

# All Saints Magazine



October 2018

Free

## Editorial

Thank you for picking up our magazine. This month we can find inspiration with Mary the Mother of God by reading a piece about her written by Fr Derek – who sometimes covers for me on a Thursday. For the first time in its history we will have the Bayeux tapestry on display outside of France, and At All Saints we are lucky enough to have one of the experts responsible for this historic move Michael Lewis, look out for his musings on this inside.

We also have a piece about bells and a poem

Our centre spread is the usual diary dates, Notices, Baptisms, Funerals, Weddings and Future Events.

In their regular slot our Church wardens Neal and Graham update us on what is happening with our church community.

Our series of interviews with people who are connected to our church continues with Part One of 'Pat' Flaherty's WWII memories. Part Two next month.

This is followed by what is intended to be a light hearted piece about HR in the workplace and should not be taken as a warning to the congregation.

After that is our monthly quiz answers, and items from the past that may be of interest or still have relevance for today.

Enjoy.

**Annette (Vicar)**

## **Found on local Church notice boards.**

The Five Commandments

*This is the wisdom of Jesus:*

*Abide in love*

*Love your enemies*

*Love your neighbour as yourself*

*Love another as I have loved you*

*Above all love God with the whole of your being.*

Honk if you love Jesus.

Text while driving and you may get to meet him.

## As I Kneel Before You

Our Jubilate Children's Choir is having a surge of growth at the moment, with an increasing number of children coming along on a Wednesday evening, for an hour or so of singing, learning, playing games and doing other activities – and generally having fun – plus tasty refreshments! Our range of hymns and songs is wide, and the joyful use of percussion plays a major part in some of them!

One of the more gentle songs we sing is a lovely hymn to Mary, the first line of which is '*As I kneel before you...*' (Liturgical Hymns Old and New, number 141). It is sung to a flowing waltz tune, and it makes you want to get up and dance! It has a chorus, *Ave Maria, gratia plena, Dominus tecum, benedicta tu* – which, of course, is the Latin beginning of the Hail Mary prayer: '*Hail Mary, full of grace, the Lord is with you. Blessèd are you.....*'; *the Angel Gabriel's words of greeting to Mary (Luke 1:26-38)*. It is very popular with the children – and the adult leaders!

On the 15th August, the universal Church observes one of the great feasts of Our Lady, *The Assumption of the Blessèd Virgin Mary*. We celebrate the passing from this world of Mary the Mother of the Lord.

Obituary notices usually catalogue the key points in the life of notable individuals who have died, and for Mary such an obituary might read:

'Despite her enormous historical importance and the great honour in which Mary has been held over many centuries, we have only limited information about her in the Bible. There are various quite early traditions about Mary's life but, in the Scriptures, Mary first appears in the Gospels of Matthew and Luke as a virgin engaged to marry a man called Joseph who is descended from King David.

In Luke, Mary and Joseph both lived in Nazareth when an angel announced to Mary that she would be the mother of the Messiah and that this would take place miraculously 'by the power of the Holy Spirit.'

Matthew's Gospel tells us that Joseph was about to break off the engagement to his pregnant fiancée but he was assured of her virtue by an angel in a dream. Both Matthew and Luke agree that Mary gave birth to Jesus Christ in Bethlehem. Luke asserts that Mary and Joseph went there for a census, and that the birth took place in a stable because the little town was so crowded. He also tells us that they were visited by shepherds. In Matthew, wise men following a star came to visit the child in Bethlehem and then, fleeing from the murderous King Herod, the little family became refugees in Egypt for a while, before returning and settling in Nazareth.

Luke describes Mary's visit to her cousin Elizabeth when she learned that she was pregnant, and how she and Joseph presented the child Jesus in the Temple where Mary was told that a sword of sorrow would pierce her heart. This prophecy finds its first fulfilment when Jesus is twelve years old and his parents were 'seeking him with great anxiety' when they thought he had got lost in Jerusalem.

Subsequently Jesus, focusing on his mission, appears to have spoken lightly or dismissively to, or about his mother. When a woman called out in praise of Mary, he replied, 'Blessed rather are those who hear the word of God and obey it', and on another occasion when he is told that his mother and his brothers

are looking for him he says that his mother, brothers and sisters are those who do the will of the Father. So too in John's Gospel, when Mary tells Jesus that there is no wine for the wedding he initially brushes off her concern, saying his time 'had not yet come'. And her final, heart-piercing moment was at the foot of the cross where Jesus commended her to the care of the Beloved Disciple.

The final mention of Mary in the Bible records that she was among those who were united in prayer before the outpouring of the Holy Spirit at Pentecost. No information is given regarding her death, and later traditions suggest that she ended her life in Jerusalem or Ephesus.

Christians who commemorate Mary's share in the victory of Christ over death, do so not just because she was the biological mother of Jesus (the Ark of the Covenant where God's glory dwelt), but because of her obedience to God's will. Despite the shortage of detailed biographical information, Mary remains an inspiration to all Christians, Catholic or Protestant.

Scripture portrays her as trusting, quietly obedient to God's will and providing a model for those who hear God's word and obey it. As at the marriage feast at Cana, her message is, 'Do whatever he tells you.'

Mary is the type, the model of the whole people of God, accepting the Good News, bring Christ to birth in the world, treasuring the truth in her heart, standing at the foot of the cross and praying alongside all those who long for the outpouring of the Spirit.

Like her we can be brought to live in Christ by God the Father who raised Jesus from the dead, as the first fruits of all who have fallen asleep.

That is why we ask for her intercession when we pray:

'Hail Mary, full of grace, the Lord is with thee.

Blessèd art thou among women

And blessèd is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners

Now and at the hour of our death. AMEN.'

**Fr. Derek**

## Bayeux is 'coming home'

President Macron's announcement that the Bayeux Tapestry was to leave France for the first time in 1000 years and be loaned to the UK in 2022/3 hit headlines across the world. The embroidery (for that is what the Bayeux Tapestry is) is rightly celebrated on this side of the Channel as being not only a precious work of medieval art, but one of the most important documents of this nation's history; in fact, most scholars think the Tapestry was made in England, probably at Canterbury. Everyone, it seems, has heard of '1066 and all that'!

As it is with such things, the work that paved the way for its proposed loan was long and unpredictable, and I was very lucky to have played an important part in that.

Although I am employed at the British Museum as an archaeologist working on a project to record archaeological finds made by the public, my PhD was in history, on the subject of the Bayeux Tapestry - its 'archaeological authority' in particular. For some a bit dull, maybe, but based on this knowledge of the Tapestry I have written and co-edited several books, and written many articles, some more popular than others...

In 2013, I was asked by Bayeux Museum - where the Bayeux Tapestry is displayed - to join a committee of experts to help advise the museum on its re-display and re-interpretation of the embroidery. It was immediately apparent to me that if the Museum was going to be refurbished then the Tapestry would have to be vacated for a time, and this offered an opportunity for it to be displayed in the UK, hopefully at the British Museum! Although my French colleagues understood why this might be a lovely idea in principle, they were adamant that the Tapestry was too fragile to be moved and exhibited abroad.

It was not until January 2017, when I viewed the Tapestry up close (as it was being photographed as part of a study on its state of preservation), that I realised my dream could become a reality. I then



learnt that the Tapestry' might be much more stable than initially thought - it had survived the testament of time well, albeit with some less considered antiquarian restorations. That summer I travelled to Bayeux again, to meet with Antione Verney, director of Bayeux Museum, who suggested that if the Tapestry was conserved in the UK (under French leadership), then this might not only reduce 'manipulation' of the work if it were to be put on display, but it might also be helpful to the French; for the British Museum has conservation and scientific expertise not readily available in Bayeux.

With this information the British Museum contacted the British Government for assistance, who readily obliged. An Anglo-French summit in January 2018 provided the ideal moment for the announcement, further cemented by a Memorandum of Understanding this July.

The Government is keen that the loan to the UK is part of a wider 'celebration' of the Norman Achievement, and to involve as many people across the UK as possible. 1066 marks a turning point in our nation's history, when England (in particular) turned away from a Scandinavian sphere of influence towards Continental Europe. Once again, our nation (this time also including the Scots, Welsh and Northern Irish) faces a new period of political and cultural transformation, though (hopefully) not as tumultuous as in 1066.



The Bayeux Tapestry is immense - 60 meters (200 foot) long - of which only the last third deals with the Battle of Hastings. Much of it shows the events that preceded the Conquest, when King Edward sent Earl Harold on some undisclosed mission to Normandy. Somehow Harold finds himself in the County of Ponthieu, where the English Earl is handed over by Count Guy to his overlord, Duke William of Normandy. Harold then joins William on a campaign against a rebel Breton lord, before being honoured by the Duke, and then pledging 'a sacred oath' on holy relics. Even at the time of the

Conquest the nature of this oath was debated, but the Normans took from it that Harold was going to help William become king upon Edward 'the Confessor's' death. As we know, he did not. Harold believed Edward had granted him the kingdom, and this deathbed bequest seems to be illustrated in the Tapestry. It was then for William to claim England by force, though the full achievement of this is not depicted in the Bayeux Tapestry for it ends, abruptly, not long after Harold has been killed - seemingly (but not actually) with an arrow in the eye.

The loan of the Tapestry not only provides an opportunity to show this great work of art, but also tell its fascinating story, as well as display it with other important objects. Although the Conquest is often interpreted as a battle between two men, it was much more complex than that. By 1057, Edward probably had an heir, an Anglo-Saxon prince brought up in exile at the Hungarian royal court, named Edgar; the grandson of King Edmund 'Ironside' and great-grandson of Æthelred 'the Unready' (King Edward's father). But upon Edward's death, the English nobility knew that the country faced threats from abroad; not only from Normandy but Scandinavia also. Anglo-Saxon England needed a battle-hardened warrior to survive, and Earl Harold 'Godwinson' was chosen by a council of wise men - the witan - to lead them, as king. Their plan (as we know) failed. Against the odds, Duke William successfully invaded and conquered these lands, and England and its neighbours were transformed forever....

It is not lost on the Normans of today that it was the conquered that liberated Normandy in 1944 – Bayeux being one of the first towns to be freed. It is therefore fitting that the refurbished museum in Bayeux will open in 2024, the 70th anniversary of the D-Day landings.

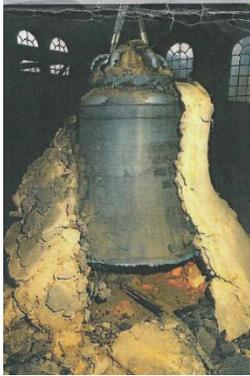


Michael Lewis

## The Bells!

Bells have been a very significant part to play in our lives, not only as timekeepers but also important events.

Last year, when Evelyn and I visited the Rhine Valley we came across the ancient Mabillon Bell Foundry, now a museum, in Saarburg. One of the oldest bells was cast in 1639, and on display, about 5 foot tall!



Inside were bells of all sizes and sounds to buy to your choice. I recently heard that a small bell is rung to signify the end of chemotherapy and these can now be purchased as a memory.

The art of the bell-maker, practised by only a few today, is honoured by the famous German poet Friedrich Schiller in his world famous poem:

### “The Song of The Bell”

An extract from the poem is:

Let the substance, liquid growing,  
In a docile way be flowing.  
What with the help of fire's great power.  
In this deep pit our hands have framed,  
High on the belfry of the tower  
In mighty tones shall be proclaimed.  
In ages far beyond the morrow,  
A voice for many shall ring out,  
And it will mourn with those in sorrow  
And join the choir of the devout.

**B.M.W.**

## Diary Dates for October 2018

Wednesday 3rd	6.30 pm	Evening Prayer
Thursday 4th	9.30-10.45 am	St Olave's Rehearsal
	11.00 am	Holy Communion
	2.00-3.00 pm	St Olaves rehearsal
Friday 5th	2.00 pm	St Olave's Harvest Festival
Saturday 6th	10.00- 12. noon	Parish Office
Sunday 7th	10.00 am	Holy Communion
	12.00 noon	Baptism Teddy Rowe
Wednesday 10th	10.30- 12.00	Fair trade café
	6.30 pm	Evening Prayer
Thursday 11th	11.00 am	Holy Communion
Sunday 14th	<b>HARVEST FESTIVAL</b>	
	10.00 am	Family Communion
Monday 15th	7.00 pm	Rangers Awards in Church
Tuesday 16th	8.00 pm	PCC meeting in hall
Wednesday 17th	6.30 pm	Evening Prayer
	7.30/8.00 pm	Deanery Synod at St Lukes
Thursday 18th	11.00 am	Holy Communion
Sunday 21st	10.00 am	Holy Communion with Fr Derek Robinson
Wednesday 24th	10.30- 12.00	Fair trade café
Thursday 25th	11.00 am	Holy Communion
Sunday 28th	10.00 am	Holy Communion
Wednesday 31st	6.30 pm	Evening Prayer

## Diary Dates for November 2018

Sunday 4th	10.00 am	All Saints Day Celebration Preacher Michael Kingston
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Please check the weekly news sheet for any change

### Parish Pump

#### Baptisms.

2nd September, Stanley Howe

16th September, Isabella & Sonny Pierson

#### Betrothal

22nd September, Natasha & Nicholas

#### Funerals

18th September, Barbara Rosemary Bennett

#### Quiz Results.

The August Quiz prize of £13.50 was won by Simon Garson, whose entry was picked from the entries with the most correct answers received.

#### Monthly Charity.

This month we are raising money for The Falconer Trust, an orphanage in Zambia currently caring for 82 children. A charity we have been supporting for many years. Please place your donations in the wall safe by the main entrance, or support the Fair Trade Café on Wednesdays, who's profits go towards our monthly charity. Thank you for your support.

#### Harvest Festival

14th October, is our special Harvest Festival Service, where gifts of food can be donated for the local needy. This is followed by bring & share lunch in the Hall at 12 noon.

#### Future Events

4th November, All Saints Day with Michael Kingston followed by bring & share lunch

11th November, Remembrance Day & All Souls

2nd December Advent Sunday and 4.00 pm Christingle Service.

## Churchwardens' Corner

### **The Churchwarden's role**

At the visitation service when we were both admitted to the office of churchwarden, we were given an information pack which included the spring 2018 issue of the archdeacons' visitation news". The front page entitled *Churchwardens and 'Southwark Vision'* begins:

"A key element of the responsibilities of a churchwarden as set out in the Canons of the Church of England (it's canon E.1.4 if you want to check!) is that "they should use their best endeavours by example and precept to encourage the parishioners in the practice of true religion". 'Southwark Vision' is an important way in which wardens are being encouraged to do just that.

### **'Southwark Vision' - Hearts of Fire with a Vision for Growth**

The key objectives of the 'Southwark Vision' are:

- Walking with Jesus and getting to know Jesus better as we journey on
- Welcoming all, embracing our diversity and seeking new ways of being church
- Growing in numbers, generosity, faith and discipleship as we grow God's kingdom.

The Visitation News lead article goes on to say – "making this Vision a reality depends on each parish taking it seriously in a way appropriate to their own context. Churchwardens, as lay leaders in mission in each parish, have a key role in helping PCCs and church members to define their parish's purpose and mission aligned with this Vision.

The first draft All Saints New Eltham Mission Statement below is our attempt to align our mission with the 'Southwark Vision' in a way that is appropriate to our own context. The draft will be discussed at the next PCC Meeting but in the meantime if you have any comments or suggestions please do not hesitate to give them to Annette, Graham or Neal.

### **All Saints New Eltham Mission Statement - A Vision For Growth**

All Saints is a friendly, welcoming Church of England congregation and family. We are committed to developing our services of worship, the ministry of our congregation and the use of our facilities, so that we can more effectively engage with and serve the parish community of New Eltham.

In doing so, we have faith that we will:

1. Demonstrate our love of God through the care and support that we show to our fellow parishioners
2. Grow the diversity and number of people in our congregation
3. Develop the ministry of our congregation by establishing teams covering each area of our church life
4. Extend and strengthen our links with the wider parish community
5. Increase our income so that we can give more to the parish and to the diocese of Southwark.

Our overall aim is to transform All Saints New Eltham from a community gathered around a Minister to a ministering community.

### **Values**

We believe in a simple, direct style of worship that is open to all.

We welcome people of all ages, cultures and walks of life

We seek to explain and demonstrate not mystify our faith in God.

**Graham & Neal**

## The Parish Interview

### My Memories of World War Two

Part One: My name is Cecilia Margaret Flaherty (nee Bradley known as Pat to family and friends).

I was born in St. Olave's Hospital Rotherhithe on 17th September 1931.

When war was declared I was 14 days off my 8th birthday, and the family were living at 16 Corbets Lane, Rotherhithe. The family consisted of my Father Tom. Mother Ciss and Sister Joan, who was only 3 years old. I attended Silwood Street School for Infants and Juniors.

I should have been evacuated with other children from the school a few days prior to the outbreak of war, but at the last moment my mother decided that I should not go. I remember standing at our front door watching the children, who did go, march past the end of my road on their way to the station.

I was eventually evacuated halfway through September 1939, with my mother and sister. We were sent to Horsham in Sussex, where we were all put into the local church hall. Local women came in and chose who they were willing to billet in their homes. Mum, Joan and I were the last family left in the hall as no one had room to take all three of us. Then a lady came in and said if someone had a camp bed she would be able to take us, so I slept on this bed. At that time schooling had not been properly sorted out, so one week, we went to school in the morning and the local children went in the afternoon. The following week it was reversed.

We only stayed 3 weeks as my Grandfather Bradley died and my mum wanted to attend the funeral, so we all came back to London and never returned.

At some point during the beginning of the war we were issued with an Anderson Shelter, but when the workmen came to erect it they were unable to do so as when they dug down the drainpipe was only about 2 feet below the ground in our backyard, so we only went down one step. It stood in our backyard like a shed. We used it for a while, but because we were so near to the railway arches, and the signals were directly in line with our house, at least three bombs to my knowledge fell just short of our house at the end of the road; two were never found by the bomb squad.

I had by this time started at Rotherhithe New Road School. I stayed there until the autumn of 1940 when mothers and children were again evacuated after the bombing of Surrey Docks on Saturday 7th September.

We were taken to Paddington Station and put on a train to Exeter in Devon. When we arrived we were billeted overnight in an empty hospital and the next day we were put on coaches and driven into the countryside. During our journey a German plane fired at us, but fortunately he did not hit our coach.

We arrived at the village of Cheriton Bishop where we were put in the church hall and billeted out to local people. Mum, Joan and I went to an elderly couple who lived in a cottage with their nephew who was about fifteen years old and he had been sent down from London with his school. I also remember he had an elderly aunt who lived at the other end of the village in a round cottage. I went to the local school which only had one room, so each corner was a classroom.

We stayed with this couple until mum said she was pregnant. They said they could not cope with a newborn baby so we moved to Down Farm, which was owned by a family called Clark. Also living on the farm were two other London families who had been evacuated with us, Mrs. Bird and three of her children and Mrs. Andrews with her two. The Clark family consisted of the father, his wife and two sons. They also had a daughter, who worked in the big house across the valley on the top of the hill.

Having moved onto the farm I had a three mile walk to school and back. During that winter we were snowed in for three weeks and I did not go to school at all. At the farm our bedroom was above the potato house. All us children were expected to work especially when it was time for the potatoes to be harvested. They were stored in a special potato house and every now and then we would have to go and turn the potatoes and break off any eyes that had grown on them. The following spring we were expected to sow them in furrows.

We also worked at harvest time and we had to follow the combine harvester and help stack the bundles of wheat or corn whichever was being harvested. We also had to chase out the rabbits. Rabbits which had been caught and killed were hung out on the veranda at the front of the house. Although there were seven adults and seven children living on the farm the farmer's wife would only cook one rabbit to feed us all, not a very filling meal! The mothers from London bought cheese and biscuits from a café situated next to the side of the petrol station in the village and fed us with these when we went to bed at night. We made sure there were no crumbs left in the beds as the farmer's wife would inspect them.

Among the farm buildings was an apple press where they made their own cider. Then next to a gate leading to the orchard was a cow shed. Then there was a barn, the potato house and the farmhouse itself. A closed porch led into the kitchen. This was a long room with a table that we could all sit around. On the right hand side was a large range where all the cooking was done with shelves above it. In the opposite corner to the porch door was another door which led into the dairy. This was quiet a large room with benches made of stone slabs on which were large enamel bowls containing milk. This was left to stand so that the cream would settle on the top and then was skimmed off to be either used as cream or made into butter.

One day I can remember was when the farmer's young bullocks were being led into the farmyard. Behind them came Joan, who was only four at the time, steering them all by herself. Another time I was taken into a small barn type building at the side of the house where a cow was giving birth. Mum was not very happy about this and told the farmer off for taking me in there. I also helped to feed one of the calves who could not take milk from its mother. The milk was put into a bucket and I had to put my arm down into it with my fingers sticking up so that the calf to suckle them and draw up the milk with its rough tongue.

Another memory was when some of us children went into the village with the farmer's family to attend whist drive, Soon after we returned to the farm we heard a plane flying low over the farmhouse and we all went out to look. We heard the sound of bombs exploding and saw the flames rising from the next farm. We were all sent to bed, but Joan and I had to sleep in another room because mum was not feeling very well. The next morning we were taken into the room and told we had a new baby

brother, who was born the night before very close to midnight and was to be called John. The date was the 30th April 1941. The farm next door was not badly damaged as the majority of the bombs had fallen in the field. I remember hanging out a blue cloth so the farmer's daughter knew it was a boy. John was christened at St. Mary The Virgin church, Cheriton Bishop on the 18th May 1941.

Soon after John was born we moved from the farm and into a bungalow which was on a crossroads, one road leading to Coplestone, where I went to the village school and the other to Yeoford. The bungalow was owned by an elderly couple who treated us really well. When John was still a baby we came back to London. I remember catching a train at a railway halt called Yeoford. Mum had a big black pram for John and the luggage. It must have gone in the guard's van. My mum certainly had a black pram in Corbetts Lane, Rotherhithe, where our home was.

**(Part 2: of Pat's WWII memories continue next month)**

## Smile Lines

### **Excessive Absence**

Due to the excessive number of absences during the past year, it has become necessary to put forward the following new rules and procedures into practice immediately.

#### **1. Sickness.**

No excuse. The Company will no longer accept your Doctor's Certificate as proof; we believe that if you are able to attend the Doctor, you are able to attend work.

#### **2. Death (Other than your own).**

This will no longer be an excuse. There is nothing you can do for the deceased and henceforth no time will be allowed off for funerals. However, in case this should cause some hardship to some of our employees, there are those who might care to note that we have a special scheme in conjunction with the local Council for lunch-time burials, thus ensuring that no time is lost from work.

#### **3. Death (Your own).**

This will be acceptable as a valid excuse, however, we would like two weeks' notice as we feel it is your duty to train someone else for your job.

#### **4. Leave of absence for Surgery.**

We wish to discourage any thoughts you may have of needing an operation and therefore no leave of absence will be granted for hospital visits. The Company believes that as long as you are employed here you will need all of whatever you already have and should not consider having any part of it removed. You were engaged for your particular job with all your parts, and having anything removed would mean that we would be getting less than we contracted for.

#### **5 Visits to the toilet.**

Far too much time is spent on this particular practice. In future the procedure will be that all personnel go in alphabetical order:

Eg: those with the surname beginning with 'A' will go from 9.30 – 9.45;

'B' will go from 9.45 – 10.00 etc.

NB\* Those of you who are unable to attend at your appointed time will have to wait until the following day, when your turn comes again.

## Answers to the September Quiz sheet

Your starter is J

1. A lace frill on a lady's blouse or man's shirt?

**Jabot**

2. A tropical tree with lilac coloured flowers?

**Jacaranda**

3. An old worn out car?

**Jalopy**

4. A desert rodent with long hind legs?

**Jerboa**

5. To behave in a flustered way?

**Jitter**

6. Scottish for a large clasp knife?

**Jockteleg**

7. An infectious disease of sheep and cattle?

**Johne's**

8. A desert shrub of the box family, used in skin and hair products?

**Jojoba**

9. A large drink or drinking bowl?

**Jorum**

10. A clown or yokel?

**Joskin**

11. A contest between knights on horseback?

**Joust**

12. A juvenile lead in the theatre?

**Juve**

13. Curds mixed with cream, and flavoured?

**Junket**

14. A sleeveless jacket or close fitting coat?

**Jerkin**

15. A fabulous monster created by Lewis Carroll?

**Jaberwock**

16. A large international gathering of Scouts?

**Jamboree**

17. A double magnum of champagne?

**Jeroboam**

18. A famous Italian football club?

**Juventus**

From the Archives – snippets from the October magazine of 1938, price twopence.

### SALE OF WORK

The Hardy Annual—the 13th of its kind, and so a particularly lucky one, will be held in the Hall, on Thursday and Friday, October 13th and 14th—yet another 13th, so please let no one be superstitious. Opening Ceremony at 3 p.m., by Mrs. Sturge, of Chislehurst. We hope for a record crowd to greet Mrs. Sturge as she has been very kind to us, and has opened the Sale on several occasions. She has also supported us every year, and has always taken a keen interest in our work and progress.

Then please, we want another big crowd for the Opening Ceremony on Friday, and to greet Mrs. Wood, a well-known member and worker of our own Congregation. Let us show our appreciation by giving Mrs. Wood a real All Saints' Family welcome.

We are glad to record that Mrs. Wood is undertaking the fruit stall again this year, working as usual in conjunction with Mrs. Gordon, who is responsible for the Flower and Bulb section of the stall.

Talking of bulbs; just a reminder that Mrs. Gordon has a wonderful stock and will be pleased to have your order *now* before the Sale.

As usual we need all the cash we can get, so once again we look forward to great doings and first class results, from our Hardy Annual.

We want £200 to clear the debt on the West End, and that must be the first charge on the Sale funds.

Isn't it wonderful to know that we shall be out of debt again, and all our building work will be clear?

What next?—well there is still a lot to be done, but I fear the organ is calling for the Sale balance. The Church Council has the matter in hand, and I cannot tell you much about it yet, but it seems fairly certain that the organ will have to be dismantled, overhauled, and thoroughly cleaned.

Then some of us have other dreams! Choir Stalls, etc., etc., but “sufficient unto the day.”

*The “Church Logbook” for October 1978 records:*

A Harvest Supper- well attended and happy occasion.

Start of a series of lectures by Vicar & Fr Michael on the Old Testament. To follow as the beginnings of a Lay Apostolate. Six sessions.

PCC visited Dartmouth House to meet for non-business evening. Talk by Fr Alexcse on the Rumanian Orthodox Church.

*We hope to provide “snippets” from the relevant month of 80 and 40 years ago.*

