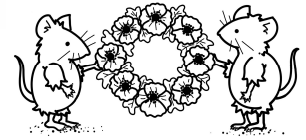




# ECHO

NOVEMBER 2022 EDITION

THE MONTHLY NEWSLETTER OF THE  
ECUMENICAL CHURCH OF OCCITANIE  
[www.ourchurch.fr](http://www.ourchurch.fr)



## AU REVOIR TO THE BISHOP OF PAMIERS AND MIREPOIX

On 15 October, the Occitanie bade farewell to Monseigneur Jean-Marc Eychenne, the Roman Catholic Bishop of Pamiers and Mirepoix, who has left the area to become the Bishop of Grenoble.

Bishop Jean-Marc was born in Pamiers and has served as the Bishop there since 2015. A great supporter of ecumenicism, he founded an inter-faith group which meets around the Ariège area with members from different faith groups and also from different countries.

Members of English-speaking churches as well as from the Greek Orthodox Church sat with him regularly to discuss matters of interest to all denominations, and during the recent revisions of religious laws by the French Government, he assembled a large inter-faith group to discuss the implications of the new legislation for churches in general.



Bishop Jean-Marc bade farewell to a large gathering of Catholics and friends from other denominations in Pamiers Cathedral, and then, one week later, formally took up his new office in Grenoble when he claimed possession of Grenoble Cathedral and celebrated communion to a huge congregation.

The ECO Team, as members of his Ecumenical Group, included him in prayers on Sunday 22nd and sent him a message of support.

One thing not known to everyone about the Bishop is that he is also a very enthusiastic skier, and so although the slopes of the Pyrenees have now lost one of their regular visitors, the Alpine slopes around Grenoble are likely to be welcoming him very soon !



Bishop Jean-Marc hit the international headlines in 2016 when he visited the mountain fortress of Montsegur to formally apologise and seek divine pardon for the persecution of the Cathar sect by the Roman Catholic Church during the 13th Century.

This formed part of the Jubilee of Mercy, a year declared by Pope Francis in which many acts of forgiveness were issued by the Roman Catholic Church throughout the world.

Bishop Jean-Marc declared that "the extermination of people because of religious or political beliefs contradicts the teachings of Jesus Christ and the Gospels."



We haven't quite worked out how to deliver our 'Online Prayers' to God, but we hope He'll just log in and read them.

## A Congregation Gathered....



**On 6th October, 20 of us gathered in Montaigu-de-Quercy to celebrate the Feast of St Francis of Assisi and to give thanks for the wonders of God's Creation, followed by our Annual Meeting.**

With bread which had been baked especially for our service and a bottle of local wine, we gave shared communion using a liturgy written for our service.

Although we share one bread and one bottle of wine, we continue to use separate wine goblets either as individuals or in family 'bubbles' in the interests of health.

In dedication to St Francis, gifts of pet food were presented by members of the congregation to be donated to various animal shelters in the area.

As we basked in the fine autumnal weather, our service finished with fellowship and the sharing of tea and cake.



In the meantime, the pets who had (appropriately for a St Francis service) joined us for the worship (you can hear them participating enthusiastically if you listen to the recording!) carried out an inspection of the donations and gave them the paw of approval.

Worship over, ECO held its first AGM at which we looked back over our 1st year, during which we held over 150 online services, with more than 3,000 views (which YouTube suggest represents more than 4,500 people watching them), as well as welcoming more than 5,000 separate people who registered over 83,000 'hits' on our website.

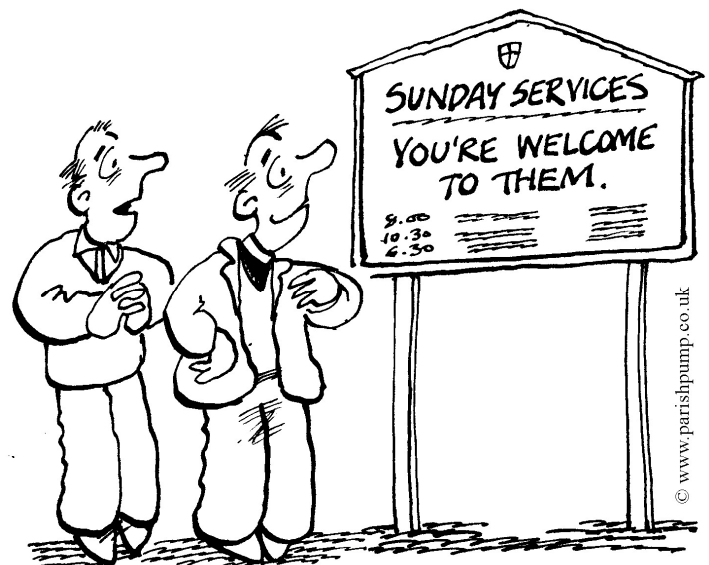
Each edition of ECHO is sent to our mailing list and downloaded by 50 - 100 times, with our 1st edition of 2022 being downloaded over 150 times.

ECO is now looking forward to its second year, with increasing numbers of people joining us in our services and our Church membership also increasing.



Formalities completed, we sat outside late into the evening to share a delicious supper under the clear, starry sky and enjoy one another's company.

We all hope that every future Annual Meeting will be this enjoyable.



**I DO LIKE THE NEW NOTICE BOARD VICAR, BUT I'M NOT QUITE SO SURE ABOUT THE WORDING.....**

## IF YOUR BABY IS TEETHING, MAKE YOUR WAY TO LÉZAT SUR LEZE ON SATURDAY AFTERNOON

Every Saturday afternoon at 3pm, in the Ariège village of Lézat Sur Leze, a very unusual act of worship takes place in the church of St John the Baptist which is attended by 50 to 80 families who bring their babies undergoing the pain and discomfort of teething.

They gather to join in “the passing of the tooth” when a tooth from the mouth of St Apollonia is touched to the babies’ gums in the belief that this will protect them from the pains and complications which can occur during teething.

After the ceremony, a medal engraved with an effigy of the saint is placed under the pillow of the infant to maintain protection.

So who was St Apollonia ?

Apollonia was a young woman who was born around 200AD and who lived in the city of Alexandria. She was a Christian who led a very pious life devoted to the Virgin Mary. She is referred to in writings as *Parthenos Presbytis*, the equivalent of a deaconess.

In 249, during a period of persecution of Christians, a number of Christians were murdered and Apollonia was seized by a mob.

Apollonia was severely beaten and all her teeth were broken. The mob then built a large wooden pyre and threatened Apollonia that if she did not utter ‘impious words’ - a blasphemy against Christ or an invocation of a pagan god—they would burn her alive.

Apollonia asked that her bonds be loosened, and



*The Martyrdom of St Apollonia, created by Wolfgang Sauber, 1513, in Heilsbronn Cathedral, Bavaria*

while the men were lighting the fire, she threw herself onto it and was burned to death.

The story of her martyrdom is told in more detail in the 13th Century text “The Golden Legend” written by Jacobus de Voragine.

In the 11th century, during the First Crusade, the Emperor of Constantinople offered Roger II, Count of Foix, one of the broken teeth of Apollonia, who by then had been made a saint.

On his return to Ariège, Roger offered it to the Abbey of Lézat, along with other relics brought back from the Holy Land and still kept in the parish church. Thus was born the children's pilgrimage to Lézat which continues today...

Apollonia is also the patron saint of dentists and people suffering from toothache.

## MORE GENUINE NOTES LEFT FOR MILKMEN.....



PLEASE LEAVE ME A FORM FOR CHEAP MILK, AS I HAVE A BABY TWO MONTHS OLD AND DID NOT KNOW ABOUT IT UNTIL A NEIGHBOUR TOLD ME.

Dear Milkman:  
Please knock. My TV has broken down and I missed Coronation Street last night. Maybe we could have a cup of tea and you could tell me what happened?

Milk is needed for the baby. Father unable to supply it.

Please leave no milk today. When I say today, I mean tomorrow, as I wrote this note yesterday.

My daughter says she wants a milkshake. Do you do this before you deliver, or do I have to shake it at my end?



## SYMBOLS OF REMEMBRANCE



As we approach Remembrance (or Armistice) Day, people again begin to wear either their Poppy, the symbol of the Royal British Legion, or, in France, the Bleuets - the Cornflower, as a symbol of respect for those killed or injured in war.

The origins of the use of the Poppy lie in the poem "In Flanders Fields" written by a Canadian doctor, Lt Col John McRae in 1915 shortly after a friend of his was killed in the Battle of Ypres:

*In Flanders' fields the poppies blow  
Between the crosses, row on row,  
That mark our place: and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below.*

*We are the dead. Short days ago  
We lived, felt dawn, saw sunset glow,  
Loved and were loved, and now we lie  
In Flanders' fields.*

*Take up our quarrel with the foe;  
To you from failing hands we throw  
The torch; be yours to hold it high,  
If ye break faith with us who die  
We shall not sleep, though poppies grow  
In Flanders' Fields.*

Amid all the destruction and carnage of the battlefields, only the bright red Flanders poppies continued to grow in their thousands across the pock-marked wasteland.

### The Poppy Started In America

This poem inspired the American Moina Michel to adopt the poppy in memory of those who had died in war. She campaigned to have the poppy adopted as the official symbol of Remembrance across the USA, and then joined with groups in the UK, Canada and Australia who were also trying to get the poppy adopted.

In 1921, a French citizen, Anna Guerin, was visiting London, where she planned to sell poppies, and she met Earl Haig, the founder of the Royal British Legion, whom she persuaded to adopt the poppy as their symbol. That year, the Royal British Legion ordered 9 million poppies which it sold to raise money to help veterans with housing and jobs.

They sold out, and raised £106,000 - the equivalent of £4 million today.

This year, 40 million poppies will be distributed, as well as a many other versions, including lapel pins and tie clips.



There is also the Scottish Poppy, sold by the Charity Poppyscotland, which has **4** distinct petals instead of the 2 with which we are probably more familiar.



And in 2022, Girlguiding have launched a woven badge in partnership with the Royal British Legion to commemorate The Cotton Reel Appeal - the story of when the Girl Guides entered into the world of espionage.

In 1941, the RAF approached the Girl Guides with a mysterious mission: to gather 11,000 wooden cotton reels. Within a week, the mission was accomplished as the Guides collected **42,000** reels. Years later, the purpose of the reels was made public - they were used to hide messages, maps, microfilm and money and were then included in parcels sent to prisoners of war being held in German camps in order to help them to escape.

### The Bleuets

Like the Poppy, the Blue Cornflower continued to grow on devastated battlefields. The term "bleuets" was also used to refer to the conscripted French soldiers, born in 1895 who arrived on the front lines in 1915 wearing blue uniforms in contrast with the red trousers worn by French soldiers before that time.

In 1916, Suzanne Lenhardt, head nurse at Les Invalides - a retirement home for soldiers, and Charlotte Malleterre, her sister-in-law, began selling blue cornflower badges made of tissue paper which were sold at different times of year to fund workshops for injured soldiers. Today the charity also supports the victims of terrorist attacks.

In 1920, the Bleuets was declared the eternal symbol for all who had died for France, and in 1928 the President of France, Gaston Doumergue gave it his patronage. In 1934, 128,000 bleuets were sold in the streets of Paris. The Bleuets has been worn aboard the International Space Station by a French astronaut, and also appears on a specially-struck €2 coin.

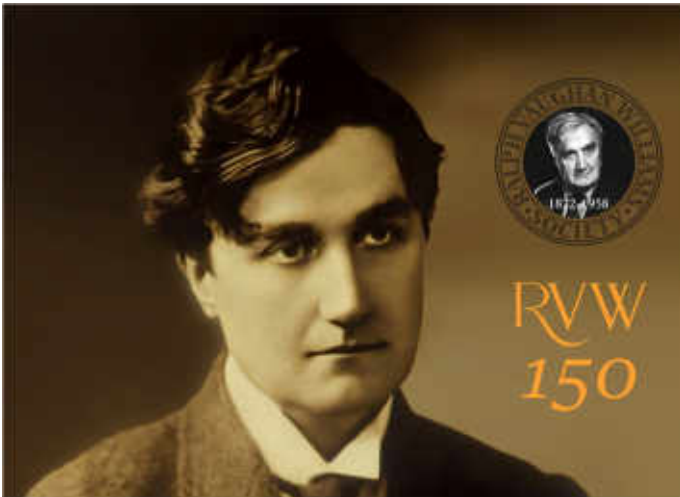
ECO will hold a special commemorative service for Remembrance Sunday, which will include the playing of the Last Post and a 2-minutes' silence at 11 am.

On the web page for the service you will find details of how to donate online to the Royal British Legion and also to ONACVG who administer the Bleuets charity.

## FROM HARVEST-HOME TO THE HYMNBOOK

### RALPH VAUGHAN WILLIAMS AT 150

*Bob Carr*



This year, 2022, marks the 150th anniversary of the birth of Ralph Vaughan Williams.

Ralph (pronounced 'Rafe') Vaughan Williams and the folk-song revival of the early 20th century are inextricably linked. As he is one of this country's greatest and most distinctive composers, his association with the folk-song movement enjoys perhaps the highest profile, one that is sustained by the popularity of his works based on folk songs, such as Norfolk Rhapsody No.1 (composed in 1906), Fantasia on Christmas Carols (1912), English Folk Song Suite (originally composed for military band in 1923 but scored for orchestra the following year), Fantasia on Greensleeves and Five Variants of Dives and Lazarus (1939).

Vaughan-Williams had been aware of both John and Lucy Broadwood's published collections of folk songs and became caught up in a tide of interest in them towards the end of the 19th century.

He collected his first song, Bushes and Briars in December 1903 at Ingrave in Essex and began lecturing in the subject that year.

Vaughan Williams declared that he experienced some kind of epiphany when he heard 'Bushes and Briars' sung in the village of Ingrave, Essex, in 1903.

During the next ten years he went on to amass over 800 songs and carols, together with some singing games and country dance tunes, from East Anglia, Sussex and Herefordshire.

The First World War put an end to this chapter in his life, though the influence of folk song stayed with him and was significant in a number of his most famous orchestral works. It was also

fundamental in his editing of The English Hymnal, published in 1906, for which he borrowed tunes from a number of prominent folk song collectors of the period

Vaughan Williams recalled the commencement of his involvement in editing The English Hymnal thus, 'It must have been in 1904 that I was sitting in my study in Barton Street, Westminster, when a cab drove up to the door and 'Mr. Dearmer' was announced. I just knew his name vaguely as a parson who invited tramps to sleep in his drawing-room; but he had not come to see me about tramps.

He went straight to the point and asked me to edit the music of a hymn book.'

The English Hymnal overturned Victorian hymnody's threadbare reputation and became one of the finest collections of hymns and hymn tunes ever assembled, widely used in churches, schools, and colleges the world over, and remains in print to this day.

Vaughan Williams's visitor was Percy Dearmer (1867–1936) who, in 1901, had been appointed vicar of St Mary-the-Virgin, Primrose Hill in London. Dearmer, saw music and hymn singing as integral to worship, but had determined that the bulk of materials in circulation fell short of his ideals.

Hundreds of hymnals were in circulation by 1890, and in them some 400,000 different hymns, many stilted and mediocre. Dearmer and a group of like-minded churchmen planned a 'local' supplement for Primrose Hill, entitled English Hymns, but this rapidly became a large-scale publishing project with Oxford University Press. The book was eventually to contain more than 700 hymns with matching tunes, and the title changed to The English Hymnal. '

Vaughan Williams, aged 32 in 1904, was still at the outset of his composing career. In 1895 he had been appointed to what he called his 'first and last organ post', at St Barnabas Church, South Lambeth.

The appointment, he said, had given him an insight into good and bad church music. Dearmer, hearing of Vaughan Williams from the folk song collector Cecil Sharp, had decided that this all-round, practical musician was the man he required as Music Editor for The English Hymnal. The work, Dearmer had intimated, would take about two months. In the event, it took Vaughan Williams two years.

Vaughan Williams's appropriation of English folk songs as the basis for hymn tunes seemed disturbing for some: critics bemoaned the 'atmosphere of secularity' which such melodies engendered.

Vaughan Williams robustly defended his process. Referring later to Cecil Sharp's 'epoch-making discovery of the beautiful melody hidden in the countryside', Vaughan Williams questioned why that inheritance should not benefit church as well as concert room.

'Bushes and Briars', the first song that he had encountered in the field, at Ingrave in Essex on 4 December 1904, had changed Vaughan Williams profoundly – 'this is the music for me', he said.

A decade earlier, he had encountered, in a collection entitled English County Songs the folk song 'Dives and Lazarus': 'here's something which I have known all my life – only I didn't know it!'

From the material gathered by Sharp, himself, and others, Vaughan Williams drew deeply for The English Hymnal (31 English folk songs appear as hymn tunes in the 1906 edition).

The tune called INGRAVE (used for Albert Midlane's hymn 'There's a Friend for little children') was, for example, based on the song 'In Jessie's city', sung by a servant at Ingrave Rectory at the time that Vaughan Williams collected 'Bushes and Briars'.

In November 1905, Vaughan Williams, transcribed in Sussex a song called 'The Royal George' from a Mr and Mrs Verrall which, named SUSSEX, became the tune for 'Father, hear the prayer we offer'. The 'folk tunes as hymns' do not appear as replications of the monodic originals.

In all cases Vaughan Williams made discreet harmonizations and, for most, smoothed out melodic quirks and rhythms in order to accommodate hymn text meters. Comparison between Vaughan Williams's transcription of 'The Ploughboy's Dream' (collected in December 1903 at Forest Green near Leith Hill, Surrey) and its English Hymnal incarnation as FOREST GREEN, for 'O little town of Bethlehem', shows this process in action.

Other folk songs to appear as hymns in The English Hymnal include "Our Captain Calls" which is sung to the words of "To Be a Pilgrim", "The Brisk Young Farmer" which is sung to the words for "Tis

Winter Now the fallen Snow" (A Bold Young Farmer Courted Me and "The Murder of Maria Marten" or "Dives and Lazarus" which is sung to the words of "I Heard the Voice of Jesus Say".

Vaughan Williams continued composing through his 70's and into his 80's, and he produced his last symphony only a month before his death at the age of 85 in 1958. Amongst his enormous repertoire of compositions, one ballet: Job: A Masque for Dancing is frequently staged by ballet companies.

Vaughan Williams also wrote a number of operas, but these did not enjoy enormous success, partly, commentators suggest, because he encouraged amateurs and student groups to stage them, meaning that they were not always performed to the highest professional standards.



*This bust of the composer stands in Chelsea Embankment Gardens close to his old home in Cheyne Walk.*

Vaughan Williams was a modest man, who refused a knighthood at least once and also declined the post of Master of the King's Music after the death of Edward Elgar in 1934. He did accept the Order of Merit in 1935, because it conferred no title.

He preferred to remain Dr Vaughan Williams.

It is very likely that in 2023, we will be treated to one his very famous arrangements at the Coronation of King Charles - "The Old Hundredth" otherwise known as "All People That On Earth Do Dwell", the musical score for which begins with the memorable direction "All available trumpets". and was composed for the coronation of Her Majesty Queen Elizabeth in 1953.

We have put some links to music mentioned in this article which you can watch on YouTube (if your .PDF viewer will allow it)

[In Jessie's City](#)

[The Ploughboy's Dream](#)

[Our Captain Cried All Hands](#)

[A Bold Young Farmer Courted Me](#)

[Maddy Prior - Dives and Lazarus](#)



## ECO Lot House Group

lot.group@ourchurch.fr



*Janet Varty writes:*

When we met on 27th October, we shared the service for Justice and Peace that draws on that part of the Iona Community's Rule which is a commitment to justice, peace and the integrity of creation. Some of the liturgy is challenging...

**"If, however,  
We have driven a wedge between piety and  
peace-making,  
erected a wall between prayer and politics,  
associated the purposes of heaven  
with only the gentler things of earth –  
God of Justice show yourself."**

Our reading from 2 Corinthians 6 ending,

**"and I will be your father, and you shall be my sons  
and daughters, says the Lord Almighty."**

prompted us to join in heartily with the Peruvian version of Glory to God. We shared the Peace together today with the words Shalom, Salaam from the Middle East and some reflecting our own diversity, Heddwch, Paz, Frid, Paix. We then considered the development of Christian ideas reflected in the 6th century Icon the Pantocrator (*see above*).

We have been enriched by our visitors these last months and today we wished Jan well on her return to Perth, Australia. Hopefully we will be reunited with Jan and Pat in person next year, in the meantime we invite them to join our zoom coffee bar, if time zones permit!

We will next meet on Thursday 24th November. If you would like to join us, please e-mail us.



### A short relection - Changing seasons

*Linda Trew shares this Reflection and Prayer*

Autumn brings with it an array of colours and an abundance of different food. Trees turn golden and red, walnuts and chestnuts fall ready to be gathered. The cooler evenings invite you to light the fire and gather round. It's an interesting time, nature starts to shut down and rest for the winter, the nights draw in making the days feel short.

Nothing can stop the seasons, most certainly global warming has caused confusion but the changes the seasons bring are inevitable. Just as in our own lives change is inevitable, and like the seasons change can bring joy as well as challenges. Sometimes when change happens, it can feel that we have lost control, there can be fear, resentment, anxiety and more.

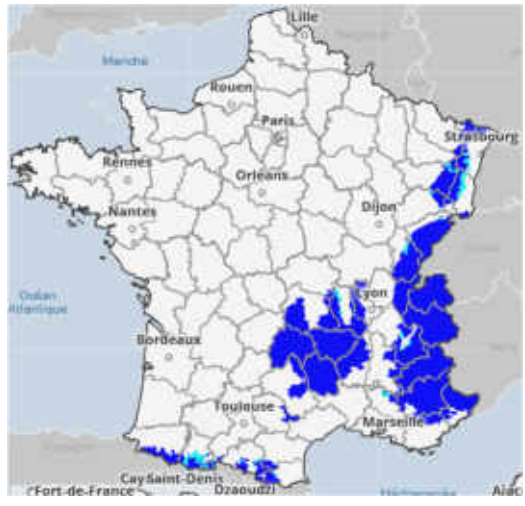
If you are currently struggling with a change in your life, remember that every season has a start and an end. You are not alone, whatever your situation Psalm 34.17 reads 'is anyone crying for help? God is listening, ready to rescue you'.

### A short prayer

God, Life isn't going the way I expected. I feel insecure and afraid. I don't know what to do, I am worried about what will happen to me or those I care about. It seems really unfair. Help me to feel your presence, help me to know what to do.

Give me the strength and confidence to deal with what is to come.

**Amen**



**CRIT'Air SCHEME TO BE EXTENDED**

The French Transport Minister has announced a major extension of the Crit'Air pollution control scheme to include 43 urban areas by the end of 2025.

Christophe Bechu has said that the extension will cover big cities and larger towns across France. Enforcement will be increased by the use of automatic cameras and the current fines of €68 for non-compliance with the schemes will be increased to a maximum of €750.

From 1 January 2023, Crit'Air 5 (the most polluting) vehicles, comprising diesel vehicles built before 2001, will be completely banned from Crit'Air zones, and this will be extended to Crit'Air 4 vehicles on 1 January 2024 and on 1 January 2023 to all Crit'Air 3 vehicles.

At present, here in Occitanie only Toulouse is a Crit'Air zone although Montpellier is also in the scheme. Even in 2025, only Perpignan will be added to the list, but Le Havre and Caen will be included in 2025, and this may affect anyone travelling to catch ferries.

In addition, a new series of larger areas - Zones de protection de l'air (ZPA's) are being defined in which a Crit'Air sticker will be mandatory, with the only way to travel to Northern France from the South without displaying one will be via the A20.

Stickers are obtainable on-line from [certificat-air.gouv.fr](http://certificat-air.gouv.fr)

and can be issued to both French – and overseas-registered vehicles and are valid for the life of the car. They do not need to renewed when a car is bought or sold.

At present they cost €3.70 plus postage. Replacement stickers (if the windscreen is replaced for example) can be ordered for the same price.

**Time To Put The Chains Back In Your Car**

From today (1 November), it is again time to start carrying tyre chains or snow socks in your car if you are planning to drive in any of the areas shown in blue on the map.



An increasing number of tyre manufacturers have also begun to manufacture tyres with increased performance in slippery conditions, and these are marked on the walls with a variant of M+S (Mud and Snow).

If all 4 tyres show this marking, then it is not necessary to have snow chains or socks.

From 1 November 2024, however, this concession will only apply to tyres showing the higher performance marking of 3PMSF (3 Peaks Mountain Snow Flake) which comes in the form of a logo.



**Church Mice**



## God in the Arts

*Revd Michael Burgess continues his series on God in the Arts with a look at 'An Old Woman Saying Grace' also known as 'The Prayer Without End' painted in 1656 by Nicolas Maes, which hangs in the Rijksmuseum in Amsterdam.*

Thank you, Lord, for food to eat

There is a character in a Russian novel who says, 'Ladies and gentlemen, let us assume that man is not stupid... but if he isn't stupid, he is monstrously ungrateful all the same – a creature that has two legs and no sense of gratitude.' That is certainly true in a world where carping and criticising come more easily than praise and thanksgiving. It is an attitude which rubs off on all of us, and is like Aesop's fable of the donkey, who was never happy with his lot, whatever the weather, whatever the season.

Aesop told the story to remind us of the need to cultivate a spirit of gratitude – not to put blinkers on our eyes and be negative about life, but to open both eyes and hearts in thanksgiving for the world in which we live. We do that each time we celebrate the eucharist together. We do it when we say grace before meals. This month's painting, 'An Old Woman Saying Grace' by Nicholas Maes brings this truth to mind.

Maes was a pupil of Rembrandt and he lived from 1632 to 1693. He spent most of his life in Dordrecht in Holland, and, apart from portraits, he delighted in painting women – women spinning or reading the Bible or preparing meals. Here the woman is sitting down to a simple meal of soup, bread, butter and fish. But before she enjoys this food, she puts her hands together and, as simply as the food in front of her, mouths a prayer of thanks to God.

The artist tells us that this offering of prayer was a daily pattern for the woman. For on the ledge at her side lie an open Bible, a lamp and an hour-glass, and on a nail some keys. Signs that such prayer can be a light to illuminate the days of our lives and the key to open our hearts to the kingdom, just like the woman in the painting.

It is a tender moment, both concentrated and intimate. At first glance, there is a tinge of sadness for the table is set just for her. She will eat alone. And then our eyes catch sight of the cat's paw reaching up to enjoy the food as well. Who knows? – something may spill over the edge of the table for the cat to enjoy. Simplicity and humour go hand in hand to remind us all of the need to be thankful. And thankfulness for food can spill over into thanksgiving for all the mercies and gifts that come our way in life.



**A prayer of remembering and looking forward  
by the Rev Daphne Kitching**

Loving Father,  
Here we are in November,  
the month of short days  
and mist and remembering.

And this year we have so much to remember.  
The year our Servant Queen left us  
and came to be with You,  
the King of Kings she had served so faithfully.

Remembering celebration and sadness Lord,  
as we thank you for Queen Elizabeth,  
but looking forward too  
as we prepare for Advent.

As we work towards Christmas,  
Yes,  
we remember your coming as a baby in Jesus,  
but even more reassuring in these difficult times  
we can hold on to your promise  
that You will come back again as our glorious King,  
when there will be no more death or mourning,  
or crying or pain -  
when You will make all things new,  
when all shall be well!

Come Lord Jesus!  
**Amen.**

# ECO WORSHIP CALENDAR NOVEMBER 2022

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 19:00 Online Service of Compline	2	19:00 Online Service of Prayer for Healing	4	5
6 10:30 Online Communion Service	7	8 19:00 Online Service of Compline	9	10 19:00 Online Service of Prayer for Healing	11	12
13 10:30 Service of Remembrance	14	15 19:00 Online Service of Compline	16	17 19:00 Online Service of Prayer for Healing	18	19
20 10:30 Online Communion Service	21	22 19:00 Online Service of Compline	23	24 Afternoon - Lot Group Meeting 19:00 - Online Service of Prayer for Healing	25	26
27 10:30 Online Morning Prayer for Advent 1	28	29 19:00 Online Service of Compline	30			

## A Year In The Life Of A Bottle Of Wine

When you win that bottle of wine at the Church Christmas Fayre, do you ever wonder how it got there ? Dave Walker shares the story of a wine bottle

