



Welcome to Blackburn Baptist Church, on April 18th 2021 at 10:45, meeting once more at Bethesda Chapel.

The lifting of lockdown restrictions has resulted in the decision to meet in person at Bethesda Chapel once again. We still plan to use our YouTube channel to broadcast the services, and will continue to provide this written service sheet for those unable to attend Bethesda. We hope and pray that you will find this outline of our service helpful, as we all seek to worship God as a Church family, wherever we are.

Alec, our Pastor, is hoping to return from Germany and has a flight booked next Sunday April 25th. He has recorded parts of today's service as we continue our studies in Luke's Gospel, and our worship today is led by **Colin, who welcomes us all, wherever we are.**

As we come to our first hymn, Colin comments that those who watched the Funeral Service of Prince Philip yesterday may have noticed that following the Sailors Hymn, "Eternal Father strong to save", there were no other hymns, although a number of other choral items. We are able to join together today, though not in singing aloud, with a hymn many know well. Those at home can sing as loudly as they wish!

Thine be the glory, risen, conquering Son

Thine be the glory, risen, conquering Son;
endless is the victory, thou o'er death hast won;
angels in bright raiment rolled the stone away,
kept the folded grave clothes where thy body lay.

Thine be the glory, risen conquering Son,
endless is the vict'ry, thou o'er death hast won.

Lo! Jesus meets us, risen from the tomb;
lovingly he greets us, scatters fear and gloom;
let the Church with gladness, hymns of triumph sing;
for her Lord now liveth, death hath lost its sting.

Thine be the glory, risen conquering Son,
endless is the vict'ry, thou o'er death hast won.

No more we doubt thee, glorious Prince of life;
life is naught without thee; aid us in our strife;
make us more than conquerors, through thy deathless love:
bring us safe through Jordan to thy home above.

Thine be the glory, risen conquering Son,
endless is the vict'ry, thou o'er death hast won.

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https://www.youtube.com/watch?v=MNyRt-gU9js&list=PL0jg8CxWUN_eMcUQjfN8j8R3FRvTxx2zC&index=5

Tune: JUDAS MACCABEUS by George Frederick Handel (1685-1759) Words: Author: Edmond Budry (1854-1932) Translator: Richard Birch Hoyle (1875-1939); Performance: EMW Aber Conference 2018. Evangelical Movement of Wales.

CCL no 5664

After that hymn of triumph, Colin leads us in prayer:

“Our Loving Heavenly Father, we come into your presence, as a fellowship of your people, on this another Lord’s Day, to worship and adore you; to bless your wonderful Name; and, as our first hymn has reminded us, to give you all the glory. You are worthy of more prayers and praises than we could ever give. You are indeed great and glorious in your splendour and majesty. We bow before you and acknowledge your goodness towards us for the many blessings we have enjoyed even during this last week, for food and clothing, for health and strength, things which we so often take for granted, and yet ever mindful of those throughout the world who go without these necessities of life.

But we also come to thank you for your great love in Jesus, that he died for us, that he rose again and is now exalted on high as our Great Saviour-King. Yes, the redeemed of the Lord can return with rejoicing because though our sins were like scarlet, you have made them as white as snow through the shed blood of Jesus. We pray that we will feel your presence among us, so that at the end of our time together, we may go out into the world to glorify your name and live in your presence. We invite your Holy Spirit to move among us and fill us anew. Challenge us, comfort us and counsel us as we work to honour you. Inspire us as we listen to the message that Alec as for us from Luke’s Gospel that we may learn more about your righteous ways and the beauty of your grace.

We remember all of those who could not be with us today. For those who are sick and shielding, we pray for their healing so that they may gather again to praise you. For those who have suffered the loss of a loved one, for Elaine and Keith and their family; and for those who have lost a loved one even in the last few days: for Gwen at this time that she might find comfort in the joy of her Lord, knowing that with her husband Keith they shared a resurrection faith and that they will meet again one day on that distant shore in the arms of their Saviour God. We ask for all of this in your glorious name and in the name of your precious son, our Lord and Saviour Jesus Christ. Amen.”

Colin then shares our notices, reminding the congregation of the need to continue with social distancing after the service, saving our conversations for the fresh air and announcing that today we have a Birthday to celebrate - Tim (who was born the year England won the World Cup!)

Colin also shared that there will be funeral taking place at Bethesda on Friday, that of Margaret Gorton, the mother of Elaine Fitzhenry and Helen Walmesley, (and sister in law of Kenneth Gorton, so Aunt of Fiona). Keith Margerison also died this week, so we remember all those who have been bereaved recently.

We give thanks that we have been able to start a Parent and Toddler group this week, which went well, and will continue to meet on a Wednesday morning.

In a recording from Germany, Alec reads Luke 6.12-26

The twelve apostles

One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles: Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, Judas son of James, and Judas Iscariot, who became a traitor.

Blessings and woes

He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coastal region around Tyre and Sidon, who had come to hear him and to be healed of their diseases. Those troubled by impure spirits were cured, and the people all tried to touch him, because power was coming from him and healing them all.

Looking at his disciples, he said:

'Blessed are you who are poor,
for yours is the kingdom of God.

Blessed are you who hunger now,
for you will be satisfied.

Blessed are you who weep now,
for you will laugh.

Blessed are you when people hate you, when they exclude you and insult you
and reject your name as evil, because of the Son of Man.

'Rejoice in that day and leap for joy, because great is your reward in heaven. For that is how their ancestors treated the prophets.

'But woe to you who are rich,
for you have already received your comfort.

Woe to you who are well fed now,
for you will go hungry.

Woe to you who laugh now,
for you will mourn and weep.

Woe to you when everyone speaks well of you,
for that is how their ancestors treated the false prophets.

Time for another hymn, again well known to many, sung as a solo today in the recording shown on the screen at Bethesda, with a gentle piano accompaniment.

Great is thy faithfulness

Great is thy faithfulness, O God my Father,
there is no shadow of turning with Thee.
Thou changest not, thy compassions, they fail not,
as thou hast been, thou forever wilt be.

Great is Thy faithfulness, great is thy faithfulness,
morning by morning new mercies I see.
All I have needed Thy hand hath provided,
great is thy faithfulness, Lord, unto me.

Summer and winter, and springtime and harvest,
sun, moon and stars in their courses above
join with all nature in manifold witness
to thy great faithfulness, mercy and love.
Great is thy faithfulness, great is thy faithfulness....

Pardon for sin and a peace that endureth,
thine own dear presence to cheer and to guide,
strength for today and bright hope for tomorrow,
Blessings all mine, with ten thousand beside.
Great is thy faithfulness, great is thy faithfulness...

Songwriters: William M. Runyan / Thomas O Chisholm / Eric Allyn Schrotenboer
https://www.youtube.com/watch?v=3L2-2GEsMVU&list=PL0jg8CxWUN_eMcUQjfN8j8R3FRvTxx2zC&index=95
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Message `Which way round, which way up` Alec (Recorded in Germany)

“Taking things apart and then putting them together in a different manner — creating something new from the analysis and understanding that came from deconstruction — is a very powerful learning experience.

So the title of our message today is perhaps appropriately “which way up, which way round?”.

And if you`re wondering what this is going to be about I have an alternative title for us. And that is „real discipleship“.

But actually I prefer the title “which way up, which way round?” more because the message of Jesus and the life of Jesus challenge our pre-existing judgements and prejudices and shake us right to the core.

Last week we finished with a horrific, a terrible, an almost unbelievable verse. The religious leaders had taken a hammering at the hands of Jesus. He had out-argued them and out-played them. And verse 11 says, „But the Pharisees and the teachers of the law were furious and began to discuss with one another what they might do to Jesus.“

You know I`m not religious at all, at least I don`t think I am; I don`t want to be or even to become religious. May I humbly say I believe in Jesus, Son of God. He is my Lord. He is my God. He is my Saviour. He is my Hope and my Life. But I know that many of our churches may be filled with religious people who panic when they see who Jesus is and what He is aiming to do. They might feel frightened, they may feel threatened, but they could feel challenged and encouraged as I hope we all are today by seeing who Jesus is, what He says and what He does. Because not only is JESUS different from who we often think He is, but WE need to be different, to think differently, speak differently, to live differently from the norms of the people in this world. Because if we are disciples of Jesus it should be blatantly obvious not just to our brothers and sisters in Christ but to

everybody else around us, to every individual and group with whom and with which we come into contact; it should be crystal clear where our priorities lie, where our hearts are, that Jesus Christ Son of God is Lord of our lives, leading and guiding, strengthening and helping, living in and owning our very beings.

Jesus had also taken a real hammering. It had as usual been a very full day at the office, wall-to-wall meetings, no real breaks, just enough time maybe for a short snack around lunch-time. It had just been one of those days.

And verse 12 says: „ One of those days Jesus went out to a mountainside to pray, and spent the night praying to God.“ Now if you are living in South Korea you might encounter people praying through the night frequently. But to be honest I have never seen this on Pendle Hill or anywhere else because it is not my usual practice. Perhaps it should be. AW Tozer, who said, „You can see God from anywhere if your mind is set to love and obey Him“ used to go into the hills early in the mornings in the warmer months to pray. It was said if you want to meet Tozer get up early and go into the hills. And if WE want to meet and to be met by God? Then we probably need to take time to be with him where we are.

When morning came, Jesus sent a fax to his disciples that they should come to Him,(well, they didn't have Smartphones in those days did they). Then he chose 12 of them, designating them to be Apostles.

Can you imagine the scene? Jesus, what are you doing getting us out early in the morning? What do you mean Apostles? I am not so sure if that is such a good idea. What are you aiming at? Shouldn't we decide on that democratically? We haven't had a church meeting for ages; shouldn't we wait for that before you appoint leaders?

If you are an expert on film and text continuity I do apologise for including and mentioning a church meeting before we even have a church.

Lord, why did you choose HIM as an Apostle and not me? Are you sure you've got the right guys there? Jesus, isn't this a rather sudden decision? What do you mean that is what God your Father told you last night that you should do first thing this morning. What do you mean He takes the decisions in your life? This is really much too radical for me.

Jesus chose 12 men, calling them as emissaries from the Greek ἀπόστολος (apóstolos). Literally this means they were to be sent off. This has nothing to do with getting a red card in a soccer or rugby game. This really means being sent out to carry out ministry as servants of the Lord. We can look in detail at what apostles do maybe another time. But at the very least we can see today that they will be involved in preaching and teaching and healing.

But what was Jesus actually doing, what was He aiming at? As so often it is easier to see what He was not aiming at. He was not creating and building a massive new denominational group, or kind of setting up a new organisation. No. He was working on the foundations for the growth of an organism. An organism that would grow and develop naturally.

And the complete storehouse, the full hardware of his administrative machinery is seen in these twelve men. What amazing choices Jesus made! He chose run-of-the-mill people! A group of very dramatically diverse people, with different abilities, different backgrounds and vastly different

personalities. Just like we are? Jesus takes ordinary people like you and I and prepares us and deploys us to do sometimes extraordinary things.

Jesus said:

„You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in my name the Father will give you.“ (John 15:16)

He chose the apostle Peter. Peter who would blow hot and cold. Peter who would both proclaim and deny Christ. Peter who walks on the water and falls in the water. Peter who is up and down like the stock market or in bungee jumping or like an excited pre-schooler. Why did Jesus choose him?

God in Jesus could see what Peter was going to become. Peter was transformed by the power of God, being continually filled with the Spirit; transformed into a leader of God's church. Jesus does not pigeon-hole people. He sees what He is going to make out of us when we have accepted His forgiveness and His Lordship. He creates and re-creates. In love.

But I can see you raising your arms, walking away and saying, what about Judas? What about Judas Iscariot? Jesus chose him too didn't he? We know what happened to him.

And in our hearts we ask ourselves the question, „how is it possible to walk with and be so close to Jesus Christ, to appear to be so committed to Christ, to be apparently so involved in the mission of Christ and yet to become lost for all eternity?

There may be some answers to these questions in the second part of our message for today.

Let's look again at verse 17,(read).

-went down with them

-stood on a level place (humility of the King of Kings and Lord of Lords; servant King not despotic ruler)

-Jesus and 3 groups of people: 1)newly-designated, newly-appointed apostles; 2)a large crowd of his disciples and 3)a great number of people from all over Judea, from Jerusalem and from the sea coast of Tyre and Sidon

By the way maybe you might like to make a short study into Tyre and Sidon in the Bible. The region in which these cities were located had a long history of paganism and opposition to the Jews. For instance, the wicked queen Jezebel, who incited Ahab to worship the false god Baal and persecuted Elijah the prophet, was the daughter of the Sidonian king (1 Kings 16:31–32).

Tyre and Sidon, which should have been hostile to Christ given the history of God's people, were actually open to Him.

All these people were present. What did Jesus decide to do? Did he speak just to the apostles? No. Did he say a few words of greeting or give a major evangelistic address to those who had come a long way to hear him and be healed of their diseases. No.

When we read Luke 6:20 we read: „Looking at His disciples He said:“

I think you know what I am getting at, what I am coming to, what I am wanting to say. These words which Jesus now speaks are frequently treated by many as though they constitute moral teaching principles for everyone, for the crowds so to speak. How to be religious, how to get close to Jesus, how to rescue yourself and be saved, how to gain enough points to get into heaven by living a godly life.

But Jesus is speaking these words to the disciples. To those who have been saved by grace. In Matthew 5:1-2 we read: „Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, and he began to teach them.“

What he said to his disciples must have been very important. He was literally going out of His way to communicate with his followers. These were not people who would wave a flag which said „I belong to Jesus“ and then desert him when he would be killed. These were not sports fans singing support with every goal and every success and not turning up any more at the stadium or the sports hall when there were difficulties. These were not just fans or club members but disciples.

Some people are trying really hard to do themselves everything they think they need to do in order to be accepted by God but they miss the point and the goal because in doing this they are therefore not trusting Christ.

Some people believe that they are automatically forgiven and they never need to trust Christ.

But you see trusting Christ is the only way to be forgiven.

We are in need of a new birth; we are in need of a transformation from the inside out. We need forgiveness and new life in Jesus Christ. Then we will start to look different. Then we will come to worship in personal faith and trust in Jesus as Lord and Saviour.

Have we got everything upside down? What does Jesus say to us if we are his disciples?

He gives us basically a choice. A choice between following the world or following Him. Between being inwardly really sad and inwardly really happy.

What strikes us first when we look at these verses? Maybe it is this? That the characteristics of genuine Christian discipleship are, from the world's perspective, the marks of losers.

But maybe we also see some things that are different from what we might have expected?

Maybe in our lives we've got everything upside down? Maybe, just maybe, our value system is wrong? Perhaps the things that we consider important to who we are and to what we think we should be becoming are in reality those things that tear our lives apart and destroy us?

If these things are true, what are you and I going to do?

Only in the lives of the disciples of Jesus, who experience the transforming power of Christ through the Holy Spirit can these things be seen. Unless Christ works a revolution within my heart and your heart and lets us see eternity for what it is, our thinking and our living will be egoistic, contradictory, powerless and flawed.

So here is our choice. Which would we rather be? Poor, hungry, sad, and hated; or rich, well-fed, happy, and popular.

In His words to His disciples the Lord Jesus is praising that which the world despises. He is playing down the things that the world praises. In other words, the value system that he here describes, which is the key to Christian discipleship, turns the world totally the right way up. He is speaking directly to us today about the preoccupations of so many of our lives when He says that being poor means our being ready and willing to acknowledge our need of God; that being hungry speaks of our spiritual emptiness; that a sadness emerges from seeing ourselves as sinners before God and that we will be hated and despised because of our relationship as disciples to Jesus the Son of Man.

It is because of our relationship with Jesus that this condemnation comes from the world.

Maybe you ask me Alec, what is Jesus really saying to us about poverty, hunger, sadness, and the experience of hatred. I think he is saying there is great blessing here because both individually and as a body of believers they bring us to see our utter inability to depend upon ourselves and the absolute necessity of depending upon God. But read it for yourselves at home and ask God to confirm whether what I am saying is true or not.

By the way, as an aside, if believers criticise us constructively and creatively from a humble spirit which I hope they are always free to do we may rejoice, be grateful and thank God that they have taken time and trouble to share with us. But even if we are approached with a negative and destructive spirit we may still be encouraged. Why? Because the very criticism is a confirmation of our faith, our call, our ministry and our message. A true prophet is ultimately too uncomfortable to be popular. It was the mark of the false prophet who sought to heal the people's sin lightly, saying "Peace, peace when there is no peace". It was the false prophet who was well-received, well-appreciated and well-spoken of.

In the same category from verse 24 we read of the woe to those who think that financial success and material prosperity is the key to their lives, to those who fail to acknowledge their need of God; to those who are so rich in their own eyes that they refuse to run to God.

"Woe to you who are well fed"—woe to you who are labouring under the delusion that you have no need of God. Because one day you are going to "go hungry."

When all that a man has is worldly wealth, he is indeed poor. As the hymn parody goes, „Rock of Ages, cleft for me; for a slightly higher fee.“ Is the aim of our life on earth simply being able to buy a burial plot in Forest Lawn Memorial Park in Hollywood, Los Angeles, or in similar memorial parks in the UK, where all kinds of world-famous people are buried.

Can you imagine wanting a drink of water forever? Can you imagine being hungry with a hunger that never stopped? Being lonely with a loneliness that could never be soothed or alleviated? This is Jesus speaking here. He is speaking about the ultimate realities of life. He is making it clear, right at the beginning of his ministry, that the real issues of life actually depend upon the great question of eternity, and that our ability to enjoy life now has to do with the fact that we have been able to settle the issue of what life will mean then—in other words, that the way to learn how to live is to sort out the issue of how to die, and once we have dealt with the death question, then we can come back and have another go at life, but until we deal with the death issue, we will never ever be able to make sense of life. And we will tend to believe what the world cries out: Get rich. Get fed. Get happy. Get popular.

The characteristics of the ungodly are the marks of those who have made it: rich, fat, happy and popular.

Do you say “I want to be like that. Where can I join up for that?”

Jesus says, “You can join up for those things anywhere, wherever you are, wherever you may be, wherever you want to be”. But Jesus also says, “Understand this: if you do that you are signing up for an eternity without me.

There is only one place where you can join up for poverty, hunger, sadness, and hatred, and that is when you come and bow down before me at the cross.”

The way to stand up for Jesus is to get on your knees first.

Taking things apart and then putting them back together again in a different manner — creating something new from the analysis and understanding that came from deconstruction — is a very powerful learning experience.

Which way up? First prayer then decisions and action. Not the other way.

Which way round? Blessings come to those who are inwardly poor, inwardly hungry, sad and hated. Those who are rich, well-fed, laugh heartily and are well-spoken of have already received their reward.

Jesus is different. Let us not be frightened of being different enough ourselves to be recognised as His disciples.

Amen.”

We can listen, watch, or read, another song, based on Psalm 130, “I Will Wait for You.” This is a quieter reflective song from the Getty Collection, and begins and ends (“Intro and Outro”) sung to the tune to which we generally sing the words “I’m not ashamed to own my Lord”

(INTRO

Lord, from the depths I call to You,
Lord, hear me from on high
and give attention to my voice
when I for mercy cry.)

Out of the depths I cry to You,
in darkest places I will call;
incline Your ear to me anew
and hear my cry for mercy, Lord

Were You to count my sinful ways
How could I come before Your throne?
Yet full forgiveness meets my gaze
I stand redeemed by grace alone.

**I will wait for You,
I will wait for You,
on Your word, I will rely.
I will wait for You,
surely wait for You,
till my soul is satisfied.**

So put your hope in God alone,
take courage in His power to save
completely and forever won
by Christ emerging from the grave

I will wait for You....

Now He has come to make a way
and God Himself has paid the price
that all who trust in Him today
find healing in His sacrifice

**I will wait for You,
I will wait for You
through the storm and through the night.
I will wait for You,
surely wait for You,
for Your love is my delight.**

(OUTRO

I pray my soul waits for the Lord,
my hope is in His word.
More than the watchman waits for dawn
my soul waits for the Lord.)

Interpreted by Keith & Kristyn Getty

https://www.youtube.com/watch?v=eJUqY_6tqo

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Alec has recorded our prayers for today:

“Let us pray together:

The earth is the Lord’s, and everything in it, the world, and all who live in it; for he founded it on the seas and established it on the waters.

Who may ascend the mountain of the Lord? Who may stand in his holy place?

The one who has clean hands and a pure heart, who does not trust in an idol or swear by a false god.

They will receive blessing from the Lord and vindication from God their Saviour.

Such is the generation of those who seek him, who seek your face, God of Jacob.

O God our loving heavenly Father,

We worship and adore you. We praise you and exalt your holy Name. For you are our God, God of gods; you are our King, King of Kings and you are our Lord, Lord of Lords. There is no-one greater than you, you made the earth and the heavens and everything in it.

You created it, you founded it and you sustain it with your immeasurable power and strength.

We praise you that through the life, death and resurrection of your Son Jesus Christ you made it possible for us to be forgiven for all the wrongs we have done; that you once again made the way open for us to come to you O God in the Name of Jesus to offer up our praise and our prayers.

From our hearts we come to you once again this morning and ask you humbly to hear and in accordance with your will to answer our requests and prayers.

Our world, your world is suffering. The hearts of your people are crying out and saying, „How long, O LORD? Will you forget me forever? How long will you hide your face from me? How long must I wrestle with my thoughts and every day have sorrow in my heart?“

Loving Father we pray for the lands of this world where there is starvation and hunger, material poverty and lack of clean water and other basic resources needed for daily life and survival.

We pray for those lands and those peoples most affected by the pandemic and for the leaders of our world to grasp the evil and unjustness of an unfair distribution of medical resources including vaccines and to act in line with the requests of the World Health Organisation.

We pray for the leaders of our nation to be given wisdom in the allocation of their time and resources and in the decisions they take for the peoples of this land and we pray for the wise, consistent and merciful implementation of these decisions.

We pray that politicians and leaders at every level of government in the United Kingdom may with open hearts seek your face and know the joys of carrying out your holy will.

We pray for the churches in this land that the priority of our life and walk with you may be love for you, obedience to your Word and a commitment to the building up of your kingdom on this earth, not as it is in our heads and in our often crazy patterns of thinking but as it is in heaven.

We ask you to be merciful to members of our fellowship who today unnamed are suffering under various ailments and illnesses. Comfort them we pray, reassure them daily of your love and your good purposes for them. Give wisdom to all medical personnel and others who are involved in diagnostic work and in applying the treatments that are to be followed.

We ask you too to remember the families in our fellowship who are separated by rules and regulations instigated by those ruling our land. We pray that you will enable families to be reunited and to be enabled as soon as possible to see their loved ones again.

In this time of damaging mental health struggles we pray for your grace and your deep mercy to reach those who in their desperation have almost gone past the limits of what their souls can withstand. We pray that you will give wisdom and understanding to those who are ministering to them and helping them throughout our land, that they may communicate genuine hope and the reality of a future life with you.

We will be with the Lord for ever. Therefore encourage one another with these words. Come soon Lord Jesus. We pray in your Name, Amen. “

Colin introduces our closing hymn, once again a traditional hymn known to many:
-you may wish to sing along if you are at home, perhaps with 'hath' instead of 'has'!

Now thank we all our God

Now thank we all our God
with heart and hands and voices,
who wondrous things has done,
in whom his world rejoices;
who from our mothers' arms
has blessed us on our way
with countless gifts of love,
and still is ours today.

O may this bounteous God
through all our life be near us,
with ever joyful hearts
and blessed peace to cheer us,
to keep us in his grace,
and guide us when perplexed,
and free us from all ills
of this world in the next.

All praise and thanks to God
the Father now be given,
the Son and Spirit blest,
who reign in highest heaven
the one eternal God,
whom heaven and earth adore;
for thus it was, is now,
and shall be evermore.

Psalter Hymnal (Gray), 1987

Words: Matthew Rinkart (1586-1649) Translator: Catherine Winkworth (1827-1878) Tune: NUN DANKET. Johann Crüger (1598-1662)

https://www.youtube.com/watch?v=gEsOrydL+9A&list=PLQjg8CxWUN_eMcUQjfN8j8R3FRvTxx2zC&index=51

Painting: John Frederick Herring. Harvest. (British, 1795-1865) Used by permission, CCL No 5664

Before we say the Grace together, Colin reminds those present to respect the Covid guidelines as they leave.

We join together saying:

May the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with us all, evermore, Amen.