

Greenbank Connections



October 2020

Issue 692

Scottish Charity SCO11325



A celebration of Harvest Thanksgiving at Greenbank (see also page 5)

Greenbank Parish Church, Edinburgh

Online version: www.greenbankchurch.org/about/the-newsletter/

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Advent Carol Service

Virtual Choir

This year we can't gather to sing, so our Advent Community Choir will be a virtual one! The idea is that participants are sent out materials to help them to record their part and then all the individual voices are mixed together to form the choral sound. Each piece will have a recording of an accompaniment with the particular vocal line highlighted. Participants will receive this as well as the printed music and can then record their part when they've practised it.

Everyone is welcome to take part – contact the Minister by **Sunday 25th October** if you'd like to be part of it by emailing him on:

mritchie@churchofscotland.org.uk

The service itself will be on **Sunday 29th November at 6pm**. Up to 50 people will be able to attend in person, booking in the usual way, and it will be livestreamed.

Martin Ritchie



From the Minister

Dear Friends,



At the moment, an entrepreneurial attitude is being encouraged in our Church of Scotland in response to the turmoil and uncertainty generated by the impact of the COVID-19 pandemic. This is a very good thing, because we must always be looking to keep the church fresh, whilst remaining rooted in our tradition that stretches right back to the days of Jesus and his Second Temple Judaism.

The big problem with enterprise in the church is that we are an institution, and institutions find it hard to accommodate brilliant innovations. So we have to design elaborate processes to accommodate the creative spark that sees an opportunity. The problem with this is that it risks killing ideas and serendipitous opportunity with red tape. As we have been reading through the letter of Paul to the church at Rome in recent months, I've been wondering

about the hoops that Paul and his fellow church planters had to leap through in order to bring their vision to fruition. They had their challenges to face too, including opposition from "traditional" Jews and the challenge of competing visions of what the Jesus movement should be like. If we are to be serious about encouraging enterprise in the church, we need to make sure that the energy of enterprise is not drained out by bureaucracy.

I hope that at some point Greenbank might consider backing a pioneer minister to work in another part of the presbytery and to plant a new congregation or renew an existing one. That's a big ask, but an important one in terms of reviving the church.

What is also important is that strong churches like Greenbank, which are already working towards growth, are able to get on with their growing in order to be as strong as possible in order to be better able to support enterprising mission work.

The times are ripe for a harvest, both from our existing fields and new ones as yet uncultivated. Let's get the ground prepared.

Sending my love to you all,

Martin Ritchie

A Time to Remember

Sunday 1st November at 2pm in the Church

Each year around the time of All Saints/ All Souls we hold a special service to allow us to remember and give thanks for those we've loved and lost. This year is a particularly hard one for those who have lost friends and family during the COVID-19 lockdown period. Funerals and gatherings to remember have been severely restricted, and this has been so difficult.

Our service this year offers a space to reflect on our feelings and to bring our memories of our loved ones before God.

Expect beautiful music, prayers and readings which help us to do that.

Everyone is welcome, whether experiencing a recent bereavement, or one long ago.

Please book a place in the same way as for the 6pm Sunday evening service, using the contact email bookgreenbank@gmail.com, or phone 0771 883 6683. This year we will remember people by name in the prayers if requested to. Please email the Minister if you have someone special you would like us to name.

Martin

Young Church

In the past while and in view of the ongoing and often shifting guidances, the youth programmes at Greenbank have similarly kept a fluid arrangement. QII has been alternating weeks where one week we meet in person outside for a catch up, and the next week we meet via Zoom. This has had the unexpected benefit of being able to include some other members for whom getting to Greenbank on Sunday night was not always an option. For the foreseeable future, this will be the schedule for QII. Now that folk are beginning to feel the 'long haul' effect of COVID-19's changes on our way of living, our conversations will be able to shift more naturally again to what this means for our relationships to



Steve Chaffee, Youth Associate

each other, to ourselves, and to God.

Meanwhile, Sunday afternoon's 1pm–2pm Zoom calls for P6–S2 have been going strong as well! So much so that we have listened to feedback and desire for a similar programme for younger ages (P1–P5), organised with the help of our Young Church Volunteers and supported by the Praise Band. It will be early in the morning on Sundays, from 9.45am and lasting about a half an hour. As yet the plan is to begin in mid-late October, but we'll say more as time goes on! If you want to register your interest, please reach out to me at

stevechaffee@greenbankchurch.org

Steve Chaffee

Thought for the Month

Harvest Thanksgiving

I wonder what Martin and Sarah would say, if on their return from the United States, they found the entrance to the Manse blocked by a heap of grain.

From the Reformation of the 1560s up to the early 19th century my various predecessors as ministers in rural Berwickshire received most of their stipend, their annual ministerial income, in kind rather than in cash. They received substantial amounts of grain to be used by the minister as food for himself, his household, and his horse. This provided the minister with his “living”, setting him free from the need to have any other remunerative employment to attend to his parochial duties.

When the minister no longer received cartloads of grain but the cash equivalent, his stipend continued to be calculated on the basis of the price of wheat, oats, and barley. Prices fluctuated with the success or failure of the crops. Thus the minister’s welfare was closely tied to that of his parishioners. In farming communities everyone was affected by what happened to the crops and had close affinities to the land.

In modern society most of us have lost that direct link. An ever-shrinking proportion of the population is employed in agriculture. Although most of the houses in the Greenbank area have gardens, how many of them are large enough to grow more than a small amount of vegetables and fruit? Some people have allotments, where they have great results. But again they are in a tiny minority. By and large our day to day existence is not directly determined by what happens on the land.

That is why nowadays a Harvest Thanksgiving may not seem to have such direct relevance as it did at one time. However, it is not so very long ago that flour, pasta, and yeast were nowhere to be seen in our shops. The food supply chain could not cope with the demands put upon it by panic buying. The “just in time” system could not keep up with demand.

When we realise how fragile the whole process can be, we may wish to affirm afresh our gratitude not only for well-stocked supermarkets and shops, not only for the complicated distribution network that puts food on our tables from all over the world, not only for those who toil to produce a harvest from the soil and sea, but above all for God’s love and generosity. That is why we continue to sing:

*All good gifts around us are sent from
heaven above;
then thank the Lord, O thank the Lord,
for all his love.*

Peter Graham

[Editors] Please remember what Martin said in a recent email: *Our Harvest Thanksgiving service is on Sunday 4th October at the 10.30am livestream. Usually we invite gifts of non-perishable foods to be brought to the church, but this year we invite you to bring your special donations to Julia Dunbar and Helen Barnes [as described in Martin’s weekly emails], during the week running up to Harvest Thanksgiving.*

Creationtide Autumn Lecture Series

Beyond Lockdown

At the time of writing, two of these four lectures, hosted in Morningside Parish Church, have taken place.

The first featured an expansive talk from Adam Bruce, Director of a major global sustainable energy development company.

While making much of the technological prowess in energy engineering of Scots in the past (and arguably over-philosophising the concept) he emphasised the key to sustainable energy production as a major contributing factor in preventing catastrophic climate change. Volume production of non-polluting electricity from sustainable sources was increasing rapidly. Costs were coming down, and technical innovation growing all the time. Offshore wind generation in particular was increasing in importance for the UK as well as globally.

He predicted a new electric/electronic age, to take over from the era of fossil fuel domination, where 'smart' management of energy resources would increasingly feature. This applied particularly to consumer management of domestic energy consumption, including electric vehicles. His commentary implied a new controlling 'power' for consumers, but this was based on the regular use of large amounts of personal data by the energy industry. It did not seem entirely convincing that consumer control was likely to result in more influence over energy providers, there being a risk that the industry would have more control over people's lives at a time

when many are suspicious of large organisations having access to personal data.

Where did this leave questions of Christian faith and responsibility? It seemed that the new world of benign energy consumption had the potential to deliver greater social justice throughout global communities, but that Christians need to be vigilant and speak out where large organisations might, through the ownership of assets and energy distribution powers, further exploit the weak and disadvantaged.

Richard Holloway's offering in the second lecture looked at an entirely different dimension of faith issues in the modern world, visiting the notion of religion's function as the "art of crisis".

He put forward three propositions: First, that we are all fallen creatures, with our advanced human intelligence making us endlessly discontented and cruel. None of the utopian ideologies of the recent past had taken humankind towards a more perfect existence. Secondly, he implied that religion down the years has made our fallen condition worse, often through the excessively literal translation of myths and stories from scripture. He made much of the failure of Christianity to properly interpret the story of Adam and Eve in the Garden of Eden. Thirdly, he reflected on whether or not we can read religion as an existential strength to deal with our fallen condition.

In his submission, properly following Christ's teaching and example gives us the

strength to deal with crisis. He saw hope in some of the current movements (*Black Lives Matter*, for example) and in policy successes of recent years like the Irish Peace Agreement and the partial success of the truth commissions in post-apartheid South Africa. Central to these achievements is the notion of 'strategic forgiveness' of those who have wronged people in the past, and an acknowledgement that the victims – the poor, degraded or disenfranchised – must be identified with and brought out of their misery.

Can these two lectures be connected? In one key area there is an obvious linkage. If escaping from the world's problems – climate change, pollution, economic imbalance between the rich and the poor – is to be achieved, then it must be tackled from the starting point of social justice and

equity on a global scale. So the new energy providers must do more than take us into the electric and electronic age, on a purely commercial basis, but on some form of new market philosophy which ensures shared ownership of assets and benefits. Governments, agencies and communities must be open to change in more than technological terms, but in reworked institutional frameworks and a different social and economic order as well.

As Christians we have Christ's teaching to direct us and remind us of the prospect of living God's perfect future now – the last shall be first and the first shall be last. We have to act to influence and alter the current patterns of resource distribution and control which continue the injustices of the past.

David Jack

Kit Kats will no longer be Fairtrade... unless

As a Fairtrade church we have a strong tradition of promoting Fairtrade goods, and of using them in our communal events.

Lately the giant Nestlé organisation has decided to retreat from a decade long commitment of buying cocoa from Fairtrade sources to go into its Kit Kats. Fairtrade farmers in Côte d'Ivoire, Malawi and Fiji will be deprived of an assured and fairly paid-for outlet for their cocoa. This adversely affects 27,000 farmers.

Nestlé makes profits of 10 billion dollars a



year. It can afford to pay a fair price for its ingredients and support developing economies and the social and economic infrastructure en-

couraged by Fairtrade action.

Help to influence the company by petitioning it to reverse this decision at [Change.org](https://www.change.org). Over 280,000 people have already signed up, and the campaign is supported by prominent Christian charities and Scottish Fairtrade.

David Jack

The Greenbank Logo



I was looking up some files recently concerning the Greenbank logo (I was trying to find the exact shade of green), and I came across some information about how it was commissioned.

Over 12 years ago the Communications Committee of the Kirk Session decided that a new logo was required. It appointed a 'Logo Committee', which produced a detailed brief, authored by Moira Land, and invited design firms to submit applications by the end of March 2008 to carry out the work.

Lacuna Communications Ltd was selected, and in 2009 delivered the logo which we continue to use. Here is how they described their work.

The new Greenbank Parish Church logo designed by Lacuna Communications Ltd

The design brief:

To create a new identity for the Church which reflected the physical and spiritual ethos of Greenbank Parish, whilst creating a progressive and forward thinking design, mirroring the spirit of the Parish.

The design itself has a number of key elements:

- ▶ The cross is reversed out by a circle representing the sun, the backdrop to the identity
- ▶ Flanking the cross are two graphic elements representing the hills and the valley of Braidburn and surrounding hills
- ▶ The pie elements represent the variety of paths taken to the church, the diverse audience who use it and its openness to embrace all
- ▶ The text cups round the logostyle, holding the identity together and reflecting the protective hub that is the church.

John Murison

World Mission

Council or Forum – What's in a Name?

World Mission Council + Church and Society Council = *Faith Impact Forum*
(more or less!)

The Church of Scotland has streamlined its committee structure to help it deliver its new radical



agenda. Two new Forums have been created – *Faith Impact* and *Faith Nurture*. I'm writing this about the *Faith Impact Forum*, which has taken on the role of the former World Mission and Church and Society Councils. Its role is to engage in the big national, political and social issues affecting the world today. It works with partners around the world to focus attention on the needs of the poorest and most vulnerable people and with the future of the planet.

The Forum's remit is huge and its 15 members (including me) are only a quarter of the two former Councils. Staff numbers are down too. The Forum is, therefore, very keen to engage with local churches to harness their interests and increase the muscle of the Church of Scotland in the world. It will help local churches to get involved by providing information and other resources.

At Greenbank we are already well plugged into the Forum's agenda. We have our own World

Mission team, our Mission partner, the Rev Dr John McCulloch, our long and strong commitment to the work of Christian Aid, plans for a pilgrimage to Israel/Palestine in 2022, the Guild's interest in projects overseas, such as Malawi Fruits and our participation in the Malawi Rice challenge to name only some things.

On the global justice side we are an eco-congregation, we are well focused on care for creation, we help homeless people and regularly and generously respond to appeals for money and practical support for those suffering social injustice.

If you are interested in the work of the Forum you might want to sign up to the weekly newsletter. It's still called *World Mission Update* but its content is broader. Here's the link:

<https://tinyurl.com/y66ghlbr>

Valerie Macniven

The Original Greenbank Scout Patrol

Scouting at Greenbank goes back to 1933, when two boys suggested setting up a Troop. The “Fourth” has been thriving ever since – under slightly different names, currently 4th Braid. This is the story of the six Scouts who comprised the first patrol.

The two boys who made the original suggestion were **Charlie Tulloch** and **Douglas Reith**. Many current members will remember Charlie, who was an Elder at



Charlie Tulloch

Greenbank until his death in 1986. Born in Dunblane in 1919, he moved to 120 Craiglea Drive with his family in 1929. A Heriot’s boy, on leaving school he set out to be a Chartered Accountant. He was in the Territorial Army and the outbreak of war in 1939 interrupted his training. He served with the Royal Artillery in Burma until 1946, and was awarded the British Empire Medal. After the war, having completed his accountancy training, his professional life started in a small Edinburgh firm (eventually part of Deloitte). He married Joyce (nee Brough) in 1950,

and their daughter Barbara was born in 1957. They lived first in Greenbank Loan, then at 51 Greenbank Crescent before retiring to Merchiston Park. Charlie’s time in the 4th Morningside Scout Troop began a lifetime of service at Greenbank Church – as Sunday School and Bible Class teacher, church accounts auditor (1947-86) and Elder (1949-86).

Douglas Reith was part of a United Free Church clan. His parents were both “manse bairns”. His father, the Rev George Murray Reith, was the nephew of the Rev George Reith of the Free Church College in Glasgow and a cousin of John Reith of the BBC. Douglas’s father seems to have had a peripatetic ministry, serving for a time before the First World War as minister of St Cuthbert’s United Free Church and subsequently in Cumbernauld. He was better-known as the author in 1910 of “The Breezy Pentlands”, which sits on my bookshelves. His love of the hills and the outdoors must have infected Douglas, because in its early days the Troop hiked in the Pentlands every Saturday. The family seem to have lived at 8 Greenbank Loan in 1939 – but by that time Douglas had left home and I haven’t picked up his trail.

There were four other members of the original Troop. **Sandy Slater Brown** was the youngest son of chartered accountant William Slater Brown of 71 Comiston Drive and his wife Agnes, who were members of Greenbank. He was born at 10 Cluny Terrace on 22 July 1921. Educated at Watson’s from 1927 to 1939, he was a keen cadet and leading drummer in the band. Enlisting in the Territorials early in the War, he was rapidly promoted. He was a



Sandy Slater Brown

Lance-Sergeant in May 1940, commissioned in the 2nd Battalion Royal Scots in December 1940 and was acting Captain at the time of his death on 19 December 1941 in the unsuccessful defence of Hong Kong. He is commemorated in the Sai Wan Memorial, in the north-east of Hong Kong Island, and of course on our War Memorial.

Ian (or John) **Cruickshank**, whose parents lived at 94 Craiglea Drive and were members of Greenbank, was born on 20 May 1920 in Aberdeen. He won the Victoria Cross in 1944. Piloting a Catalina flying boat with RAF's Coastal Command from Sullom Voe in Shetland, he found and attacked a surfaced German U-boat, flying through flak from its anti-aircraft gun. On his first pass, his plane's depth charges did not release, so he brought the aircraft back round for a second pass and this time straddled the U-boat with his charges, sinking it with all hands. The German flak had however been deadly accurate, killing the Catalina's navigator and injuring four including both pilots (Cruickshank himself in 72 places). Flying through the night, it took the damaged Catalina five and a half hours to return to Sullom Voe. Ian Cruickshank's injuries were such that he never flew in command of an aircraft again. After the war he returned to his pre-war job of banking, retiring in 1977. He lives in Aberdeen, the last surviving Second World War VC recipient. The Scouts



An early camp

The Original Greenbank Scout Patrol (continued)

sent him a birthday card at his centenary earlier this year.

I know very little about the other two members of the Troop. **Eric Laidlaw** was born in 1919 and lived at 93 Craiglea Drive. His mother Jeannie, apparently a widow, was a member of Greenbank. In 1966, Eric married Ellen Creamer but the couple had no children. Eric may have spent his whole life in Edinburgh: he died at Marian House nursing home in 2012. **William Riddell** was born in 1920. He probably lived at 32 Morningside Drive but his

parents were probably not members of Greenbank. Perhaps his link to the other boys was through school. A young officer in the Yorkshire Light Infantry, he died of malaria in Delhi in May 1945.

Granted the Scouts' ethos of service, it's interesting that during the Second World War two of Greenbank's six pioneer Scouts gave their lives, and two more were decorated. But their story is incomplete. Can you add anything?

Duncan Macniven

Attending Worship at Greenbank

We have a weekly service of reflective worship at **6pm every Sunday**. The church is also open for self-guided private reflection and prayer each **Wednesday from 1pm to 2pm**. Our main worship will continue to be the livestream on Sundays at 10.30am.

Booking a place for Sunday evenings

The Government has set a cap of 50 for the total number of people allowed in the church at one time. Here is what you need to do to reserve one of the seats in the church for the Sunday evening worship. (There is no booking needed for Wednesday prayers but stewards will be on hand.)

- ▷ You can book by email or phone. The email address is bookgreenbank@gmail.com; the phone number is **0771 883 6683**.
- ▷ Booking will be open from 8pm every Sunday until 5pm on the Friday before the service.
- ▷ Please provide your name and phone number and, if you are coming with

other people from your household, their details also.

- ▷ Entry to the service will not be possible unless you have reserved a place. Please do not turn up without having booked!

Here is some more information about what you will find when you arrive:

- ▷ The Church will be open from 5.30pm.
- ▷ You will be asked to apply hand sanitiser and wear a face covering.
- ▷ The church will be marked out in a way that allows family groups of up to three to sit together.
- ▷ There will be no live singing.
- ▷ Toilets will be available.
- ▷ There will be no cash offerings taken. Please give by bank transfer or use the donate button on the website, or by sending a cheque to the Treasurer.

We're looking forward to welcoming you!

Martin

Life and Work: October 2020

The Call of Louisa Jordan

The journey of the spiritual care team called to work in Scotland's emergency Covid-19 hospital.

'The Virus has not Shaken My Faith'

Interview with Scotland's National Clinical Director of Health Quality and Strategy, Jason Leitch.

Healing Wounds

Jackie Macadam discovers the work and impact of trauma healing.

Recognising our Limitations

The Moderator of the General Assembly on a prayer journey up the four 'Cardinal Munros'.

Surveillance and Social Justice

In the continuing series marking the 50th anniversary of the Church of Scotland SRT, Eric Stoddart explores the ethical implications of surveillance in daily life.

Salt and Light

Ruth Harvey considers the issues of transformation and social change in Matthew 5–7.

A Compassion Which Knows No Boundaries

Ron Ferguson explains why Christianity is uncomfortable.

Letting Go

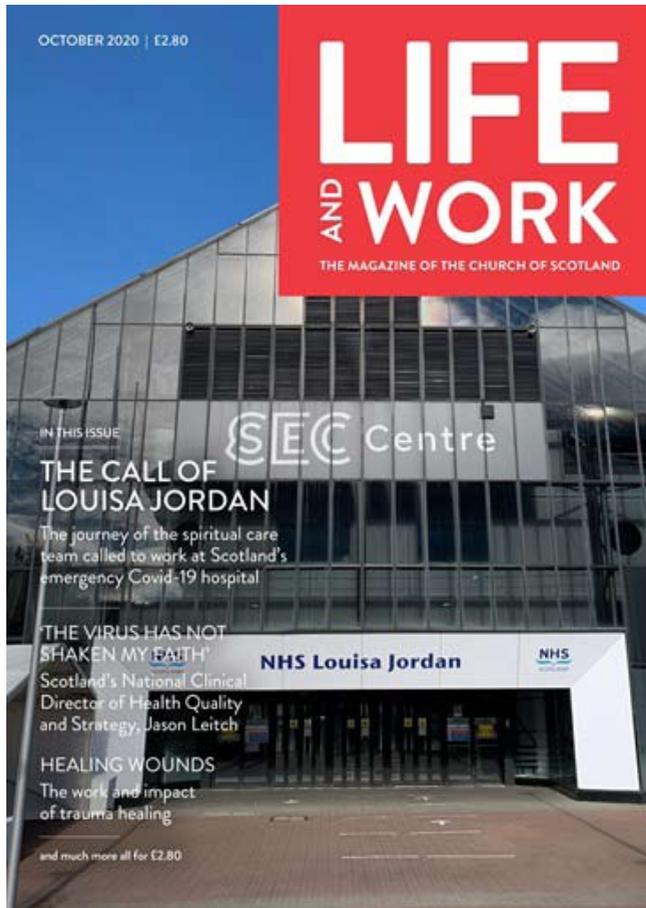
The Very Rev Dr John Chalmers emphasises the importance of letting go of the past and living in the present.

Online

Visit www.lifeandwork.org for news and exclusive features. You can also find us:

at facebook.com/lifeandwork

or on Twitter [@cofslifeandwork](https://twitter.com/cofslifeandwork)



Services at Greenbank

The church is open for a weekly service of reflective worship at 6pm every Sunday. It is also open for self-guided private reflection and prayer each Wednesday from 1pm to 2pm. *Our main worship will continue to be the livestream on Sundays at 10.30am.*

You are asked to book in order to attend Sunday services (not Wednesdays).

Details are available on page 12 of this issue of *Connections*, or online at

www.greenbankchurch.org/about/coronavirus-advice.php

Welcome Teams

Sundays (6pm unless stated otherwise)

October

- 4 **Rona Ferguson**, Jane Harkin, John Murison, Alison Murison
- 11 **Keith Winton**, Jill Powlett Brown, Keith Clark, Louise Coghill
- 18 **Donald King**, Jane Harkin, Elaine McRae, John Adair, Pam Adair
- 25 **Phil Barnes**, Stephen Hadden, Mary Hadden, Hazel Macaulay

November

- 1 **2pm: A Time to Remember**
Jill Powlett Brown, Susan Inch, John Adair, Isobel Thom

6pm:

- Rona Ferguson**, Katie Bogie, John Murison, Alison Murison
- 8 **Caroline Kehoe**, Jill Powlett Brown, Keith Clark, Louise Coghill

Wednesdays (1pm to 2pm)

October

- 7 **Alison Murison**, John Murison
- 14 **Susan Black**, Louise Coghill
- 21 **Ray Dely**, Susan Black
- 28 **Isobel Thom**, Susan Black

November

- 4 **John Murison**, Alison Murison
- 11 **Alison Kerr**, Louise Coghill

Congregational Register

*Omitted from the online
version of Connections*

**Have you looked at the
Greenbank website
recently?**

www.greenbankchurch.org

Church Flowers

Very many thanks to all those who are arranging flowers each Sunday now that the rota has re-started and, particularly, to those members who have contributed financially to top up the Flower Fund. The flowers continue to be a valued part of worship and are often placed in tribute to a loved one or to commemorate an anniversary. If you would like to arrange flowers on a particular date in 2021, please let me know so that I can, if possible, allocate this date to you when I am creating next year's flower rota. I can be reached at

landfamily@hotmail.com

Moira Land

Flower Rota

Provided by

October

- 4 Katy Maguire (*Harvest*)
- 11 Grace Maweu
- 18 Valerie Macniven
- 25 Joan Ritchie

November

- 1 Isobel Thom

Please see the article above.

Coffee Rota

There will be no coffee after the Sunday Service until further notice.



The Ministry Team can be contacted directly

Rev Dr Martin Ritchie (Minister)

— on holiday until 20th October —

phone: 07984 466 855

email: MRitchie@churchofscotland.org.uk

Mr Steven Chaffee (Youth Associate)

phone: 07729 000 788

email: stevechaffee@greenbankchurch.org

Due to COVID-19 precautions the Office is closed to personal callers. Contact the Administrator by phone or email in the first instance until further notice.

Administrator: Mrs Virginia Johnston

phone and fax: 0131 447 9969

email: greenbankchurch@btconnect.com

To make contact with any organisation featured in Greenbank Connections, please use the telephone number or email address given, if there is one. Otherwise contact the Church Office.

Website: www.greenbankchurch.org

*Postal address: Greenbank Parish Church
Braidburn Terrace, Edinburgh EH10 6ES*

Material for the November issue of Greenbank Connections should be delivered to the Church Office by

Sunday 11th October, or

sent by e-mail by 9am on

Friday 16th October to

greenbankconnections@gmail.com

Crossreach Christmas Cards



CrossReach is the social care arm of the Church of Scotland and we usually support them by selling their Christmas Cards after a Church Service at the start of November. *With the current restrictions, we will not be able to hold this sale.* However, our Members can still support CrossReach by ordering cards directly from them. You can view the range of their Christmas Cards and Calendars available on their Online Shop at

shop.crossreach.org.uk

or you can call them on **0131 454 4374** to ask them to send you a catalogue. Once you have decided what you want to order there are three ways to proceed:

- ▷ Online at shop.crossreach.org.uk
- ▷ By post using the Order Form in the catalogue, remembering to complete both sides of the Form and including your cheque with the Order Form
- ▷ By phone to the Christmas Order Hotline number **0131 454 4374** between 9am and 5pm Monday to Thursday or until 4.30pm on Fridays.

By ordering Christmas Cards we can support CrossReach's valuable work.

Ian Thomson

The Guild

We are sorry to say that at the present level of COVID-19 restrictions we cannot start the Guild meetings as planned. However, we have a great series of topics planned for whenever we do get the 'Go Ahead'. They range from serious to fun (Haggis Breeding!) by way of charitable projects, historical tales, fascinating travels, and thoughtful discussions of how best to live up to our motto '*Whose we are and whom we serve*'. We will keep in contact with all our members and will see what we can come up with by way of keeping in touch ... mini coffee mornings or garden parties, Zoom meetings, ... big learning curve there, but difficulties have never stopped us before, – we will just have to go the extra mile.

Looking forward to seeing all the members sometime, someplace, somehow!

Edith Armit

Friendship Club

We are very sorry to report that, despite having a full programme of meetings ready to go, because of the present level of COVID-19 restrictions we cannot start holding our Friendship Club meetings.

However, I will be in touch with regular members in the next few days.

Val Smart
(valjsmart@gmail.com)