

DUCC Memorials Script: April 2018

VOICE	TEXT	SLIDE
READER A	I invite you to sit back as we open the family album, remembering and celebrating these 11 women ...	Slide 1: Celebrating the Lives
READER A INTRO	These women are our family and their stories are our story ... deaconesses, women workers, missionaries, minister's wives, nurses, diaconal ministers: women of faith and courage.  These remarks are just snippets from their lives. You are invited to view their full biographies on the DUCC website.	Slide 2: Remembering the diversity
READER A	<i>Invite people to pray together from slide</i>  God of Compassion, We gather in recognition of lives that touched us, and shaped the life of our community. With joy, our hearts remember the days that were shared. With respect, our hearts remember the love that was given. Amen	Slide 3: Prayer God of Compassion
READER A	Throughout the service we will sing verses of Standing Before Us by Carole Etzler, we will remain seated	Slide 4: Title: Standing Before us
MUSIC	Verse 1 These are the women who throughout the decades, have led us and helped us to know, where we have come from and where we are going, some women who've helped us to grow.	Slide 5: lyrics
MUSIC	Chorus Standing before us, making us strong, lending their wisdom to help us along, sharing a vision, sharing a dream, touching our thoughts, touching our lives like a deep flowing stream.	Slide 6: lyrics
READER B	One might wonder if the women and men, who in the 1880s began to vision the Canadian diaconate for women, would have imagined us gathering 130 years later. Here Lucy Rider Meyer, an inspiring force in establishing the deaconess movement, is turning the sod on an era of optimism: optimism not just for the school, but for bringing relief to the social ills that were in contradiction to the gospel world they believed in.	Slide 7: turning the sod
READER B	But the surety reflected in the "Toronto Methodist Deaconess Home and Training School" building, completed in 1910, was unsettled as class	Slide 8: 135 St. Clair Ave.

	sizes remained smaller than hoped for and opportunities for women to do social justice work seemed elusive. Reasons good, and not so good, account for the way the Deaconess movement, and our story, unfolded.	
READER A  Genevieve Carder	Genevieve Taylor Carder's death, in her 101 <sup>st</sup> year, closed the door on the era the St Clair building begun. She was the last woman alive to have been a student in that building, graduating in 1940. While an undergrad at Victoria College, where she graduated with top marks in her class, she began to consider what her call to ministry might be.	Slide 9: Genevieve Carder
READER A  Genevieve Carder	The Principalship of the Training School was being shared between Gertrude Rutherford and Lydia Gruchy, while Genevieve was a student . Lydia had become the first woman ordained in the Church just 3 years before, but she did not encourage Genevieve to seek ordination. "I think", Genevieve said, "that [Lydia] thought it was something a young woman should <b>not</b> do ... <i>young</i> women should go into home or overseas service [or they might want to marry; ordination at the time was only for single women] ... [Gertrude Rutherford, on the other hand], said to me 'you're not really keen about nursing or teaching are you? What about the ministry?' ... It was with her encouragement that I proceeded to ask to be an accepted candidate [for ordination] .... It had never occurred to me that a single woman could be so fulfilled in her life, ... and I suddenly thought "I don't have to get married"...and looking at Gertrude Rutherford and the powerful, attractive, feminine woman that she was, I thought "that's a model that I've never seen before" and it made all the difference in the world. I suddenly felt free of expectations."	Slide 10: Class of 39-40
READER A  Genevieve Carder	However, the attraction to James Carder, a student at Emmanuel College, was not an expectation Genevieve had considered and the vocation of minister gave way to the role of minister's wife. Genevieve's ministry continued though. She held a number of key roles over several decades in the General Council offices: National Girls' Work Secretary, Deputy Secretary for Christian Education in the Division of Mission in Canada, responsibility for developing ministry with persons with special needs, and a monthly column in the United Church Observer among them. She represented the church at the Canadian Council and the World Council of Churches. She was a capable and interesting woman. In making a place for herself, she opened up space for other women to follow. Well into her 90s, she used the group skills she credited the Training School for giving her, to organize and serve people in her seniors' home. Genevieve was quoted at her funeral: "As a woman, I have been fortunate to live in a century of liberating changes. Life has been a great adventure. I think my life has been wonderful."	Slide 11: 85 St. Clair, Girls' work picture
READER B	The "barn" of Genevieve's student days was replaced by a large house in 1943. While it was cozy for the students, there were no classrooms. That resulted in a more cozy relationship with Emmanuel College, where class were held. But the smaller space also meant no room for missionaries on furlough. A loss many felt. Fortunately, the school continued to expose students to women who served overseas: a fact that changed Muriel Bamford's life.	Slide 12: 214 St George St

READER B  Muriel Bamford	Muriel was a child of the manse growing up in Northern Ontario. A graduate of nursing school, she worked at that profession while attending Toronto Bible College and then enrolled at the United Church Training School. She had some kind of service in mind, but the stories of a worker in India inspired her to ask the WMS to appoint her there, for what turned out to be a term of 30 years.	Slide 13: Muriel Bamford
READER B  Muriel Bamford	In one of her reports back to the church she wrote, "Never was so much done for so many with so little". Her description of the supplies and equipment reveal the creativity required of the staff to provide anywhere near modern medical care. Her 1959 report laments the lack of a modern distiller to assist in making intravenous solutions. The copy of that report, now in the archives, belonged to Laura Long, a disjoined Deaconess from Manitoba. Pencilled beside the less than subtle plea for a distiller is a note: "Birtle WMS" followed by a question mark. Did Laura see that the need was met?	Slide 14: independence day, with two babies, with camel and Taj Mahal
READER B  Muriel Bamford	The United church enterprise in India was large. In the 50s, the WMS alone had over 40 women working there. Muriel worked in one of the 7 United Church hospitals, 3 of which taught nursing. She ran the school at the 85 bed hospital in Banswara. She wrote, "Our aim in Mission hospitals is two fold – to teach good nursing and to develop sound Christian character." These goals reflect the colonial view of the day, something Muriel acknowledged later in life, but the work of educating Indians, including Indian women, to take over was important.	Slide 15: nursing class and apptment list
READER B  Muriel Bamford	In 1975 Muriel came back to Canada. The need for Canadians to be in leadership in India was passing. She nursed for 2 years at the United Church Hospital in Hazelton, BC until funding cuts eliminated her position. Her last years nursing were in Vancouver. After her retirement she became an active member of Canadian Memorial United and lent her energy to many projects: she taught "Fun and Fitness" and raised money to support work in India. In her final years declining health and memory affected her. She died peacefully in her 99 <sup>th</sup> year.	Slide 16: meeting Queen, with other missionaries
MUSIC	Song: Verse 2 These are some women who nurtured our spirits, the ones on whom we could depend. These are some women who gave us their courage, our sisters, our mothers, our friends.	Slide 17: lyrics
MUSIC	Chorus: Standing before us, making us strong, lending their wisdom to help us along, sharing a vision, sharing a dream, touching our thoughts, touching our lives like a deep flowing stream.	Slide 18: lyrics
READER A  Betty Wing	When Betty Carkeek arrived on the steps of the Training School, it was to a second house on Bedford Ave. The single building on St. George could not hold the burgeoning post war enrolment. Things were more than cozy!	Slide 19: Betty Wing

	Betty grew up in Oshawa. Her first, and enduring love, was music. She trained as a librarian, but when she found she enjoyed her volunteer church work more than her paid work, she responded to the call she felt within.	
READER A  Betty Wing	Betty recalled her years at school with fondness: learning from foreign students and the challenge of the Synoptic Gospel course which taught the women to think critically. After graduation in 1951 she accepted an appointment to Trinity United and its mission at Mackenzie, in Portage la Prairie, and she was “set apart” by Manitoba Conference. When a new ordained colleague arrived he made it clear he thought little of the Training school and its grads. But Betty’s competency at training mid-week leaders, organizing Sunday school, leading the junior choir, and occasional stints preaching changed his view. Betty remembered working with children who attended church from the Portage Residential School and she had a ministry at the Women’s jail. If it hadn’t been for a summer camp romance just before she entered the Training School, Betty’s work would have continued. Instead, when John Wing graduated from Emmanuel, they were married. The church disjoined Betty from the Deaconess Order, and, her father disowned her from the family. He couldn’t accept her marriage to a “Chinese man”. It wasn’t until 25 years later, close to his death, that her father would see her. Over the years, Betty was aware of the racist attitudes, and actions of others. After reading Betty Friedan in the 60s she also became aware of sexism. An intelligent and articulate woman, she modelled progressive ideas. After her children were older, she returned to library work in several cities where John ministered. She reasoned that one church worker, with chaotic hours, was enough in the family. Her retirement years, lived in Vancouver, were full of church activities and music. Betty died at age 90.	Slide 20: Harriett with students, Portage school,
READER B  Audrey McKim	Joie de vivre. That simple phrase epitomizes Betty’s classmate, Audrey McKim. In 1968 the Observer wrote, “Everybody who knows Audrey, and nearly everybody does, talks about her idealism, ... her personal magnetism, her energy, her whirlwind enthusiasm. If you blink when you are with Audrey, you miss something.”  Audrey grew up in Toronto and after high school started a career as a stenographer. But something was missing. She enrolled at the Training School in 1949. Principal Harriett Christie saw the potential in her and recommended she get her BA, before continuing at the School, which she did.	Slide 21: Audrey McKim
READER B	After her graduation she was designated as a Deaconess and became the Director of Christian Education at Islington United Church before the emerging, and ground changing, “New Curriculum” project attracted her to join the team at 85 St. Clair.	Slide 22: Audrey as CE Director
Audrey McKim	There was nothing more cutting edge than the liberal and progressive, as well as controversial, New Curriculum. Someone said about Audrey, “she was a preview of the approach and view point of the New	Slide 23: The New Curriculum

	Curriculum, and like the Curriculum itself, it was upsetting to some and helpful to others.” Audrey said herself, “I learned so much working on the curriculum ... I felt I ought to be paying the church for the privilege.”	
READER B  Audrey McKim	In 1962 Audrey took a summer to go to Kenya to help build a school. John Kamau, the first African to be the Secretary of the Kenyan Council of Churches asked her to return to be his assistant. The United Church appointed her as a missionary and she filled that role for 5 years. Knowing it was time for Africans to completely staff the Council, her next 5 years were at a Conference Centre where she developed curriculum and trained local leadership.	Slide 24: Crossroads picture
READER B  Audrey McKim	A 1968 <i>Observer</i> article, does a good job acclaiming Audrey’s work, but opens with phrases like, “verve of a fashion model” and “wears short skirts, psychedelic colors, mod shoes and outrageous hats”. A few months later, the <i>Observer</i> editor referred to her in a column he wrote as one of the <i>Observer</i> ’s, “cover girls”. The depth of sexism at the time is almost unbelievable!  After returning to Canada Audrey worked in a variety of ministries: Mission Secretary for Hamilton Conference, Personnel Secretary for the Division of World Outreach, Registrar at Emmanuel College and Executive Assistant to Sang Chul Lee, when he was the Moderator. Because English was his 6 <sup>th</sup> language, Audrey assisted him with his speeches and correspondence. It was Genevieve Carder, who chaired the Moderator’s Advisory Committee. She recruited Audrey to the job.  In retirement she was active at Trinity St Paul’s, kept a keen interest in Kenya and with her wide circle of friends enjoyed music and theatre, and everything fun. She died in her 92 <sup>nd</sup> year.	Slide 25: Observer and picture with children
READER A	Audrey’s class was the last to graduate before the move to the big new building on the edge of the University of Toronto’s campus. There was plenty of room again for the students in the residence and for classes on site. It was to this building that Saskatchewan born Mae Walker arrived in 1956, with plans to do mission work in Africa.	Slide 26: 77 Charles St.
READER A  Mae Gracey	Mae, like Audrey, was a spunky woman, who could be impulsive at times. Meeting Bob, a student at Emmanuel, changed her plans, and before she finished the program they were married. The Training School rules required students to live in residence, but there was no residence for married students. Mae chose to live with her husband and Principal Harriet Christie told her she couldn’t continue as a student. Mae was critical of the school which on one hand was advocating for women in the wider church, encouraging them to get degrees, leading the campaign to eliminate the marriage bar, yet maintaining practices which were less than empowering. The lack of a diploma and formal recognition didn’t stop Mae from having a ministry career however.  Neither did it curb her sharp ability to do social analysis and her willingness to share her perspective. As her nephew, diaconal minister	Slide 27: Mae Gracey

	<p>Russell Mitchell Walker said at her funeral, “Mae was always welcoming, working with <i>and</i> for, those who needed support. ... It was a gift that also could put her on the edge of her community.” She was impatient with institutions when they denied justice. While living in the mostly indigenous community of Bella Bella, Bob’s settlement charge, Mae was given the name, “Esquteenoot”, which means “someone who welcomes all”.</p>	
<p>READER A</p> <p>Mae Gracey</p>	<p>She welcomed two children, born while at Bella Bella, and a third African American child, adopted a few years later. When they were old enough, Mae turned her significant energy to work with groups like Kairos, refugee support and other social justice ventures. Six women from a CGIT group she started in 1968, and still meeting, were present at her funeral to give testimony to how much she inspired and supported them.</p> <p>In 1978 Mae worked tirelessly to bring together people from a diversity of denominational traditions to create Plura Hills United Church, in Kamloops and was their first minister. In 2012 she received a Governor General’s Award for her human rights work, and recognition from Kairos the year after. As Russell said, “We are better people for knowing her ... Mae lived love and as such she embodied God.”</p>	<p>Slide 28: Mae with award and at church</p>
<p>READER B</p> <p>Nancy Jenner</p>	<p>Mae’s classmate, Nancy Jenner found her way to the Training School, with an interest in a practical, nursing based, diaconal ministry.</p> <p>Upon graduation in 1958 Nancy accepted an appointment at the Katherine Prittie Hospital in Bonnyville, Alberta, northeast of Edmonton, one of two WMS hospitals in the mission area. As was the custom in all the church hospitals, the women were expected to carry Christian Education duties along side their nursing. Nancy worked with Explorers, and CGIT, and began a Young Adult Group, as well as facilitating a Lenten study group for the staff, which was so well received it became an ongoing program. All that while assisting with surgery, attending to emergencies, and helping to deliver babies.</p>	<p>Slide 29: Nancy Jenner</p>
<p>READER B</p> <p>Nancy Jenner</p>	<p>But when Nancy moved west, she knew her WMS career would be short. She had met Harold, a student at Emmanuel and when he completed his program 2 years later they were married in Fredericton, Nancy’s home. She returned to Alberta, but this time to Okotoks and in the role of minister’s wife and eventually mother.</p> <p>When her children were older, Nancy upgraded her education and returned to nursing. Her nursing career was varied, and included Palliative Care and work at the Phoenix Detox Center in Kamloops. With retirement to Gabriola Island, Nancy thrived sharing her artistic gifts of painting, quilting, music and theatre. Facilitating support groups and</p>	<p>Slide 30: Class picture; facilitating care group</p>

	work with the Syrian refugee family were emblematic of her outreach focus. Her daughter said, “She pretty much joined every organization on the island.” Her death from ovarian cancer at age 82 was widely mourned by the whole community.	
MUSIC	Song: Verse 3 These are some women who joined in the struggle, angry and gentle and wise. These are some women who called us to action, who called us to open our eyes.	Slide 31: Lyrics
MUSIC	Chorus Standing before us, making us strong, lending their wisdom to help us along, sharing a vision, sharing a dream, touching our thoughts, touching our lives like a deep flowing stream.	Slide 32: Lyrics
READER A  Kay MacLeod	Fortunately, the Training School attracted no shortage of spunky women, and nurse Kay MacLeod was another one of them. Leaving her home in Glace Bay, Nova Scotia she graduated from the nursing school in Saint John. Then she headed west, for a year at the Training School before a 14 year nursing career at the United Church’s Archer Memorial Hospital in Lamont, Alberta. Fifty years after Velletia Shuttleworth, the first Matron of the hospital graduated from the Methodist National Training School, Kay was continuing the tradition.	Slide 33: Kay MacLeod
READER A  Kay MacLeod	Nursing as an expression of ministry is strong thread in our history. Kay was one 7 nurses in her class, most of them anticipating a career working in church hospitals.  Kay’s work in Alberta ended because as the single daughter, she was need back home to care for aging parents. She nursed at Cape Breton Hospital and Braemore Home before retiring.	Slide 34: nurses
READER A  Kay MacLeod	Diaconal minister Laura Hunter captures Kay’s nature in this story: “I met her at First United in 2005, so she would have been in her early 80s at the time. Kay was <i>maybe</i> 5 feet tall in stature, but very tall in personality! She was wearing a navy-blue jumper over a white blouse and had running shoes on her feet, reminding me of her nursing background, practical and ready to be on the move. Under one arm she had a petition regarding a land claims dispute of the Lubicon Cree and over the other she had a bag of “Izzy dolls” to be used by soldiers stationed in Afghanistan in peace building with children. Soon she had organized a lunch for me to meet two of her friends, a woman recently immigrated from Korea and a respected grandmother from the nearby Indigenous community.” When Kay was reconnected to CCS in the early 2000s she was delighted, and became an advocate and keen supporter. Kay died at the age of 93.	Slide 35: Soldier and dolls

<p>READER B</p> <p>Alice Farquharson</p>	<p>Alice Farquharson followed a common path for young women in the 1950s: after high school and normal school she started a teaching career. She enjoyed teaching, but she felt God was calling her to use her skills in the church, so she enrolled at the Training School and started the program in 1958. Always a keen learner, Alice thrived. She particularly remembered a 6 week summer placement in Cornwall, Ontario, working along-side Deaconess Mary Ellen Nettle in the heady days of CE in the baby boom world.</p> <p>Something else was heady about that summer: she met John. By Christmas they were engaged and hopes of becoming a deaconess like Mary Ellen were dashed. Alice and John were married in July, just a month before the disjoining rule was ended, but Alice, like many women at the time, either didn't understand about the changes, or, understood that while the official rule was ended, the attitudes limiting Deaconesses were not going away that easily. In 1961 the headline on an <i>Observer</i> editorial on the topic of married church workers, the second in as many months, made their position crystal clear: "God's highest calling for a woman is still to be a wife and mother".</p> <p>Instead of church work, Alice returned to teaching, until her first child was born.</p>	<p>Slide 36: Alice Farquharson</p>
<p>READER B</p> <p>Alice Farquharson</p>	<p>In 1984 Alice accepted her first paid ministry position, as CE staff in a congregation, a position she filled for 4 years before returning to teaching. In retirement she was very active in the activities of her church, and as late as 2015, in her 80s, she was hosting a summer Bible Study program.</p> <p>In 2017, with assistance from her son, Alice asked the church to consider granting her some kind of recognition for her work. Her classmate and friend Joan Gugeler, had been set apart in 1959 but resigned from the Deaconess List in the 1970s because she wasn't working in the church. Fifty years after first becoming a Deaconess, Joan sought reinstatement, which was granted in 2009. Maybe this was in Alice's mind. London Conference responded however that because Alice had never been a Deaconess there was nothing that they would do.</p> <p>Alice, a woman with a very strong faith, died after a short illness at the age of 85, ready, in her own words, "to meet Jesus".</p>	<p>Slide 37: Alice and Joan, A uniform for women workers</p>
<p>READER A</p> <p>Elaine Frazer</p>	<p>Alice's classmate, Elaine Frazer also had her ministry shaped by marriage. Elaine was nurtured in the manse in several small Saskatchewan and Manitoba towns, and mentored by strong women, like visiting missionary Edith Radley who ignited a call in her to go to Africa. With an undergrad degree, she was able to take a combined program with Emmanuel College and the Training School to earn the</p>	<p>Slide 38: Elaine Frazer</p>



	diploma and a Bachelor of Religious Education. She graduated in 1960.	
READER A  Elaine Frazer	Elaine elected to become a Deaconess, and was set apart by Maritime Conference. Her first appointment was to CE work at Wilmot United in Fredericton, her Africa dream postponed while Doug, whom she had met at Emmanuel, finished his ordination program. In 1961 they were married and began preparation for work in Zambia.	Slide 39: Women at Maritime Conference
READER A  Elaine Frazer	<p>She and Doug were both appointed and both officially commissioned as missionaries, and they worked as a team, but Doug was the only one who got a pay cheque, the only one officially employed. Elaine was disjoined by the church, but not because she married, but because she wasn't "working" for the church!</p> <p>In Zambia, Elaine taught Religious Education at the high school and offered a program for teenaged drop outs, as well as raising her children, one of whom died of leukemia while they were there.</p> <p>Elaine wrote, "Those Zambians who had so little materially gave us so much spiritually." She also noted, "they demonstrated exceptional grace and good will towards white racists who treated them so disgracefully." After 9 years the family returned to Canada and then took a 3 year posting in Trinidad. Again, Elaine was the "volunteer", doing educational work with the Presbyterian Church of Trinidad. In 1973, Doug was called to Stonewall, Manitoba. Two years later Elaine requested reinstatement as a Deaconess, and it was granted by Manitoba Conference.</p>	Slide 40: school in Zambia; with Doug and Paul
READER A  Elaine Frazer	<p>Part time ministry near Thunder Bay, changed when Doug died in 1987 and the congregation he had been serving called her into full time work. Her last five years of paid accountable ministry were with the people of Emo Devlin in northwestern Ontario, until retiring in 1997. About 10 years later, with the onset of Alzheimer's, she moved to Ontario to be near family. Elaine is remembered as a woman who filled her life with love and joy and looked for the good in everyone she met.</p> <p>As an aside, Shaun Loney, who is presenting tomorrow, is her nephew.</p>	Slide 41; smiling, with box
READER B  Wilma Sharpe	Wilma Sharpe, another 1960 grad, did her share contributing to the fun and hijinks at the Training School. An older student, Wilma came to the school after a career as a lab tech in Saskatchewan. Meeting two powerful deaconesses, Ferne Graham and Essie Johnson confirmed her calling. She said, "I liked my work as a lab tech. But I knew people also needed healing and health of spirit and I was feeling a call to that work."	Slide 42: Wilma Sharpe
READER B  Wilma Sharpe	Designated as a Deaconess, Wilma was appointed by the WMS to Friendship House in Prince Rupert, where she worked with the Indigenous community. Under her leadership a new building for the Centre was developed and a residence for students from remote	Slide: 43 Friendship House women

	reserves was opened. Next was a larger parish ministry in Nanaimo, with focus in some years on serving the Chinese community and later the Indigenous congregation. During those 7 years Wilma confirmed she liked team ministry and she loved being an educator. A year of study in Toronto was followed by two successful ministries: in Pointe Claire, Quebec and then for 12 years in Lloydminster.	
READER B  Wilma Sharpe	<p>Wilma said, “every position gave me opportunities to learn new things ... I tried to offer support and leadership that would contribute to making life better for people ... I always worked with others, and I felt the Holy Spirit was always part of it.”</p> <p>For many single Deaconesses, family was a chosen circle, and for Wilma fellow Deaconesses Mary Thomas and Marg Dempsey, were in that circle. They had major holidays together and supported one another through illnesses. Mary and Marg both died in 1995.</p> <p>In recent years Wilma’s health declined and she was in a care home at the time of her death at age 97.</p>	Slide 44: baptism and family
READER A	The United Church Training School had transitioned through Covenant College and into the ecumenical Centre for Christian Studies when Mary Leard arrived in 1985. The school was very different from the one Alice, Elaine and Wilma left 25 years before.	Slide 45: Greenhouse and spiral
READER A  Mary Leard	<p>For one thing, they had stopped taking pictures of its students, ironically making the recent past harder to document.</p> <p>Mary was raised in PEI. She attended Elma College in St. Thomas, Ontario and then Fanshawe College for a program in Child Education leading to work with the Children’s Aid Society. A sense of call drew her to studies at the Centre for Christian Studies, where she was in the first class of a major program redesign and the last class to graduate with only two years of study, in 1985. She was commissioned into Diaconal Ministry June 2, 1985 by London Conference, along with classmate Bruce Tombs.</p>	Slide 46: Mary Leard
READER A  Mary Leard	Mary served in team ministries in Mississauga, Ingersoll and Brantford with responsibility for Christian Education. She was in solo ministry at a number of London Conference pastoral charges, including Wardsville. Mary was a kind woman and she is remembered as a good pastoral care practitioner, but she had challenges as a church leader. She took an early retirement in 2007. In declining health, she spent the last four years in a nursing home. She died peacefully at age 71.	Slide 47: CCS in 1985
MUSIC	Song: Verse These are a few of the women who led us.	Slide: 48 Lyrics

	<p>We know there have been many more.  We name but a few,  yet we honor them all,  those women who went on before.</p>	
MUSIC	<p>Song: chorus Standing before us,  making us strong,  lending their wisdom  to help us along,  sharing a vision, sharing a dream,  touching our thoughts,  touching our lives like a deep flowing stream.</p>	Slide: 49 Lyrics
READER B	<p><i>Prayer: Invite people into prayer</i></p> <p>In gratitude we remember these women and all those who loved them.</p> <p>In gratitude we remember others we know who have died in recent times. We name them silently and hold in our hearts all those who loved them ... SILENCE ..... And together we pray</p> <p><i>Wait for next slide to appear before starting</i></p>	Slide: 50 invitation to prayer
READER B	<p>God of Our Hope,  We hold these lives  With gentle hands:  Feeling their joy,  Learning their loss.  These stories are the stories  which create the meaning of our community.</p>	Slide: 51 prayer
READER B	<p>With full hearts  We share these stories  Trusting this keeping of memory  Brings the fullness of God alive.  Amen.</p>	Slide 52 prayer
READER B	<p><i>Invite people to sing</i></p>	Slide 53 invitation to sing
Voices United 494	<p>Song: Those Hearts That We Have Treasured  By Sylvia Dunstan</p>	
MUSIC	<p>Those hearts that we have treasured,  those lives that we have shared,  those loves that walked beside us,  those friends for whom we've cared ... Verse 1: 1 of 2</p>	Slide 54 lyrics
	<p>their blessing rests upon us,</p>	Slide 55 lyrics

	their life is memory, their suffering is over, their spirits are set free. ... Verse 1:2of 2	
	They still give hope and comfort, they did not lose the fight, they showed us truth and goodness, they shine into our night. ... Verse 2: 1 of 2	Slide 56 lyrics
	Remember days of gladness; remember times of joy; remember all the moments that grief cannot destroy. ... Verse 2: 2of2	Slide 57 lyrics
	From hearts that we have treasured, from lives that we have shared, from loves that walked beside us, from friends for whom we've cared, Verse 3 1 of 2	Slide 58 lyrics
	we've learned to treasure kindness, we've learned that grace provides, we've learned to be together, we've learned that love abides. Verse 3 2 of 2 END	Slide 59 lyrics
	Closing Credits	Slide 60 END