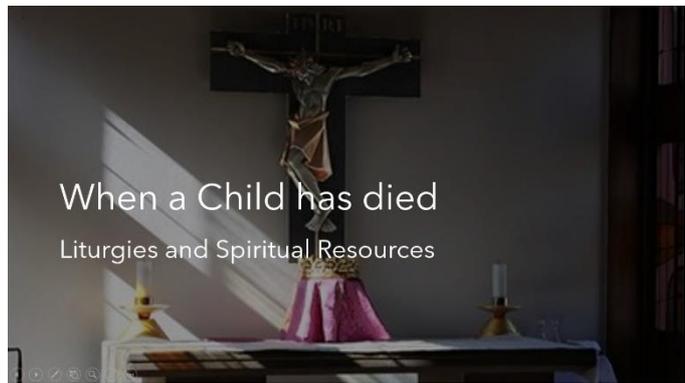


## Guild of All Souls Day Conference

19 May 2022

When a Child has died:

Liturgies & Spiritual Resources



### My credentials

What I'm not : a liturgical expert, a professional in bereavement care nor a bereaved parent, other than having suffered a miscarriage at 12 weeks between our second and third children.

What I am: mother of 5 children and grandmother of another 5, member of the Council of the Guild of All Souls for just over 20 years and involved in all its spheres, but with a particular interest in our ministry to the bereaved. I've also been the wife of a parish priest in rural Suffolk for well over



twice that time and happen to have quite a lot of involvement in one way or another in helping to minister to bereaved parents and families.

Our village has a population of only about 1500 people, yet In the 20 years between 1984 and 2004 there were 11 children under the age of 9 and another aged 21 who died in our parish.

### What is a child?

We must beware of setting age limits. So often we tend to think in terms of the death of a baby or young child, but bereavement of a child can mean of a child before birth and up to about 80 years old. I will never forget 20 years ago after the burial of my mother aged 71, being with my 93 year-old grandmother. Her daughter had died and she was devastated. She herself died just 6 months later. It could have been from a broken heart.

The death of a child before birth can be just as devastating for parents who have never got to know the child they were expecting. As Joanne Cacciaturro, Professor in Social Science at Arizona State

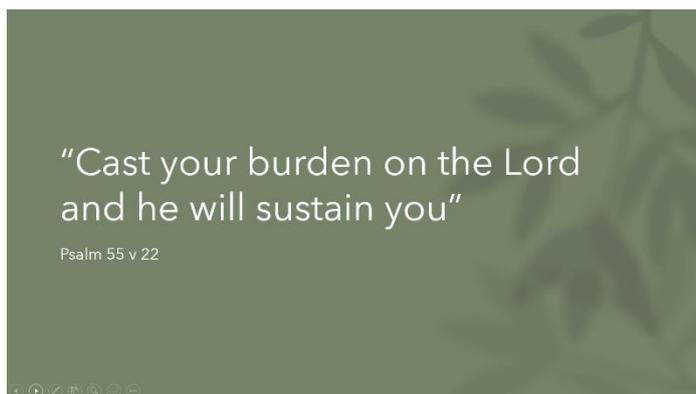
University writes,<sup>1</sup> they face the additional burden that their baby is not socially recognized as significant, and that social, cultural, medical, legal, religious, and economic institutions may call into question the validity of their bereavement and the status of their children as legitimate entities. Every loss is individual and brutally painful.

## **Support in the immediate aftermath: Arranging the funeral**

Ritual is an important part of so many milestones in human life and one of the most important rituals is the funeral. In this section I am referring specifically to the funeral of a child whose parents are responsible for funeral arrangements, so he or she is more likely to be young.

I wholeheartedly endorse Margaret's plea that anyone who is aware of a recently bereaved parent should reach out in love and support, but I am addressing the next few words specifically to clergy and lay ministers. There may be some of you who have never had to take the funeral of a child, and unless you have already been ministering to a terminally ill child, you are unlikely ever to have much warning.

You will have the daunting privilege of having to be a strong support, even though you are likely to feel completely inadequate, full of dread and also upset. As the psalmist says, "Cast your burden on the Lord and he will sustain you"<sup>2</sup>... trust God for the grace and strength and He will guide you as you minister to this family in the darkest time of their life, journeying with them from the time you hear about the death right through to the burial of their child's mortal remains - and hopefully continuing to care for them afterwards.



## **Visiting**

As soon as reasonably possible, you should visit. It's most likely that initially the parents will still be in such a complete state of shock, though some may immediately show intense anger.

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<sup>1</sup> [https://www.academia.edu/11297997/Perinatal\\_death\\_and\\_memento\\_mori\\_photography](https://www.academia.edu/11297997/Perinatal_death_and_memento_mori_photography)

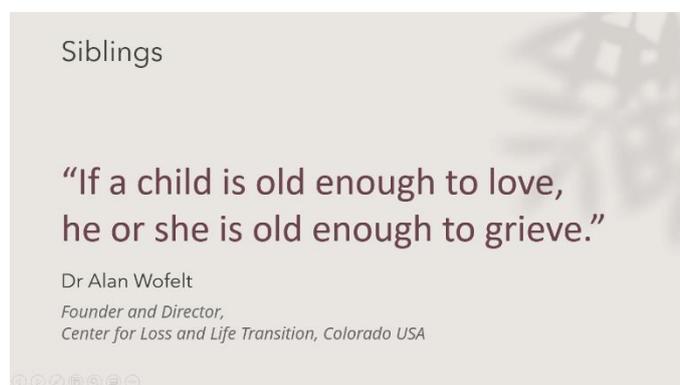
<sup>2</sup> Psalm 55 v 22

Margaret has already mentioned the importance of listening and not making inappropriate comments. The simplest thing to say (and mean) is, “I’m so very sorry,” and to follow up with, “Would you like to tell me about (N – child’s name)?” and LISTEN. You need to build up a relationship of trust with the family – and a small but important point: remember always to call their child by his or her name.

**Be Flexible & Adaptable** – be prepared to go that extra mile as needs arise – and work in co-operation with funeral directors as much as possible in the days or weeks between the death and the funeral -for example:

- This may include viewing body – offering to go with or take parents to chapel of rest.
- Parents of one child who died in our village wanted his body to remain at home in his bedroom until funeral. – the Funeral Director visited every day to embalm without any charge. Clearly there were procedures which needed to be carried out without the family present, so my husband arranged to visit at same time each day to be with the family, listen & pray with them.
- Parents of another child who died suddenly in a ‘cot death’ – Sudden Infant Death Syndrome - couldn’t face thought of their daughter’s tiny body travelling in a hearse. They accepted my husband’s offer to transport her coffin in his own car.

## Involving siblings



The words of Dr Alan Wofelt, Founder and Director, Center for Loss and Life Transition, Colorado USA are compelling: ***'If a child is old enough to love, he or she is old enough to grieve.'***<sup>3</sup>

Val Hendy, Families' Support at St Nicholas Hospice, Bury St Edmunds writes:

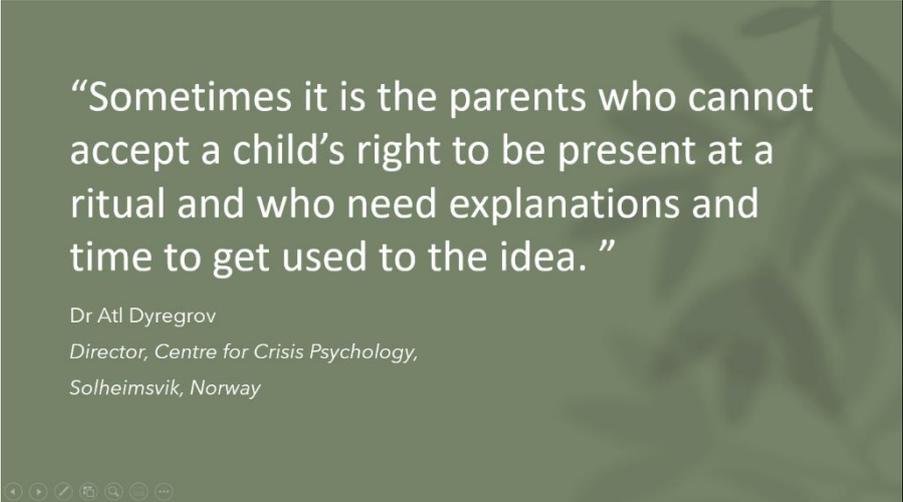
***'Children have the right to be included in the rituals. If we exclude them we deny them the opportunity of being part of one of the most important family occasions.'***<sup>4</sup>

<sup>3</sup> Alan Wofelt (adapted) 'Helping Children Cope with Grief' 1983

<sup>4</sup> Val Hendy, Family Support (Children) St Nicholas Hospice, Bury St Edmunds October 2000 – adapted from 'Children's Participation in Rituals' by Dr Atl Dyregov: cf next footnote.

She, in turn, borrows from an article entitled *'Children's Participation in Rituals'*<sup>5</sup> by the Norwegian Psychologist Dr Atl Dyregrov. He believes it is important to encourage children not only to take part in the funeral, but also to view the body, but only if they are properly prepared and only if they want to. He writes:

*"Sometimes it is the parents who cannot accept a child's right to be present at a ritual and who need explanations and time to get used to the idea. Usually when parents do not want children to be part of the viewing or the funeral, it is*



**"Sometimes it is the parents who cannot accept a child's right to be present at a ritual and who need explanations and time to get used to the idea. "**

Dr Atl Dyregrov  
Director, Centre for Crisis Psychology,  
Solheimsvik, Norway

*because they think the experience may harm them or because others have advised against it. Sometimes they are worried about how their own reactions will affect the children. All our experience has shown that children who are well prepared and followed by a trusted adult are not damaged by participating. The advice of others is often based on a simplistic and incorrect belief that it is best for children to remember their dead ones as they were, without understanding how much having participated may mean to a child in the long term."* Elsewhere in the article he writes: *"Viewing, perhaps even touching, the body and being present at the funeral help to dispel fantasies like: "Maybe he isn't dead? Maybe there's a mistake and the names got mixed up. Rituals confirm the fact that the dead person will not come back, an important basis for the child's understanding of what has happened."*

There is much more which can be said about supporting grieving children, but that is for another time.

## **Funeral Service Liturgy**

There is no need to start planning the funeral from scratch. For a stillborn infant There is a beautiful order of service on the Roman Catholic website [liturgyoffice.org.uk](http://liturgyoffice.org.uk)

<https://www.liturgyoffice.org.uk/Resources/OCF/Commendation-Infant.pdf>

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<sup>5</sup> Dr Atl Dyregrov, Director of the Centre for Crisis Psychology in Solheimsvik, Norway, in the Spring 1996 edition of the publication 'Bereavement Care'.

[https://www.academia.edu/30011334/Childrens\\_participation\\_in\\_rituals?email\\_work\\_card=view-paper](https://www.academia.edu/30011334/Childrens_participation_in_rituals?email_work_card=view-paper)

The Anglican Church provides a very good starting point for the funeral of a child, with Outlines both of a standalone funeral service and a funeral within a Mass or Eucharist and accompanying resources. These can be accessed from this website:

<http://justus.anglican.org/~ss/commonworship/funeral/funeralofachild.html>

<http://justus.anglican.org/~ss/commonworship/funeral/funeralofachild.html#resources>

The accompanying Notes on that site contain four very useful key guidelines:



## The Funeral of a Child: Notes

- 1** An Outline Order is provided, followed by some suggested resources which may be suitable for different occasions and different ages.
- 2** The presence of young children at a child's funeral should be welcomed and their needs should be borne in mind.
- 3** Care should be taken to ensure that there is a clear president throughout, who introduces and concludes the service, and that the number of other speakers, musical items and non-biblical readings does not unbalance the service from its focus on the word of God, prayer and thanksgiving.
- 4** Wherever possible, the name of the child should be used in the text of the service.

<http://justus.anglican.org/~ss/commonworship/funeral/funeralofachild.html#notes>

**1 An Outline Order is provided, followed by some suggested resources which may be suitable for different occasions and different ages.....** i.e., you do not need to reinvent the wheel, but remain flexible. It is usually most helpful to go through the suggestions yourself to make an initial selection before asking the family to help make the final decisions.

**2 The presence of young children at a child's funeral should be welcomed and their needs should be borne in mind...** As I have already said, children need to be well prepared and to be told what will happen at each stage of the service. Children may want to help choose music, hymns or flowers - or read or write a poem, which can be as simple as 'This is what I remember most about (Name of brother/sister) ....' or they may wish to draw a picture to go on the coffin. They need to have an adult – possibly not a bereaved parent, who may not feel able to do this - who will look after them and their needs throughout the service and afterwards.

### 3 Care should be taken to ensure that there is a clear president throughout, who introduces and concludes the service, and that the number of other speakers, musical items and non-biblical readings does not unbalance the service from its focus on the word of God, prayer and thanksgiving...

This is vitally significant. I have attended some funerals in a Christian church which could just as well have been held in the village hall because of almost complete lack of Christian content. Be flexible in allowing other content, but do not be apologetic about your faith, or hide it under a bushel, as it is at such a time when its worth is so important. There is a growing tendency for funerals to be renamed ‘*Celebrating the life of...*’ In itself there is nothing wrong with that. But however hard people might try to enforce jolly music and bright flowers and clothes, a humanist ceremony looks only backwards and finishes with the burial or cremation. It can only signal finality – the end – Full Stop. Like Lot’s wife, it becomes a stagnant pillar of salt. We have heard Margaret speak eloquently of the hope and love offered by the Jewish faith and community; I speak in a specifically Christian context, and of course it would apply to people of other faith communities, but I cannot stress the difference enough: the immense privilege of offering a Christian funeral over and above a humanist celebration is that we offer HOPE – meeting that child again in the future – and a God who understands what it is to suffer alongside us, who offers all-embracing love and understanding.

There is a lovely quote from a letter received by Bishop George Reindorp, later bishop of Guildford and Salisbury and his wife Alix, after their 5-month-old daughter, Veronica, was found dead in her pram:

*“It is with great sorrow that I heard today of the death of your child. The religion of Christ was always sincere and clear sighted. He refused to obscure the fact that tragedy was tragedy; and wept at the grave of Lazarus. It must therefore be in the circumference of his love that we recognise our torn hearts when we part with a child who has held all that was best in us. The fact that he could weep over the death of a loved one when He knew that in so short a time He was going to supply the answer which made hope the sequel to every tragedy... surely shows that here in*

“... our progress to God is a road divided in the middle by a low wall, which we call death...”

... I believe she will grow side by side with you, in spirit, as she would have done on earth...

... your prayer and love will serve her development as they could have done on earth.”

Letter to Bishop George Reindorp and his wife Alix after the death of their 5-month-old daughter, Veronica



*time and space grief and hope can come to us side by side. It has been given to me to see our progress to God as a road divided in the middle by a low wall, which we call death. Whatever our age or stage of development, or relationship with other human beings, there is no real change involved in crossing the low wall. We simply continue in a parallel course with those who have loved us in our development and relationship. ... I do believe that she will grow side by side with you, in spirit, as she would have done on earth, and that your prayer and love will serve her development as they could have done on earth.” –*

So in a nutshell, what we hold is that

- a) Death is not the end
- b) We shall see those we love and
- c) Our relationship with the dead has not gone.

#### **4 Wherever possible, the name of the child should be used in the text of the service**

....and of course throughout all interaction with the family.

Finally – a word to those of you who are neither clergy nor accredited lay ministers. You, too, have a ministry of equal worth. As Margaret said, please see and embrace the importance of continuing to support bereaved families. Your clergy and ministers may well have to move on to another family and be less able to offer the same amount of concentrated care. – And please don't forget to support your clergy and ministers too. Being a tower of strength throughout the initial process and funeral can be a strain and they are prone to exactly the same emotions as anyone else. I spoke recently to a priest who had taken his first funeral for a child. He said, *“I managed to keep it all together until the service was over, and then just burst into tears. Thankfully there was a good friend who could give me a hug and offer support.”*

### **Prayer for the departed**



The Guild of All Souls was formed almost 150 years ago, both to improve the lackadaisical approach to funerals common at the time and

to pray for the departed. The Guild, though a catholic society of the Church of England, is happy to welcome as a member anyone who shares its objects.

Some people ask: *‘Why should we continue to pray for children, especially if they were very young and incapable of doing or thinking anything wrong, as surely they are with God in Heaven?’* I am not

a theologian nor have a brief to delve into the theology of this, but offer two brief and simple thoughts as a mother:

First: though it is natural to think of children who have died remaining as children, if they hadn't died they would have continued to grow and develop physically, mentally, emotionally and spiritually and their parents would continue to love and pray for them. In echoing the letter written to the Reindorps: if children who have died continue to grow spiritually, do they not still need our prayers and love as they continue to develop the other side of that low wall, or thin veil, of death?

Secondly: Have you ever considered **Bereavement as a 2-way process**? Quite instinctively we concentrate on the grief and loss of parents, siblings and the wider family, but what about the child who has died? Is it not just as possible that he or she is also bereaved - and he or she suffers the grief and loss of his or her parents and wider family? Prayer at its most basic is uniting our love, however inadequately, with the all-encompassing love of Almighty God. So continuing to pray for children who have died is simply an extension of the love which a parents have for their child. Love doesn't stop at death. I also see Our Lady, mother of Jesus, having a most particular role in mothering the motherless, so believe it as quite natural to commend such children to her prayers and love.

## Another Liturgy



Poster from a previous year

A liturgy which has become an annual event in our church – bar covid – is the Service of Light held each November for parents or relatives of children who have died, whether through illness, accident, trauma, cot death, stillbirth, miscarriage or any other way, and however long ago, so there is no cut-off point and no-one excluded. I have heard of other similar services called 'Saying Goodbye Services' but think ours could better be described as an 'Au Revoir Service' – we will meet again. Sadly last November's service had to be cancelled because my husband tested positive for Covid, but we plan to hold another this year. Time forbids more than a brief look at it now, but we can

include a link to it on the Guild of All Souls website after this conference<sup>6</sup> so you can use or adapt it however you like, as you feel best for your circumstances.

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<sup>6</sup> See link on webpage

I'll take you through it briefly: After the organist plays Andrew Lloyd Webber's *'Pie Jesu'*, is the following introduction:

We have come together to worship God,  
and to recall the lives of the children  
we remember today, however long or short;  
to share our grief  
and to commend them to the eternal care of God.

The following poignant passage from the Book of Lamentations is then read meditatively:

My soul is shut out from peace; I have forgotten happiness.  
And now I say, 'My strength is gone, that hope  
which came from the Lord'.  
Brooding on my anguish and affliction is gall and wormwood.  
My spirit ponders it continually and sinks within me.  
This is what I shall tell my heart, and so recover hope.  
The Lord is good to those who trust him,  
to the soul that searches for him.  
It is good to wait in silence for the Lord to save.

*Lamentations 3: 17 - 21, 25-26*

Then there are prayers asking God for forgiveness for the times we have let bitterness to rule our lives, preferred darkness to light, lost all hope or failed to comfort those in need through failing to listen. We then sing the hymn: *'Make me a Channel of your peace'*.

Three very brief scripture readings follow, interspersed with a period of silence:

***Jeremiah 1 v 5 -God speaks to the prophet Jeremiah***

'Before I formed you in the womb I knew you; before you came to birth I consecrated you.'

*SILENCE*

***Matthew 18 v 1-2,5, 10 -Jesus speaks of the importance of children***

The disciples came to Jesus and said, 'Who is the greatest in the kingdom of heaven?'

So he called a little child to him and set the child in front of them.

'Anyone who welcomes a little child like this in my name welcomes me... See you never despise any of these little ones, for I tell you that their angels in heaven are continually in the presence of my Father in heaven.'

*SILENCE*

**John 14 v 1-3 – Jesus says he will prepare a place for us in Heaven**

Jesus said to his disciples:

‘Do not let your hearts be troubled.

Trust in God still, and trust in me.

There are many rooms in my Father’s house;

if there were not, I should have told you.

I am going now to prepare a place for you,

and after I have gone and prepared you a place,

I shall return to take you with me;

so that where I am you may be too.’

*SILENCE*

We then have a few bidding prayers,

Reader Let us thank God for the precious gift of these children, however short their life. In silence let us name them to God in our hearts.  
- *SILENCE* - Lord, in your mercy:

**All Hear our prayer**

Reader We come to God with all our baggage of guilt, brokenness and unanswered questions. May we leave it all, Lord, with you. Lord in your mercy:

**All Hear our prayer**

Reader Let us pray for all in our wider circle of family and friends and all in the caring professions who have been touched by the lives of our children and who share our sorrows. Lord in your mercy:

**All Hear our prayer**

Reader As Jesus has taught us, we pray for the coming of his kingdom where there will be no more pain, sadness or sickness:

concluding with the Lord’s Prayer and sit to sing ***‘Be still, for the presence of the Lord is moving in this place.’*** These prayers of commendation follow:

God of love and mercy,  
we give these children back to you  
who first gave them to us.  
As you did not lose them in giving,  
so we do not lose them in return.  
Keep them safe  
and welcome them into your kingdom.

Jesus, when Mary, your mother,  
watched you die on the Cross  
and held your lifeless body in her arms,  
her soul was pierced with a sword.  
You were victorious over death  
and ascended to Heaven,  
where she now lives with you in glory.  
May she be a mother there to these children. Amen

After that, as the organist plays John Rutter's *'The Lord Bless You and Keep You'*, we each take the candle we were given at the beginning of the service, symbolising the life of the child or children who have died and go to the Lady Chapel. We light it from the Paschal Candle, which represents the Risen Christ, then place it on a flame-resistant board on the altar and return to our seats.



Together we then say Flor McCarthy's beautiful prayer, which we tend to have at most funerals in our church:

HEAVENLY FATHER,  
give us the certainty that  
beyond death there is a life  
where broken things are mended  
and lost things are found;  
where there is rest for the weary  
and joy for the sad;  
where all that we have loved and  
willed of good exists,  
and where we will meet again our  
loved ones.  
We ask this through Christ our  
Lord.  
Amen. Flor McCarthy SBD

After the Blessing, the organist plays the *Largo* from Dvorak's Symphony no. 9 (New World Symphony).

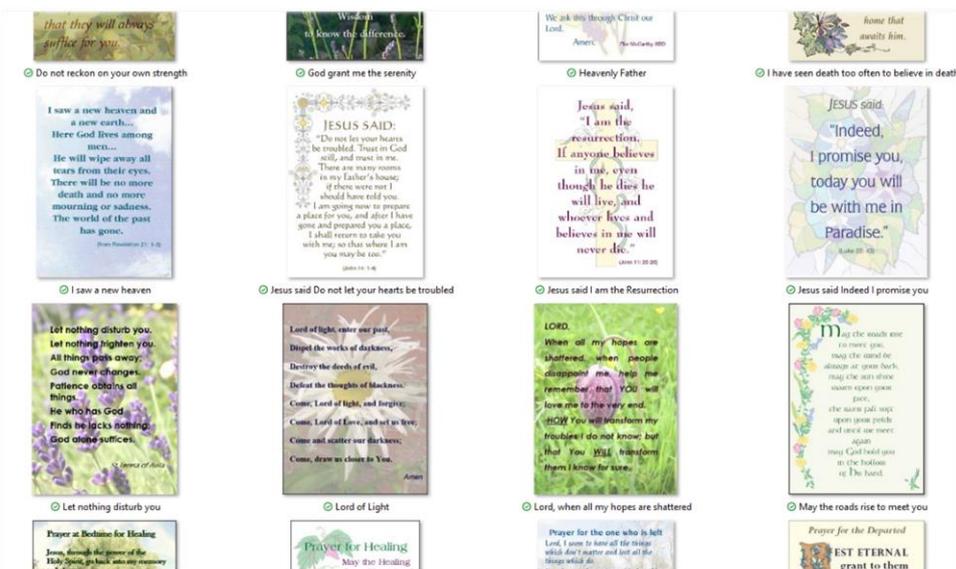
People are free to remain or leave in silence, to stay for refreshments or to share their story with a 'listener' – several volunteers are prepared to do that. We also welcome representatives from an Ipswich-based Christian charity offering support in pregnancy loss called *'Perspectives'* and there is literature for people to take home. After the service my husband also offers the

opportunity for any who wish to receive the laying-on-of-hands and holy anointing for healing. Though there is absolutely no compulsion, as it is not a part of the actual Service of Light, in fact it seems that the majority of those who attend choose to receive that ministry and find it valuable. It seems to complete the liturgy.

I'd like to tell you one outcome from our first Service of Light: in the congregation was a lady who was in her mid-90s. She said that about 70 years previously she had had a little girl who died shortly after birth and she had never properly grieved for her. She said how very grateful she had been that the service had at last enabled her to do just that. Only three weeks or so later, that lady herself died, and it was good to know she was at peace regarding her daughter.

## Other Spiritual Resources:

### 1. Prayer Cards



As I hope you will have noticed on the table at the back, the Guild of All Souls produces a number of prayer cards, designed to help people in all manner of situations, but particularly the sick, dying and bereaved.

They are offered free of

charge as an important part of our ministry. I hope you will not only take some, both to keep and use yourself and give away to anyone else who might find them helpful, but also let others know about them. You can obtain more either in our Chantry Chapel or by contacting the General Secretary either by phone or through the contacts page of our website, where you can see the full range of cards.

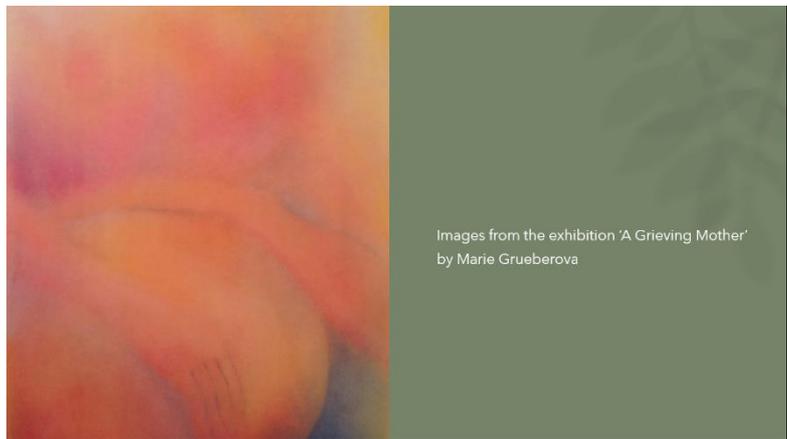
We never know how many might be helped by our cards and how.

However, I can say for certain that it was one of those cards which led to a completely unexpected 'boomerang event' and was the catalyst for our Service of Light. 5 years ago Carole, our General Secretary, emailed me to ask whether I could attend an art exhibition on behalf of the Guild in Ipswich. She couldn't attend as she lives in Sussex, and I was the council member who lived closest. The exhibition was entitled **'The Grieving Mother'** and its subject was the artist - Marie's- eight-year-long journey of coming to terms with child loss caused by miscarriage. Marie had sent the invitation having seen the Guild's details on the back of a prayer card which she had found helpful. I investigated further and found Marie's website and blog. This is what I read there:

*"When I found out about the loss of my second child, I was devastated, but to my own surprise also terribly relieved. Three years of waiting for this embryo transfer, having treatments, gynaecological procedures, being on hormonal medications for months, worrying every single day, hour, minute whether this child was going to live. At least something was resolved. I knew the score. I felt free for*

*the first time in many years. I fulfilled my promise, I gave everything to this child. Everything for this special baby who I was united with for several precious weeks.*

*The grief came later, it descended like a hailstorm. I was lost, what I was to do with this life? There was a big black*



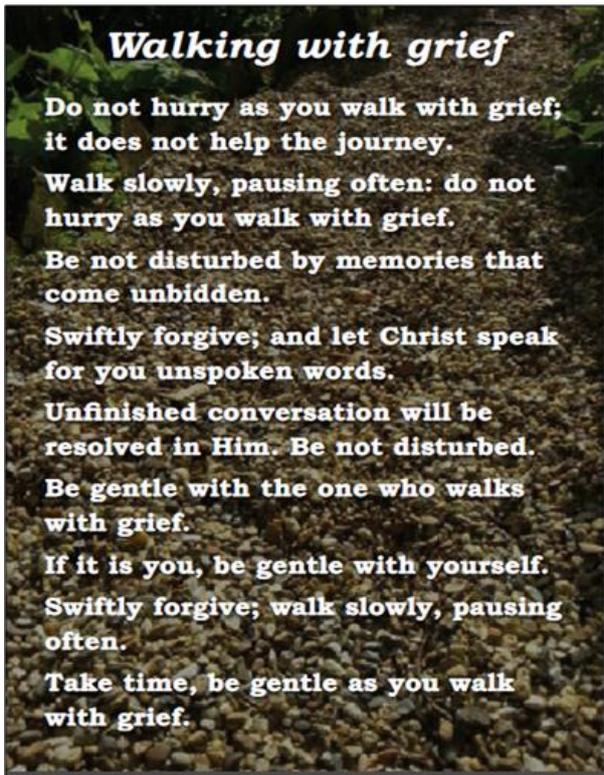
*hole inside me where the child had been. The effect of hormonal medicine was lethal. I was fuelled by anxiety and rage, running around the house cleaning. I had to use all my mental strength just not to explode and not to hurt my lovely family. They so wanted to help me but I had to be alone with these explosive emotions. So I took a day off and went for a drive. I wanted to keep driving away from home, away from this painful experience. I wanted to drive and never come back. And then it dawned on me... I had nowhere to go. The only place for me was with my loving family, in the centre of all pain. There was no escape for me.*



*As I was driving, I found a little church in Mendlesham village surrounded by tall lime trees. It was a quiet time of day and I walked slowly to the church across the pebble path. I stepped in and shut the world away with the door behind me. In the blessed silence and the scent of church wood I walked along the aisle and found a place to pray. A prayer was provided and I was grateful. I don't know many. I sat down and prayed. It brought me comfort. I also discovered a small side chapel with beautiful, suggestive paintings on the walls and a candle stand in the middle. The sign said 'please light a candle for a loved one you lost'. ... so I did. I lit a candle for the little soul that lived in my body and departed for an unknown reason. I prayed and wept. I found a poem on the little church table: 'Walking with grief' by the Guild of All Souls. I was so upset with myself that after years of therapy and my own artistic work I was still grieving. I thought I had done with all that. Not yet, there is more bitterness in my cup. A pain to be drunk. So I walked, I walked along the river that afternoon, I walked slowly and I walked with grief."*

That was an amazing coincidence – or more likely divine grace. The church she found – 15 miles from where she lives – is our own – possibly the only one for miles which has prayer cards, votive

candles and is open. The prayer card produced by the Guild she found so helpful was 'Walking with grief':



So not only did I attend her exhibition but my husband invited her to stage it in our church for a week the following November, with our first Service of Light taking place whilst it was

in situ. Marie and I have become friends and we spoke yesterday. She told me again how much she owed to that card. She is now involved in a charity offering art therapy to help people in the same situation and preparing for her next exhibition to be entitled 'Torn Apart'. She kindly sent me some images from her first exhibition to use today. As I said, we never know who might be helped by our cards and how.



## 2. Candles

Candles are common to many faiths. Marie mentioned the votive candles, which we always offer in our church for people to light. Another custom we have adopted is one borrowed from some Methodist friends of ours.

When a person has died, whether a child or an adult, we light a votive candle during the Prayer of the Faithful in our Sunday Parish Mass and pray for them by name.



Candles

Another candle is lit on the Sunday following their burial or cremation. We invite their families, whether they are used to coming to church or not.

During the entire month of November – traditionally the month of the dead -and the 7 weeks of Eastertide we also offer remembrance candles – 9 day Sanctuary lights - which are lit each day and



placed in the Holy Cross chapel - the one which Marie mentioned. People can order a candle or candles in memory of departed loved ones and their names are printed on labels and affixed to the candles. A similar facility is offered in the

Guild's Chantry Chapel.

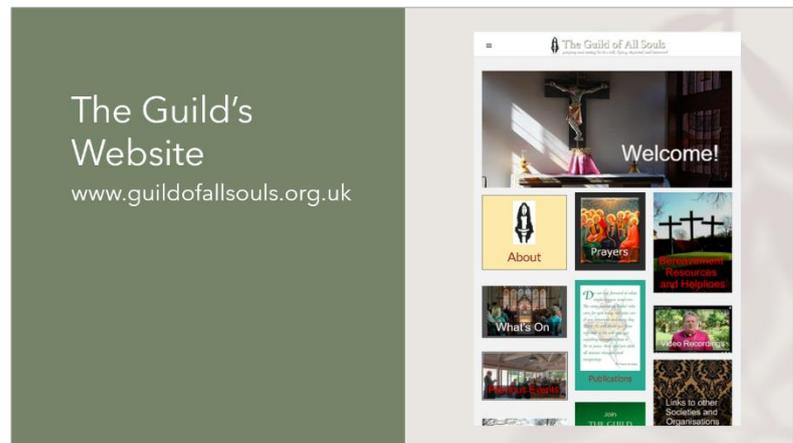
## 3. Anniversary remembrance

Chantry Books will be familiar to some of you, though not others. The names of those who have died, both children and adults, are printed in our parish Chantry Book and they are prayed for at Mass every day during the week of the anniversary of their death. Ours is, in fact, a collection of loose cards arranged in book form in a glass case, so pages can easily be replaced as a new name is added. Thus the chain of prayer continues for these people and they are not forgotten.

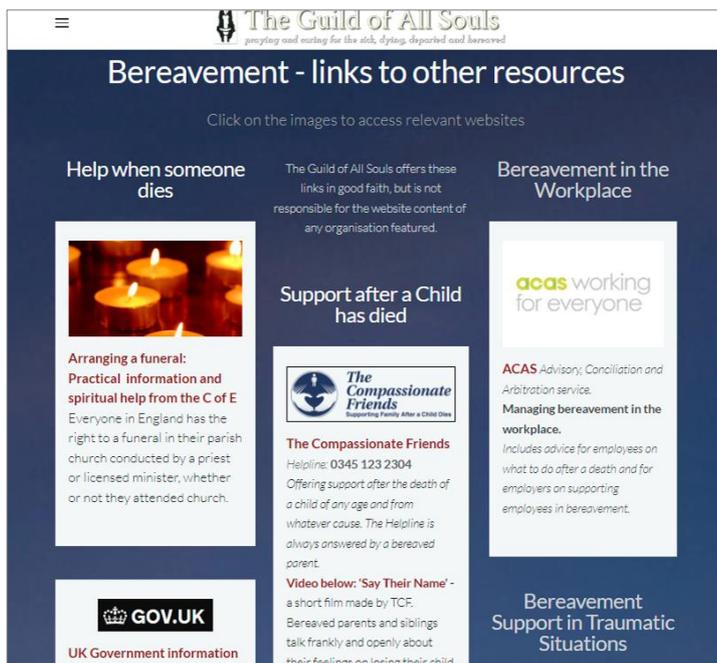
<i>FEBRUARY</i>		
12th	RICHARD (DICK) ERIC DANIEL HARVEY-SAMUEL	1991
13th	FR. PERCY WIDDINGTON STEPHANIE RACHEL MAYES	1959 1986
14th	RICHARD PENSTAN IVY NICKLESS	1977 1994
15th	FREDERICK WYLDE LIONEL ISAAC STANNARD VERA MILDRED WARD	1969 1998 1999
16th	PETER JOHN REDHEAD HORACE BENNETT	1994 2007
17th	CHARLES FLETCHER BASIL CANN ELSIE MAY (ANNE) HUMBLE	1917 1967 2008
18th		

## 4. Websites

On the Guild's own website ([guildofallsouls.org.uk](http://guildofallsouls.org.uk) – not to be confused with that of the American Guild - a separate organisation) in addition to the **prayer cards** we provide a selection of prayers which can be used as desired and other publications, such as **Prayers for those who sit with the Dying**.



Margaret has mentioned the help and support offered by other charities and organisations. We have a dedicated page called **'Bereavement Resources and Helplines'** precisely to point to sources



of help which others are better equipped to offer. Under different headings we provide direct links with brief descriptions to the websites of several other bereavement organisations or charities. So under the heading 'Support after a Child has died' are links to **'The Compassionate Friends'**, together with their video **'Say their name'**; to **'The Lullaby Trust'** – supporting parents whose child has died in a cot death, the **'Child Death Helpline'** and **'Rosie Crane**

**Trust'**, the **'Miscarriage Association'** and **'SANDS'** – Stillborn and Neonatal Death Society, each with its own nuanced emphasis. As Margaret mentions, there are many more, but we have been purposely selective so as not to provide information overload. I like the way Margaret describes the Guild as being like a mediaeval hermit, and that when we encounter bereaved parents we pray *for* them and may pray *with* them, but may need to point them in a good direction in need of further help. The Guild of All Souls tries to do just that.

Thank you for attending and thank you for listening.

