Julian of Norwich  
ST short text of The Revelation of Divine Love – Julian of Norwich  
Pages from **Growing in Love – Through Lent with Julian of Norwich** by Ann Lewin .  
Published by Inspire reprint 2007 isbn 1-85852-320-6

## St Hilda's Parish News

***If you have any Parish News you would like to share, then please send them into the Parish Office.***

## Electoral Roll

The Electoral Roll will close for revision Saturday 27 March 2021. If you consider St Hilda's to be your regular place of worship why not complete an Electoral Roll Application and come on our Roll. Forms are available from the Parish Office, either call on 01784 253525 or request by email on [sthilda28@gmail.com](mailto:sthilda28@gmail.com)

Please complete and return these forms either by post or email no later than Saturday 27<sup>th</sup> March 2021.

**Canaan Ministries** are open for any of your Lent needs. Just simply phone or email them and they will look after you. They also offer a delivery service.

Any other information can be found on their website [www.canaanchristianministries.co.uk/](http://www.canaanchristianministries.co.uk/)

### Lamentations 3: 25-26

The Lord is good to those who wait  
for him,  
to the soul that seeks him.  
<sup>26</sup> It is good that one should wait  
quietly  
for the salvation of the Lord.

## This weeks services

### Sunday Eucharist – 21<sup>st</sup> March @ 9.30am

This service can be viewed via our Facebook page, our new YouTube channel (St Hilda's Ashford), and Twitter.

### Wednesday Eucharist – 24<sup>th</sup> March @ 9.45am

Tickets can be booked for this week's services via the links on our website and Facebook page or by contacting the Parish Office.

Day of Service	Booking Opens	Booking Closes	Livestream
Sunday	Monday 9am	Saturday midday	Yes
Wednesday	Thursday 9am	Tuesday midday	No

## 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 21<sup>st</sup> March 2021 at 11.15am**. See below on how to join.

The meeting is hosted by Zoom.

- Download the Zoom app – [www.zoom.us](http://www.zoom.us)
- Click – Join a Meeting
- Enter the Meeting id – **984 2119 5519**
- Enter password – **315465**



**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	Peter Garner	June Prentice	Chick Wilson
Michael Browne	Eileen Gilbert	Elizabeth Savill-Burgess	Peter Wilson
Robb Clarke	Jim Hennessey	Delphine Scrivener	Jo Wood
Rebecca Cohen	Jean Iddiols	Riley Shaw	Erin
Ann Considine	Jane Johnson	Elsie Stone	George
Michael Dixon	Pat Kyle	Roy Stone	Joey
Jackie Forsbrey	Libby Mills	Sandra Swain	
Patsy Forsbrey	Raymond Nation	Rev. Peter Taylor	

**The Recently Departed**

John Radford	Peter Richardson	Beryl Loveridge	Jean Newric
Carol Davies			

**Prayer**

Merciful Lord,  
 absolve your people from their offences,  
 that through your bountiful goodness  
 we may all be delivered from the chains of those sins  
 which by our frailty we have committed;  
 grant this, heavenly Father,  
 for Jesus Christ's sake, our blessed Lord and Saviour,  
 who is alive and reigns with you,  
 in the unity of the Holy Spirit,  
 one God, now and for ever.

Amen



**Palm Sunday**  
**9.30am Parish Eucharist**

**Maundy Thursday**  
**7pm Eucharist**

**Good Friday**  
**1pm Private Prayer**  
**2pm Liturgy**

**Easter Eve**  
**10pm Easter Vigil**

**Easter Day**  
**9.30am Parish Eucharist**

Attendance at all services must be pre-booked via our website [sthilda.org](http://sthilda.org), our Facebook page or by contacting the parish office 01784 253525 / [office@sthilda.org](mailto:office@sthilda.org)

All services are livestreamed.

**Booking for Maundy Thursday, Good Friday and the Easter Vigil is now open.**