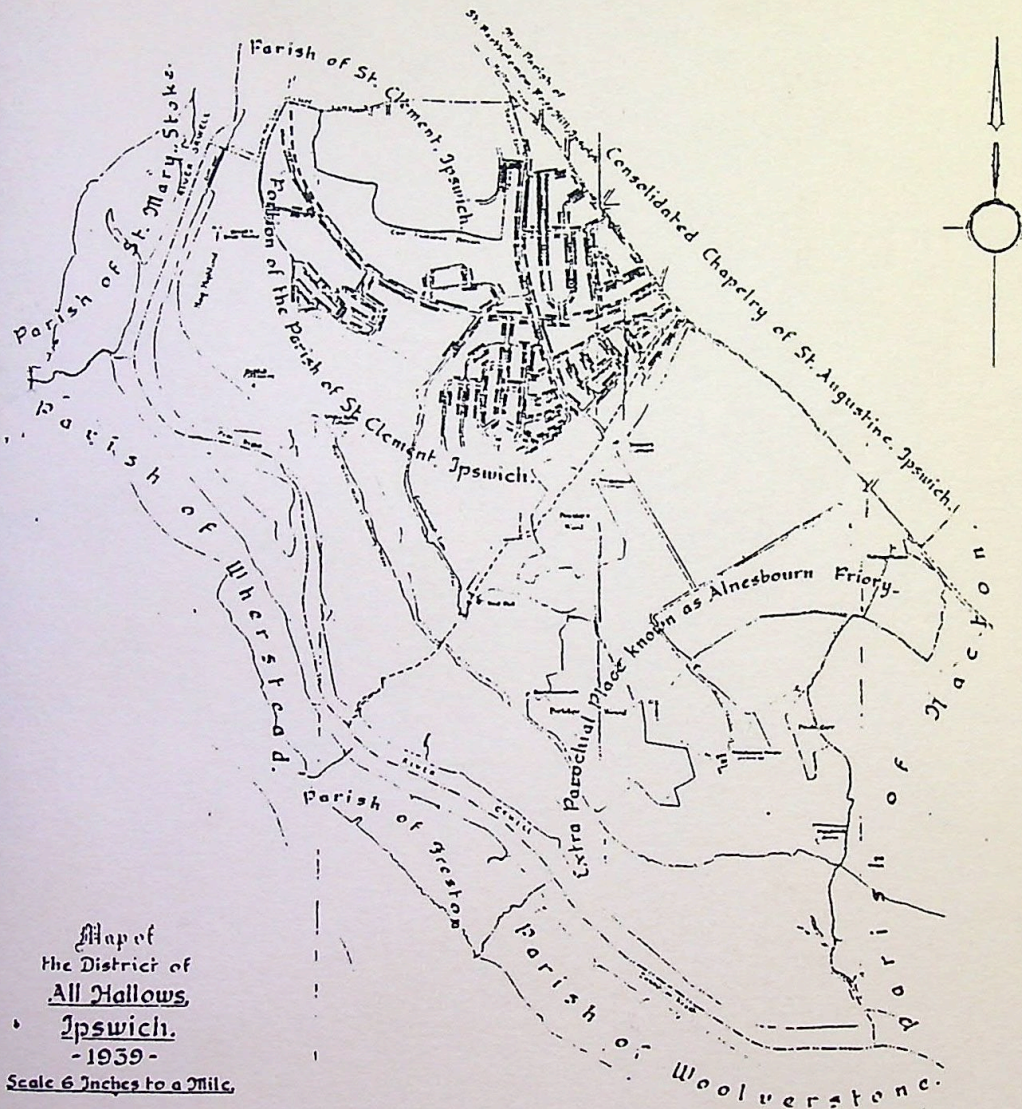


ALL HALLOWS REMEMBERED



Map of
the District of
All Hallows,
Ipswich.
- 1939 -

Scale 6 Inches to a Mile.

From one Ipswichian to the others, then, my thanks
for my time amongst you.

"You are no longer strangers and
sojourners but you are fellow
citizens with the saints and
members of the household of God,
Christ Jesus himself being the
chief corner-stone."

Ephesians 2 : 19-20.

ALL HALLOWS.

In the Beginning.....

On 30th September 1938 the Bishop of St. Edmundsbury and Ipswich laid the foundation stone of the new church of All Hallows which was being built on the Gainsborough Estate. Eight years earlier, the Revd. Claud Scott, the first Curate in Charge, wrote about the Progress of All Hallows District Church - now the Church Hall.

"The object in publishing this leaflet is to record the progress of our church to be a means of enabling those who are not always present to know what is taking place, and to act generously as a means for keeping in touch with every house in the district.

The opening of the Mission Church, and its dedication by the Bishop on November 28th last (1930) were fully reported in the local press. The transfer of the Sunday School from Nacton Road School has brought about a large increase in numbers: even more gratifying are the numbers of adults attending our services." January 1931.

At that time the church services and meetings were Holy Communion every Sunday at 8am., also at 12 Noon on first Sunday of the month or 7.30pm on the third Sunday.

Mattins at 11.00am.

Children's Service at 3.00pm.

Evensong at 6.30pm.

Tuesdays at 7pm., Life Boy Team (boys aged 9-12)

Wednesday at 7.30pm., Evening Service

Thursday at 2.45pm., Women's Fellowship.

Friday at 7.15pm., Girl Guides for girls over 11.

Churching took place 15 minutes before any service or by arrangement, and Holy Baptism was at 4pm. on Sundays or by arrangement!

It was noted in this leaflet that they hoped to start a Boys Brigade Company for boys over 12 years of age. As we know, this they did as it became one of the features of the Parish.

The Hall Church cost £2250 to build and they still needed £900 to pay the bill!

In the last issue of the quarterly leaflet, October 1932, we can gauge a growing Parish by the fact that Holy Communion was at 8am. and also on the first Sunday at 11am. Mattins was on the other Sundays at 11am. Sunday School at 3pm was joined by the Young People's Fellowship (over 13). On Mondays, the Life Boys met and on Tuesdays the Brownies and the Boys Brigade. Wednesday afternoons were well stocked. Every third Thursday, there was a Holy Communion Service and the Women's Fellowship met. The Girl guides met on Friday evenings.

The All Hallows Building Fund stands out with bazaars and concerts to keep it going.

On 25th May 1939 at the Court of St. James Ecclesiastical Commissioners for England in accordance with the appropriate Victorian Act, laid before His Majesty in Council

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On 25th May 1939 at the Court of St. James, the Ecclesiastical Commissioners for England in accordance with the appropriate Victorian Act of Parliament, laid before His Majesty in Council a

scheme dated 11th day of May 1939, for constituting a separate district for spiritual purposes "to be taken partly out of the Parish of St. Clement, Ipswich, and partly out of the Extra Parochial Place known as Alnesbourne Priory, both in the County of Suffolk and in the Diocese of St. Edmundsbury and Ipswich. £4000 was nominated as the cost of erection of a permanent church within the new Parish Thus by being published in the "London Gazette" on Tuesday 30th May, 1939, the Parish came into existence It was now that the church that had been started in 1938 had a "proper parish" a few days after the Consecration of the Church on Friday, 26th May at 8pm The new Incumbent was the Revd. W.V.B. Hughes who was formally instituted into the new Living on Friday 28th July. The legal niceties were tidied up when the Ecclesiastical Commissioners issued their Instrument on 16th June 1939.

It said:-

"We the Ecclesiastical Commissioners for England, acting in pursuance of the New Parishes Act, 1843, do hereby approve the Church or Chapel which has been erected within and for the District of All Hallows, Ipswich, which District is situated in the County of Suffolk and in the Diocese of St. Edmundsbury and Ipswich and was constituted under authority of the New Parishes Act, 1843 and 1856. In witness whereof we have hereunto set our Common Seal, this fifteenth day of June in the year One Thousand Nine Hundred and thirty Nine.

SEALED by the Ecclesiastical Commissioners)
for England in the presence of) SEAL

(signed H.T. Bond,
Registrar,
1 Millbank,
Westminster, S.W.1.

I hereby certify that the above written is a true copy of the Instrument which was sealed by the Ecclesiastical Commissioners on the 15th day of June

1939 and has since been transmitted to the Diocesan Registry at St. Edmundsbury and Ipswich for deposit there.

J.R. Brown.

Ecclesiastical Commission,
1 Millbank, Westminster.

16th June, 1939.

So what had been established ? The area of Ipswich that was in the new Parish of All Hallows was:-

" I. All that portion of the Parish of Saint Clement, Ipswich, in the County of Suffolk and in the Diocese of Saint Edmundsbury and Ipswich, which is bounded upon the west partly by the Parish of Saint Mary, Stoke, and partly by the Parish of Wherstead, upon the south-east by the Extra Parochial Place known as Alnesbourn Priory, upon the north-east partly by the Consolidated Chapelry of Saint Augustine, Ipswich, and partly by the New Parish of Saint Bartholomew, Rose Hill, Ipswich, all in the said County and Diocese, and upon the remaining side, that is to say, upon the north, by an imaginary line commencing upon the boundary which divides the said New Parish of Saint Bartholomew, Rose Hill, Ipswich, from the said Parish of Saint Clement, Ipswich, at the junction of Nacton Road with Clapgate Lane, and extending thence southward along the middle of Clapgate Lane for a distance of $15\frac{1}{2}$ chains or thereabouts to a point opposite to the eastern end of the wall or fence forming the southern boundary of the houses and premises situate on the southern side of Wye Road, and extending thence westward to and along the said wall or fence for a distance of 5 chains or thereabouts to the point where it meets the wall or fence forming the eastern boundary of the houses and premises situate on the eastern side of Medway Road, and extending thence southward along the last mentioned wall or fence and in a straight line in continuation thereof for a distance of 18 chains or thereabouts to a point in the middle of Cow Pastures Stream, and extending thence first westward and then in various directions along the

middle of the said stream for a distance of 60 chains or thereabouts to the centre of the culvert which carries the said stream under Cliff Lane, and extending thence westward along the middle of Cliff Lane for a distance of 8 chains or thereabouts to its junction with Sandy Hill Lane, and extending thence southward along the middle of Sandy Hill Lane for a distance of 14 chains or thereabouts to a point opposite to the wall or fence forming the northern boundary of Cliff Quay, and extending thence north-westward to and along the said wall or fence and in a straight line in continuation thereof for a distance in all of 12 chains or thereabouts to a point in the middle of the River Orwell upon the boundary which divides the said Parish of Saint Clement, Ipswich, from the said Parish of Saint Mary, Stoke.

“ II. And also all the said contiguous Extra Parochial Place known as Alnesbourn Priory.”

The Parish Church Building

The new church was designed by Munro Cautley and was described thus by Herbert Passmore, the Commissioners' Inspector:-

"The building is of brick, with reconstructed stone copings. The roofs of nave and chancel are supported with trusses and covered with pantiles. Roofs of transepts, vestries, porches and tower are of reinforced concrete covered with patent bituminous roofing, except that to the tower, which is asphalted. The nave and chancel roofs have ceilings formed of deal beams, painted, with panels of ceiling board. The brick walls are unplastered internally.

The church consists of an aisleless nave of seven bays, the easternmost two of which, on each side, contain arches leading into transepts, the northern of which has a small sanctuary at its eastern end and is used as a chapel. Pillars of

Clipsham stone, with responds to match, support the four transept arches, which are of brick, as is the chancel arch. The tower, which contains one bell, is in the angle between the chancel and north transept and contains the heating chamber in its basement. Above this is the organ chamber, containing an organ. To the south of the chancel are vestries, a lavatory and a W.C. At the west end of the nave is a small baptistery, flanked by porches, and there are other porches in the angles between the nave and the transepts.

The floors of the church and vestries are of deal block except the porches which have cement floors.

The chancel steps and footsteps are of reconstructed stone. The Clipsham stone font has an arcaded cover of walnut. The chancel is complete with walnut fittings. The church is heated by radiators, lighting is by electricity and ventilation is supplied by hopper casements in the windows.

Accommodation

Nave (pew)	204
Nave (Chairs)	84
Chapel (chairs)	56
S. Transept (chairs)	56
Choir Stalls	32
Clergy stalls	2
Organist	<u>1</u>
Total	<u>435</u>

The chairs in use are tip-up seats transferred from the temporary church, and are fixed in rows at 1'-6½" centres. As the seating is arranged at present, there remains space for about 50 more chairs.

Passmore recommended that provision of a Communion Rail for the Chapel be made and that the gutters and rainwater heads should be cleaned out and that wire covers protect the latter from birds - otherwise this substantial structure was suitable to become a Parish Church!

The "News of the Diocese" reported the Consecration of All Hallows thus:-

"Friday, May 26th at All Hallows, Ipswich marked the culmination of a very fine piece of work. The Bishop in his address paid a well deserved tribute to the achievement of the New Churches Committee under the leadership of Lord Alistair Graham and the Rev. R.W.L. Conner, to the architect and to the builders, But, as we listened, our thoughts went back to the day when the Rev. C.S. Scott, the first Curate-in-Charge, arrived to begin in the new district the work which has led up to the consecration of a Parish Church and ere long the due formation of the Parish and the Institution of the first Vicar.

It so happens that the present writer was closely associated with the early beginnings of All Hallows. It was literally a making of bricks without straw. When St. Augustines was started, there was a considerable settled population; there was a Y.M.C.A. Hut at hand and above all the tremendous advantage of a beautiful Parish Church. St. Augustines had, as it were, a "flying start" - In the same way there was an already existing Mission Church and some measure of established work upon which to build before St. Thomas Parish Church was completed and before the new St. Andrew's Mission Church was put in hand. To say this is not to minimise in any way the work and achievement of these churches and their devoted people; but it serves to bring out the outstanding achievement and

THE PEOPLE.

It is not possible to speak to or to use everyone who has seen the development of All Hallows since the 1920s and the people that appear now were picked as "random representatives" of all who make All Hallows the Parish it is. Herein is our anecdotal history !

Phyllis Meadows.

The church building was commenced in 1938 and completed as war broke out. Previous to this the Church Hall was used for worship and baptisms. Any wedding had to go to St. Clement's Church. It was a smaller Parish than it is now.

The Revd. Scott was the first Curate-in-Charge for the hall church. He lived at 43 Clapgate Lane. Attendance at services was smaller than now because of the war being on.

The Revd. Hughes followed Mr. Scott and he lived at the same address, (he became the first Vicar when the present church was built.)

The Revd. Pritchard followed and he was a married man. He was the first vicar to live in the vicarage built next to the church in Reynolds Road. It was nicely situated in the church grounds, for the Parish. His wife ran the Young Wives and the Toddlers' Group. They had four children of their own, and were most respected in the Parish. They were with us 10-11 years.

There were two curates during this time - the Revd. Douglas Woolner and the Revd. Wisken. He is

now a vicar at Scunthorpe.

The Revd. Nazer followed on as Vicar and he had the Revd. Eric Crouchman as curate. During this time we had our Church Hall packed with 200 Sunday School children singing out choruses and hymns to their hearts content. It was a joy to sit in our front room and listen to them under the leadership of Miss Howlett and the then Mr. Brian Toll, who is now Vicar of Capel St. Mary. The Revd. Nazer started the Y.L.A. (Young Lay Apostlates) and about 30 young people would help the elderly in the parish by gardening and shopping for them, or by sitting with them - these were happy times in our parish.

There were plenty of organisations that flourished - Brownies, Guides, Cubs, Scouts, Boys' Brigade, Young Wives, G.F.S., M.U., and the Men's Group.

The Revd. Tony Jones and the Revd. Roger Pallant followed, and then came the Revd. Paul Hocking, and now the Revd. Iam Morgan.

I was acting Verg'er after my dad, Mr. Tricker, retired, after 22 years service. During the late 1960s and 70s we had between 40 and 50 weddings a year, often four or five on a Saturday, especially in March and April.

I recall three other curates - Robin Valentine, who is now dead, Ivan Bailey, now with Anglia Television, and Roger Kent who is in London working in soup kitchens with the "down and outs". Also the Revd. Brian Lillistone, who is now at Martlesham

Ada Woodard.

I remember All Hallows being built and giving up worshipping in the Hall. My son was baptised, he

was one of the first, in the new church. I don't recall the surrounds of the church as I've always lived this end, lived on the Rivers Estate which was St. Clement's Parish. I think the church has always been surrounded by houses since I've been coming. I went to St. Augustines for a couple of years from 1935 and worshipped in the Hall when it was opened. In 1939 my son Geoffrey was born and Mr. Scott was the first Priest I remember. It was Mr. Hughes who had the present church built. The services were all Prayer Book - Morning and Evening Prayer - I can't recall much about the Sunday School. I do recall the church being damaged by a bomb and we couldn't use the sanctuary. The Vicarage was built about the time my daughter married.

Ethel Scrivener.

We came first to All Hallows for the Midnight Service, we had a long way to walk, we thought we'd never find it, but we did! This was from Theberton Road - this was to the church itself. We've been here since 1959 and we've lived in the house since it was built. It was quieter in this part of Gainsborough then - no cars, only two people in the whole road had cars. There were lots of children about - I'd got two - and it was lovely here then. The children all grew up together and all went to the local schools - Keith went to Priory Heath, he came from St. Johns and for secondary education it was Priory Heath as well - girls went to Nacton Road

Life on the estate was good - we had friends in the Council part as well as here. The church played a large part in those days. The church was packed and apart from worship, there was Fellowship - Youth Fellowship, M.U., Young Wives, Coffee Mornings on Fridays and Teas on Tuesday Afternoons - all for anyone off the Gainsborough Estate and Greenwich -

held in the Church Hall. We got quite a following on Friday mornings and we made cakes; we enjoyed having a chat with each other - although it gradually fell away. These activities were strong in Fr. Nazer's time.

The first vicar I remember was Canon Pritchard, not for long, he went soon after we got here. There were mid-week services, as well, in Fr. Nazer's time. Both clergy had bikes. You could hear Canon Pritchard coming along as his had a loud squeak - you knew he was coming! Fr. Nazer was later driven about by his wife in a three-wheeler car!

We found All Hallows much different from St. John's and we liked it here. Everyone said we wouldn't like it here, it was too high, but the truth is we loved it - the friendliness here was better than St. John's - its a big church, St. John's! The ceremonial here was colourful, no incense though! We liked the Parish Eucharist, and in a nicer, smaller church!

Mary Copsey.

I came here in 1938 from St. Thomas' when the Revd. Hughes was the incumbent. There were 12 people in the congregation at Morning Prayer - that is my first impression. I found the area very open after living in Bramford Road. The East end of the Church suffered bomb damage during the war. When the Revd. Pritchard came the church really opened up, Morning prayer was replaced by the Parish Eucharist.

There were many youth organisations and my husband was the Scout Master for several years, then a Parents Committee was formed which involved many more people. There was competition between the Boys' Brigade and the Scouts. The Youth Organisations attended Church Parade once a month at the Parish

Eucharist.

Father Nazer followed Canon Pritchard and he was a very well respected and loved man. We have had many curates, I can't remember the names of all of them, but who ever came, the church evolved round them rather than be revolutionised by them !!!

I feel All Hallows is "my home" because the people are so friendly; we are like a big family, and it is this that sees us through the good and bad times.

Olive Goodall.

My first memory is seeing the hall being built. We were in the Sunday School in Nacton Road and we collected money to buy bricks to build the hall. That was in 1930 when we were still part of St. Clements', and when the hall was built, this was used as the church. The Estate was then starting to be built and at that time, there were only two shops; if you wanted to go into town by bus, you had to walk to Nacton Road.

The Guides were started by Mrs Scott, wife of the Revd. Scott, and I joined as I already had been a Brownie. I worked at Ransomes and Rapier's, I used to cycle down what is now Landseer Road (at that time it was not made up), leave my cycle in the Pub House, and go across the river by ferry which was a rowing boat! I did not see the laying of the foundation stone of the church as I had married and moved to Ilford in 1939. I moved back a year later and lived in Frampton Road.

Arthur's first recollection of All Hallows is an Easter Service in the Hall in 1938 which was Mattins

I returned to All Hallows when Father Nazer

came, and my daughter was baptised in the church by the Revd. Hughes. As can see, there was a gap at that time in my church going. Arthur joined in 1969, and was confirmed in 1970/71. We both used to go to the "fellowship", and then Arthur went on the P.C.C. and in November, Revd. Tony Jones asked him to be treasurer, which he duly took on.

When Father Nazer was with us, we had a "Newspaper" called 'The Comet', and later it was called 'The Landseer Herald'.

Towards the end of Tony Jones' time, we had joint firework parties with the Methodist Church, and when Revd. Roger Pallent came, this was the start of the Landseer Players.

When the hall was used as the church, there was a men and boys' only choir. In Revd. Pritchard's time, there was a very good choir - about 30 members; it dropped off in Tony Jones' time, but picked up again in Roger Pallent's time under the influence of Peter Catterick.

We used to run the "Fellowship" which we really enjoyed but unfortunately, this "died out". We also used to have a Men's Group which was flourishing, organising flower shows etc. The church as a whole collected newspapers which used to be sold and this used to make between £200 and £300 per year.

Ron Allard.

My first memory of All Hallows is being a member of the Life Boys - we used to meet as a Life Boys' Team in the hall for our activities, and on Sundays at Sunday School. I then went on to the Boys' Brigade; each unit had a uniform, the Life Boys' hats were similar to sailor hats, and

the Brigade's were pillboxes. Canon Scott was my first Captain.

I lived in Reynolds Road and I remember the houses being built towards Morland Road School, which at that time was called Gainsborough School.

During the war, I was in the Royal Air Force, met Eileen and married in York, and moved back to Ipswich when I was demobbed in December 1946, and returned to my work at Churchmans. After a while, we returned to York, but then came back to Ipswich at which time it was difficult to find work.

In 1947 I became a serving officer in the 13th Ipswich Boys' Brigade when the Revd. Hughes was the minister. I was connected with the B.B. in one way or another until six years ago.

After the war, council houses had to be shared - I shared with my sister and family, we had downstairs she had upstairs and we shared bathroom and kitchen. When my son was born, my sister moved out because she only had one child, and we had two. We lived on the Whitehouse Estate and I used to cycle to All Hallows to attend meetings and church.

At that time, the Brigade was very strong and at the 75th Anniversary Founder's Day Parade, there were 49 members on parade apart from those in the Battalion Band. We had something every night of the week except one - we met in the Scouts' H.Q., which was then the Boys' Brigade Hut which we had taken over after the war.

Michael Smy was the last Captain and the B.B. finished in the 1980s when Roger Pallant was the minister.

The Brigade brought many young people into the

church, coupled with the fact that there was a very good Youth Fellowship which met on Sunday nights. Father Nazer asked the boys to attend the Parish Eucharist instead of their Bible Class each Sunday, and the majority of the boys did this! It was also said that if they were not in church on Sunday, they could not play in the football team next Saturday!

The outstanding Captain of the Boys' Brigade was Jack Price who was involved for about 15 years.

Although I haven't lived in the Parish for many years, I always feel All Hallows is "my" church, particularly because I have been so involved with the Boys' Brigade.

+++++

THE CLERGY.

The Revd. Claud Scott.

He was the first Curate in charge of All Hallows. After about seven or eight years he was appointed Vicar of Exning. The Press reported as follows:-

"Two hundred persons on Saturday evening sat down to a tea in All Hallows Hall Ipswich, which preceded a concert at which presentations were made to the Rev. and Mrs. C.S. Scott, who are leaving All Hallows for Exning where Mr. Scott has been appointed Vicar. The Hall had been profusely decorated with flags, flowers, etc.

Mr. W.P. Dickerson presided at the presentation ceremony and was supported by the church wardens (Messrs. W. Stubbs and P. Slagg) and Messrs. F. Glashier, Felix Osborn and G. Osborn, and Miss E. Elliott.

The chairman reminded those present that when seven or eight years ago, the Rev. C.S. Scott arrived in Ipswich, the hall was not completed and all around was an undeveloped area. Mr. Scott had discharged the heavy responsibility of his office with great credit, and had won the love and admiration not only of those in the district, but in field further off. The Chairman also spoke at length on Mrs. Scott's work for the juvenile organisations, some of which as the result of her labours, rank as the finest in Ipswich."

Mr. Scott was presented with a writing table and Mrs. Scott was presented with a work table. This event was the first to be organised by the newly formed Social Committee and a concert then ensued.

The Revd. W.V.B. Hughes.

He was the next Curate-in-Charge and he became the first Incumbent of the Parish when the building was complete and the Parish legally set up. The Social Committee found that his arrival was a good excuse for a tea and entertainment. This was also reported in the local press. The churchwarden,

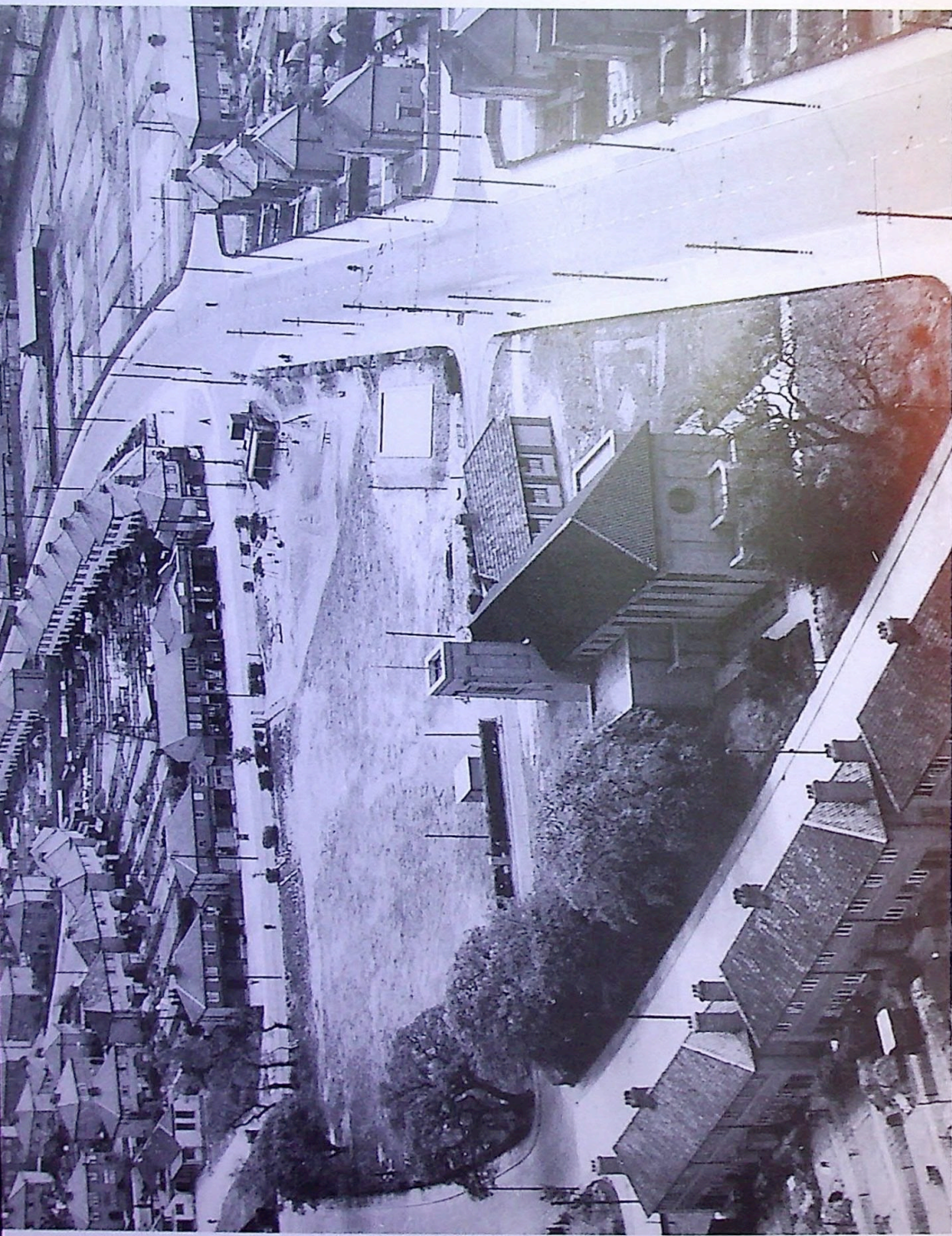


Mr. and Mrs. Doug Meadows on their Wedding Day, September 24th, 1938.
Note the Church being built in the background with wooden scaffolding poles



Laying the foundation Stone, Friday September 30th, 1938





View of the Church, courtesy of R.A.F Wattisham, 1939. Note the Recreation Ground but no Vicarage.



Interior of All Hallows shortly after its consecration.



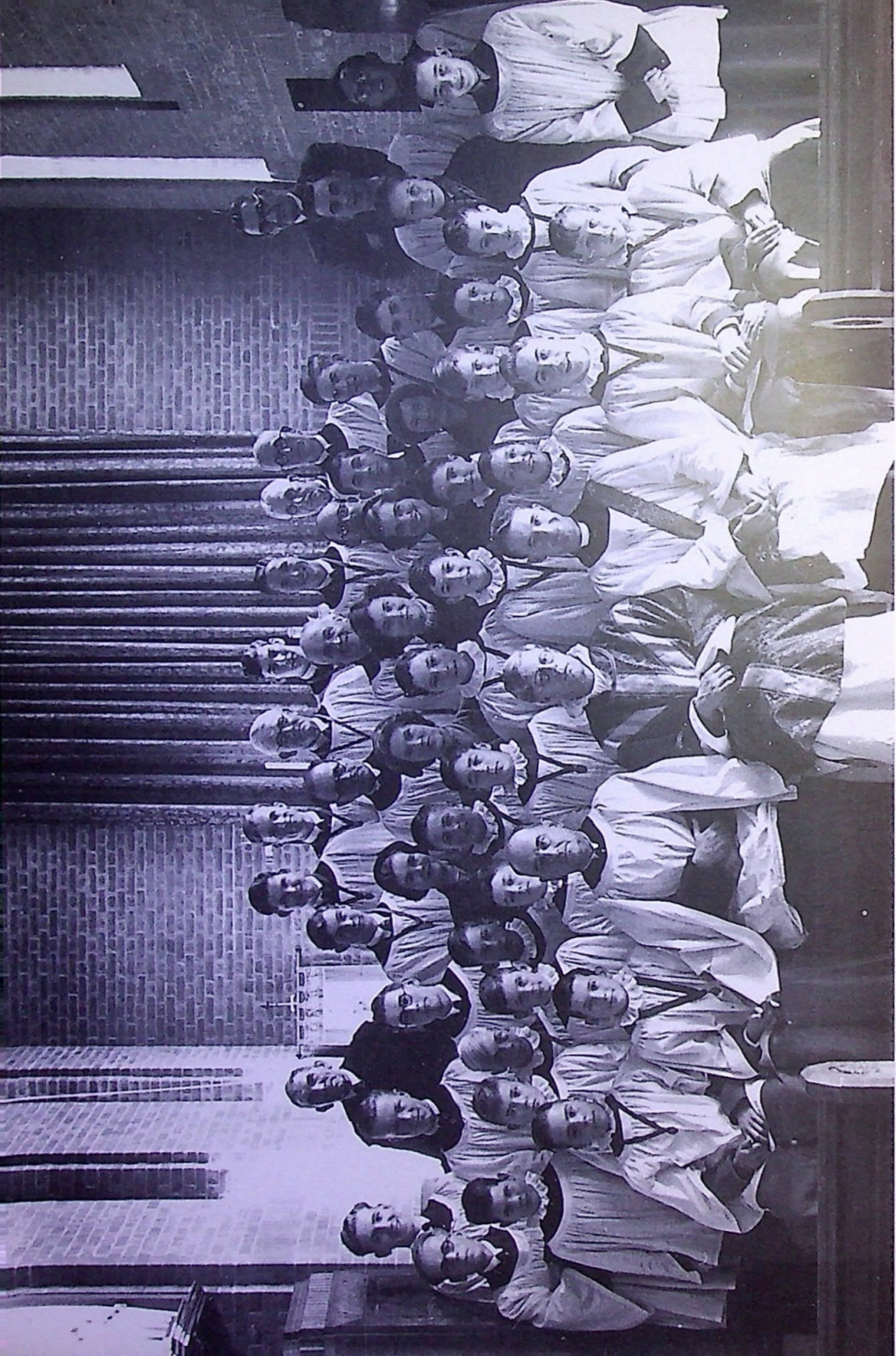
All Hallows Church all set out for church. The window was given by Munro Cautley.



The Revd. Hughes and ex servicemen in 1939!



Victory Celebrations in the Church Hall, 1945.



The Choir together with Canon Pritchard, The Revd D. Woolner and the Verger Mr. Fred Tricker



Jubilee Dinner at Felixstowe on November 7th 1964



The B.B. on the March



25th Patronal Festival, 1st November 1964.



Internal scene from the 1960's



Trolleybus 114 leaving Cobham Road to begin work on the Gainsborough Route, May 1963. (photo from Ipswich Buses)

Mr. W. Stubbs, told Mr. Hughes, as he wished him success and happiness, that the Parish was solidly behind him and would do all it could to further the work.

Mr. Hughes replied that he and his wife were moved by the warmth of the welcome that they had received. He had imagined, he said, that for a new incumbent to give his first sermon and speech before his new parishioners would be something of an ordeal, but he had not found it so. The reason for this lay not in himself, but in the generous and open-hearted way in which they had welcomed two strangers in their midst. No one need expect anything "volcanic" would be caused by his arrival. He proposed to add a few organisations to those already existing, but it would be done in a quiet way which would disturb no one. He gave a warning that he hoped no one would be surprised if he or she found him knocking at his or her door, as he proposed to visit them in their homes, where he was confident he would find a welcome. Mr. Hughes asked for help to do this because of the size of the parish!

It was during his ministry that the present Parish Church was built. In a prophetic way, the Revd. Hughes concluded his remarks at his welcome by saying that he was confident of the full and loyal co-operation of that energetic band of workers which already existed and that between them by everyone pulling his weight, the formidable task that lay before them would be tackled in a truly Christian and courageous manner

Having seen the church built in 1939, Mr. Hughes was having to claim for damage as a result of an air raid on 3rd November, 1940. Munro Cautley once again was the Valuer of the damage, as Architect.

The Church Hall

15 ft. run repair the fractured rafters of roof with new 4" x 2" 40 ft. sup. Make good the damaged matching inside and stain and varnish same.

Make good the roof tiles everywhere (the tiles are Majors, Bridgewater, Somerset, "Double Roman", and will have to be sent away for and specially made to pattern as they are now out of production). The number of tiles affected is 50, and new battens will be required.

5 ft. sup. Hack down and replaster eaves and re-distemper.

30 ft. run. Point up crack in eaves all along and distemper. Hack out, stop in, putty and paint 16 panes of plain glass 11" z 9", 9 panes of obscure glass 11" x 9"

The Church

Take off and replace 20 Italian tiles and allow for getting up to same with high ladders. Hack out and replace 9 panes of glass in leaded lights.

Cautley estimated the damage "to this Church and Church Hall based on the costs prevailing at March 1939,

at the sum of	£20.17.6.
Architect's fees for carrying out this work	<u>2. 2.0.</u>
	<u>£22.19.6.</u>

Yet by March 1944, War Damage of £77.7.4. was earmarked for the Church Hall. At the A.G.M. of 21st March, 1944, Mr. Hughes was explaining the bomb damage to the new organ and the tower would mean the dismantling of the organ until the end of the war. On 12th September 1947, Mr. Hughes reported that the War Damage Commission had accepted the estimate of Messrs. Page and Co. for the restoration of the Church would be close on £500. Even then, costs escalated!

So for the Revd. W.V.B. Hughes, the church building loomed large in his ministry.

The Revd. Canon Tom Pritchard.

My first memory of All Hallows is inseparable from my first memory of Ipswich. I came to Ipswich in the first instance because I knew and

respected the then Bishop of St. Edmundsbury and Ipswich, Richard Brook, whose curate I had been in Rugby during the dark days of the war. I was a Midlander, and East Anglia was to me as "foreign" as Paris or Berlin. My first impression was of a town where the Church as an institution was very much alive and kicking (due very largely to Canon Dick Babington, vicar of St. Mary-le-Tower), but it seemed to me that the Church on the Gainsborough Estate was not in any real sense a part of the main stream of church life in the town as a whole. I saw my first task as that of bringing the parish within the main stream. I think I can say with my hand on my heart that nowhere have I found a warmer and more rewarding response.

I saw this "main task" as needing to be tackled at two levels. First and most essential there was the establishment of a Parish Eucharist as the completely indispensable service every Sunday morning, rain, hail or snow, as the centre and heart of the parish's life. We started on my first Sunday, August 7th 1949, with - if I remember rightly - fifteen communicants, and from that it grew and it grew, until it virtually filled the church. It was the foundation of everything and was built on it and round it. The second essential was visiting; I tried to get to know them and let them know that the church cared. It was hard work, but it was the happiest and most rewarding and satisfying twelve years of my (so far) fifty five years life as a priest.

My other memories are of people - so many of them - who helped me in the work, and without whose help I could not have coped. First of all those who served me as assistant curates - Douglas Woolner Frank Hollingsworth and Ivan Bailey, all of whose hard work and loyalty were beyond praise. I must mention particularly the work which Douglas Woolner did in establishing the Youth Fellowship in the

very early days of my incumbency, and the enormous contribution the Fellowship made to the life of the church as a whole. There were also the various Youth Organisations, in particular the Boys' Brigade under Jack Price, the Scouts under first Norman Sayer and after him John Osborne, and the Guides under Mary Howlett. I owe too a great debt of gratitude to those who served as churchwardens, sidesmen, organists and choristers. With hindsight I suppose I expected a lot of all these people in terms of loyalty and hard work. I can only say they never failed me. Finally there was Fred Tricker who was unobtrusive and did never-ceasing work as vergger. He took the job on in my early days, and was still there when I left in 1961. He was always the same, always cheerful and he never stopped working. They were good, good days.

The Revd. Raymond Nazer.

Unfortunately, Fr. Nazer is now too ill to write down his thoughts but for him and his wife there are happy memories of their time in Ipswich. However, if one looks at the people's reflections, we will find a dedicated and thorough Parish Priest at work amongst all the people of the Parish, building on the work of Canon Pritchard and taking the people forward. A photograph of a full church on an ordinary Sunday testifies to the commitment all had to 'Word and Sacrament' at this time.

The Revd, Canon Tony Jones.

My first memory of All Hallows is being "interviewed" by Messrs Powell and Porter, Churchwardens, at Dennis and Margaret's home. It was a Sunday afternoon at the beginning of April 1972. They were so warm and welcoming that I never had any doubts about wanting to come to All Hallows.

Of course, to be honest, I had sneaked a drive round a day or two before. This was necessary since I had only heard of the parish for the first time when I finally got to see Bishop Leslie Brown on the previous Monday (having been living in the Diocese, unemployed, since November 1971)! After ten minutes driving through the parish, I had decided that this was the place for me. The day after the interview it was all fixed up; the Bishop formally offered me the job and later that month I moved into the Vicarage.

How did I see my task in ministering to the needs of the people? Well I'm sure that I remember having a clear-cut plan. I expected to do the kinds of things that Vicars always do. There were mistakes that I hoped not to repeat, after five years in my first parish in Guyana! I have no idea whether or not I succeeded in doing so! I concentrated in working with young people - since I had been told that this was a priority - and I always had a strong feeling that my responsibility was to the whole community - rather than just to the church members. Beyond that, to be honest I don't remember.

Special memories? There are so many of them that it's not really possible to pick out a few. I still look back on my time at All Hallows as being, in many ways, the happiest and most fulfilling of my ministry. I suppose it is the people, rather than events, that I remember most clearly and will always be grateful for their warmth and generosity of spirit.

The Revd. Paul Hocking.

My first memory of All Hallows is surprisingly long before we moved to Ipswich - we were living in Newmarket, at the time, and I was still in the USAF.

We were invited and participated in Peter Catterick's first celebration of the Eucharist when he was curate. We were well pleased with the warm welcome. I also remember the Taize Music at the communion.

The second memory is probably what you are looking for! When the Bishop asked me to 'look' at All Hallows, he asked me to do so, first, 'informally'. I remember, with Mary, feeling almost as if we were intruders; worse yet, "spies". Of prime importance to me at the time: 'What kind of Parish' was All Hallows? Two discoveries - one, it was much like parts of the parish we were coming from; on the estates, almost a mirror image. And two, it was much like our roots; like the similar estate(s) we grew up in, in the States. Thus, when we ultimately 'arrived' it was to a home-coming. The other, pleasant surprise was to find the church unlocked - a rarity at the time! However, our attempt to be incognito failed - when we came in, the church was being cleaned and the organ being practised on!

How did I see my task in ministering to the people? We needed (always still do) to grow together - hence, and included herein, my first words to the AGM.

The memory that will always 'stick' is the obvious one - people! Fear, that if I began mentioning names I'd be in BIG trouble; let's just say People! God bless them all!

A.G.M.

All Hallows is three things, not one, and we need to discuss all three of them tonight:
PEOPLE, PLACES AND THINGS.

The people first!

There are three ways of looking at membership of any church, and this is no different for the Church of

England:

Baptism, the Membership Roll, and Communicants.

At All Hallows, the number of known communicants who could attend each Sunday is 132. Of these about 12 cannot attend each week: they are either ill, or without a way here, or they are away.

Realistically, there is another dozen or so who do not attend each week.

This is consistent across the country, where an average of 82% of members do attend each week. All Hallows is no different, 130 or more people come each week, and of them about 95 receive communion (a five year average). Our numbers, in the short term, have actually grown.

We have two recent profiles of a typical Sunday available to u:-

On 15th October, we actually took a survey: on that day, there were 122 at all morning services. I will provide you all the figures this coming Sunday..... But in the main it shows that: two age groups predominate - those over 65, and those under 20. Together they make up almost two thirds of our congregations. It shouldn't surprise anyone to learn that more than two thirds of our membership is female, nor that only one third of our congregation is in full, or part time employment. None of these things should surprise us, because they are a mirror image of the community that surrounds us.

The one thing that may surprise, is the fact that one third of our congregations, these days, do not live in the parish.

On 22nd October, the Sunday we handed out the letters, there were 95 communicants, and once when we discounted the electoral members we can now say we know there were 12 visitors, or if you like, new

people, on that particular Sunday.

People: What is the good news in all this? First of all, we can say without qualification that we are a church that is growing and has the potential for more growth. That we are a people, generally, who do come from the community in which we are situated, and more than that, we are seen to be a 'family' of people who care and who will extend their caring even beyond the doors of the church. All Hallows is and is seen to be, the church where people stick. It is not 'new' news, but it is indeed 'good news'.

Our primary task, then, if we are to continue to grow, is to extend this same quality of relationship to every individual 'outside' who would desire it. Knowing what we do about the make up of our congregation, the reverse is also true. If we do not continue to grow, we will decline, and perhaps die.

To grow, then, is a task---it will be hard work. It's not something that just the few can do. Thus we must become realists; a people who live mainly in the present. We must indeed face the fact that only two age groups predominate - the old and the young - are these not the two groups in society that mainly rely on others for their daily wellbeing? Are these not, as well, the two groups which have the least to do with each other? Are these not, in fact, the same groups who often see each other as not only having competing interests and needs, but worse yet, who see each other as being a threat?

The answer, it appears, is yes to all three! Simply put, the elderly will not come out at night, and when the young do, they seem to have no place to go, and neither the means nor incentive to do.

There is an age divide in this area - the area we draw most of our membership from - and this divide is most easy to see in the number of ended activities

that have already taken place in this area. And close to hand, can be seen in the broken windows across the parking lot, at the hall. This week alone we lost four panes of glass and a cast-iron downpipe.

Like it or no: we may be seen as a people who care in times of need, we are also seen by some as those 'have' people who do not provide for the 'have not'. Being realistic, we can not change this, we can only change the quality of our relationship between people.

Another way this 'have and have not' problem can be seen is more subtle. It's the word "done", whether it be a wedding, a baptism, a funeral, or as simple a thing as wanting to use the hall. The questions most asked when I got here were - "Can this be done?" or, "Do you....?" This much has changed, the question now more frequently asked is - "When can it be done?" It is possible to change relationships !

Our second task, then, is even more difficult than the first. it's breaking down the "we" versus "they" mentality that does exist, or is seen to exist between us as people, and as part of this local community.

How can we change this? The simple answer is we can only begin with each other. How many of us, for example, can actually name the people they see here of a Sunday? More challenging, perhaps, tonight?

If we are to grow, then we must remove barriers, and if we are to be seen as welcoming to strangers then, without doubt, we must first learn to be welcoming to each other, how do we do this? We must first actually remove the barriers between the different groups in our own congregations: insiders from outsiders; visitors from regulars; old versus young;

attenders versus non-attenders; workers versus non-workers.... And we will only attempt to do that when we do indeed realize that the make up of the different age groups in this community and this church are not going to change dramatically over the next ten years. Again, we either change or decline !

One generation at All Hallows, the older generation, does do most of the providing; and now, from much lessened income, a second, middle generation, just as generous, does the lion's share of all the physical work, but it's the last generation, the younger generation - both within and without our doors - who must soon take our place as both provide and worker if we are to survive.

No one group at All Hallows can remain independent of the other for long, or for good.... For us to make over the church into one for the old, and one for the young, and one for those who are neither, is to make no church at all! We must begin again to think in terms of one group :- we, the church, at All Hallows, for to do otherwise, is to die !

None of us, not, especially me, can provide the solution alone. We must do it together, this does mean change, perhaps even radical changes in the way we do things. We may have to spend less time being activity and organisation oriented, and become more 'people' directed:- Not the Fellowship nor the M.U.; the Harvest Supper, or the 8 o'clock people, nor the Youth Club, or Sunday School, or even the Scouts....but we, the church, together!

We may, perhaps, have to change the times and places we do things; maybe even the day we do things; in fact, we may not do some things we used to do in order to do new things together.

we must encourage all to take on the responsibility of being the providers, the workers, the welcomers,

the worshippers - each to the best of their ability - not just the volunteers, or the designated!

We must discover all over again how to worship together; to learn together; to pray together; to even play together, rather than one group or individual arranging or providing or performing for another group or individual.

Our third major task, then, is to begin tonight to plan for the future. God's world is orderly and ours at All Hallows must be the same. Thus, we must look anew at our facilities - our buildings and our grounds - with newly opened eyes.

Look at how they serve or do not serve our present needs.

Look at how they might be changed or renewed to serve these new purposes.

Look at what we must do, or should do, or can do to make them serve not only our own, but more the will of God and His purpose of this entire community.

But above all, we must continually remind ourselves that All Hallows is, and was, and shall be primarily about people and their relationships - that is the first principle of the Christian faith, and that indeed is "Good News".

Some Curates Remember

Revd. Canon Frank Hollingsworth.

Thoughts on All Hallows - January 1957 to April 1959

My first visit to All Hallows' was when I visited the Parish Church in 1944 as an Articled Pupil of Munro Cautley Esq., A.R.I.B.A., Diocesan Architect.

The Tower had been damaged by a nearby bomb and the Chancel was screened off by asbestos sheeting. I little thought that some ten years later I would be ordained and that some thirteen years on I would be coming south from my first Curacy at Sutton St. Helens, Lancashire to serve my second Curacy at All Hallows, Ipswich with my Incumbent Canon Tom Pritchard.

My first memory then was of the 9.30am Parish Eucharist with my Vicar as celebrant and preacher. The joy of hearing the packed congregation and full choir singing the Epiphany hymn, "Brightest and best of the sons of the morning" will never be forgotten. Then on to coffee in the hall. Evensong followed at 6.30pm with the large happy and thriving Youth Club at about an hour later. It was outstanding because it was 'God based' as a former member said to me only very recently.

The main emphasis in Ministry was the aim encouraged by Canon Pritchard, which was to faithfully visit: that is the Sick, those who were away from the Eucharist the Sunday before, and those who were on the fringes of the worshipping community, while also keeping in touch with the regular congregation. I was fortunate to have such a high standard of Ministry set before me together with preaching of high quality Sunday after Sunday.

On a personal note, I remember cycling along Clapgate Lane at 6.10am on a weekday morning to take part in the early eucharist. The church was pitch black with a welcoming light in the clergy vestry. When robed, we had to make our way through the chancel, feeling for the chancel steps in the dark and turning right towards the Lady Chapel with the candles as our only guiding light. After a year or two I began to feel less likely to stumble. After the service we would always discuss the one word

weather commentary by our verger !

Memories of some of the people of those days are foremost: Jack Price the redoubtable Captain of the Boys' Brigade; Mary Willis of the Social Services Department gave wise support to many; then there was our wonderful Verger, Mr Tricker, who spoke with pride of "my church" and cared for it with love and devotion. Another memory is of Canon Orton a retired priest who worshipped with us. Also his son Francis, who was Treasurer of the P.C.C. Years later he was to become Registrar of the University of Sheffield. A dear couple were Mr. and Mrs. Gull. Mr. Gull was on the General Synod or was it the Church Assembly in those days ! Then there was Maurice and Margaret Green, leaders of the Youth Club. Maurice was to go on to Ordination and in due time became an Hon. Canon of the Norwich Diocese. But this is to list but a few. There was a rich harvest of friends in Christ - both young and old and one thanks God for each of them. It was a privilege to have known them and to have retained their friendship over the years.

Canon Ivan Bailey.

One of my earliest memories of All Hallows is visiting the parish after Canon Pritchard had accepted me as his Curate but before I was ordained. I happened to see a programme card for the Women's Fellowship and saw that one of the speakers listed was the Revd. Ivan Bailey. I thought it rather strange that there should be a clergyman in the area with the same name as I had. And then, of course, I realised and for the first time took on board my new clerical status. I also have a clear recollection of walking down the pulpit steps after my first sermon. I had laboured long and hard in its preparation and was relieved to have

delivered it. Then came the shock of realising that I had to prepare another one for the next week. Previously it had been an intermittent exercise.

In respect of preaching I remember meeting the Norfolk Naturalist, Ted Ellis, in the pub. Ted was a prolific broadcaster and wrote regularly every day for the 'Eastern Daily Press' and twice on Sundays for two other newspapers. I suggested that when he went on holiday it must be quite a task preparing fourteen or fifteen contributions ahead of time. He replied that even on holiday he wrote an article every day. "Nature is so wonderful", he said "that every day there is something marvellous to say and it is a delight to say it." I vowed that I would never ever again regard preaching as a chore. Rather I must see the gospel as glorious and always have a sense of privilege in proclaiming it. This is one important aspect in ministering to the needs of people.

Many of my memories of All Hallows focus on Fred Tricker. Fred was a wonderfully wise and dedicated verger. I was new from Theological College and although I had been trained in the taking of Baptisms, Fred determined that I should be taught the All Hallows way. I remember him standing at the font saying to me, "Now you hold the baby on the Raeburn Road side like this here." Fred was spot on. He did not, however, like his careful programme of cleaning to be frustrated. Of one pious lady he said, "It's all very well her keep coming in here to say her prayers, but I want to get on!"

There were some marvellously indulgent people at All Hallows and I am grateful to them for accepting my boyish oddities. I have been grateful indeed.

Revd. Canon Brian Wisken,

My first real memory is arriving in Ipswich and our three year old believing that her baby sister would be born immediately. "Hello Ipswich..... where's my sister ?" is what Denise was supposed to have said.

1963 was very cold and we arrived in January.... before the middle of February we had experienced a burst pipe in the cloakroom near the front door (43 Clapgate) and the hall mat was afloat with water.... and it was a Sunday morning. Deborah was actually born on Sunday, February 24th and one hour or so later I was preaching at All Hallows at the Parish Communion. We lit a fire in the bedroom and on Ash Wednesday three days later I was summoned back to the house (taken from the church by a Fire Officer) while we were in the midst of saying the Litany. Smoke had appeared from the floorboards and scared the midwife. I got back to our home to find fire engines outside the house, a police car... Margaret, my wife, downstairs with two children and in the bedroom men hacking out our fireplace.

Memories of early 1963 ? Biking to Church..... responding to a very strict pattern of worship.... Eucharists every day: Monday at 7am, Tuesday at 9.30am, Wednesday at 6.30pm, Thursdays (at one stage 11am and 7pm, Friday at 7am and Saturday at 7.30am. They don't make them tough enough these days to survive that sort of regime!!

Boys' Brigade stands out as an organisation.... strong, flourishing and led by an inspiring man.....

House Groups held at 43 Clapgate where we got to know people like Roy and Maureen, and others.....

For my wife no doubt the friendship of the

Woodard family at a difficult time for us.....
 a friendship which remains even if we see little
 of each other these days.....Gwen and Derek Watts,
 Audrey and David Copsey. It says something about
 our Ipswich experience that always it has seemed
 that when we meet (and we were only at All Hallows
 for 2 years 4 months) we just carry on as if no
 interval had happened.

Ministering.....I was heavily involved with
 all that went on....House Groups, Visiting, House
 Communion, Men's Groups, Youth Fellowship on a
 Sunday Evening, Youth Services, Youth Pilgrimages
 (including one to Bury St. Edmunds). There were
 three of us involved in my time... I was the
 Senior of the two curates.

Holy Week 1964 when we followed the dramatisation
 of the Passion...."Christus Rex"...Night by night
 involving a number of the congregation. Very well
 supported. Men's conference in Durham with two
 members - the then Bishop of Coventry was a
 brilliant speaker, inspiring us all. Boys' Brigade
 camp in Devon....marvellous time with marvellous
 memories. Baptism of our daughter Deborah at the
 9.30am Service. Finally....but of course one could
 go on...Fred Tricker, the Verger....one of the
 characters of All Hallows, was a person, few could
 forget. With Fred I remember burning up all the
 old hymn books in the furnace...presumably we had
 bought a new lot!

Best wishes... especially to those who go on
 soldiering but then old soldiers never die.....

Revd. Keith Triplow.

As you know, I was Curate at All Hallows from 1972 to 1976. My first memory was as a prospective curate being conducted around the Parish by the newly-arrived Vicar, Tony Jones. I was rather daunted by the large housing estates, but soon learnt that they contained friendly and welcoming people.

Naturally my task as a recently-ordained deacon was to begin to learn the rudiments of parochial ministry, but I soon found parish visitation to be the main stay of my pastoral work, which it still is,

From a personal point of view, All Hallows was the church where our first child, Peter, was baptised, and also where Diana and I made our deepest and most lasting friendship.

The Revd, Roy Allard.

I was born in September 1938 just as the foundations for All Hallows were being laid, and I was baptised in the church on June 4th 1939, one week after it was dedicated, so you could say I have literally grown up with All Hallows.

However, my first real memories of the church stem from the time I joined the Boys' Brigade in January 1951, and the Bible Classes that took place at 11am in the BB (South) Chapel. The seeds of my faith were sown there, nurtured as time went by within the Eucharist and by the example in those early days of such people as Revd. Tom Pritchard, Jack Price and many others (some of whom are still faithful members of the congregation to this day).

My task in ministering to the people of All Hallows has in the main centred around the young people of the parish, and in particular the uniformed organisations. I was privileged to serve as boy, officer and Captain of the 13th Ipswich Boys' Brigade for 28 years, and when that task was laid down, I was asked to take on the job of forming a link between the church and all the uniformed organisations, a role I have recently taken up again. Although my ministry has mainly been with the young people, I have also been privileged to minister to people of all ages, in many different ways, especially since my Ordination.

Over this span of more than 40 years there have been many special memories and it would require a book to record them all. The ones that are very special for me, however, are firstly, my licensing as a Reader in 1979, and secondly my ordination (Deacon 1989, Priest 1990), they were wonderful occasions. Other events that stand out in my mind are: my marriage to Maureen in 1960, Tim's birth and baptism in 1966, the funerals of Jack Price in 1964 and of Audrey Copsey in 1993, and our 50th Anniversary Eucharist in 1990, at which I was invited to preach in the company of so many former incumbents and Curates and a large congregation of past and present members. The Ordinations of numerous Curates, especially that of Val and her first celebration of the Eucharist - not to mention the wedding of Margaret and Ronald Christian

These are the highlights, but when the memory is put to the test, there emerges the realisation of just how much the Holy Spirit has been at work in the people of this place. The real memory is of the people, and I give humble thanks to God for the privilege of sharing this work with so many both ordained and lay. I am confident that God will continue to do great things in this place for generations to come.

From their remarks, we can see a clergy dedicated to visit the sick and those on the fringe of the worshipping community as well as keeping in touch with the regular congregation. The various Parish organisations and events helped people to grow in Christ and to commit themselves fully into His service. Truly, as the ASB puts it, the ordained ministry has quite faithfully in All Hallows been:-

"Called by God to work with the bishop and their fellow priests, as servants and shepherd among the people to whom they are sent. They are to proclaim the word of the Lord, to call their hearers to repentance, and in Christ's name to absolve, and to declare the forgiveness of sins. They are to baptize, and prepare the baptised for Confirmation. They are to preside at the celebration of the Holy Communion. They are lead their people in prayer and worship, to intercede for them, to bless them in the name of the Lord, and to teach and encourage by word and example. They are to minister to the sick and prepare the dying for their death. They must set the Good Shepherd always before them as the pattern of their calling, caring for the people committed to their charge, and joining with them in a common witness to the world."

This formal task has been appreciated by the people of All Hallows, as exercised by the Clergy since it began all those years ago.

AND FINALLY!

Here we are at Easter 1995 and now All Hallows is about to start an interregnum - again! There may well be an uncertain future but anyone who steps inside this building will be sure of a warm welcome and an affirmation of our lives together as the Family of God in this place. Like any Parish, it has its financial worries - it may well feel that the 'Institution of The Church' and its politics are beyond them - all they want is a Priest - gender not an issue- . A person who is spiritually mature and who will help them grow in biblical and personal spiritual matters "between Sundays" - so that fed on the Eucharist - still so central to the congregation's lives - "they can be the Church, Better," in the years that lie ahead. They are aware that "Outreach" and concern for the community is a high priority, as well. Thus they have set their Diocesan Bishop the task to find such a person.

Richard Holloway, Bishop of Edinburgh, writing in "Living the Mystery", edited by Jeffrey John, 1994, says in a chapter called 'Forward in Faith':-

" I have a strong sense that most of the religious structures and many of the secular structures in our country are at a moment of crisis that can lead either to renewal or terminal decay. I think this is something of what David Jenkins means when he talks about the dark night of our institutions. It is no accident that in these anxious and uncertain times, fundamentalisms grow like weeds and religions of hate and exclusion multiply. These are idolatries, objectifications of our own fears, they are not the way forward. I am not exactly sure what the way is. I only know that it has to be a way out and not a way back. Ours is a God who is

ahead of us, preparing places for us, going before us. It has always been a frightening thing to follow the God who wants to liberate us from the consolations of our slavery to idols. When the children of Israel, against their better judgment, followed Moses out of Egypt, they saw that the Egyptians were marching after them and we are told "they were in great fear" - see Exodus 14:10-14. Verse 15 says, "Then the Lord said to Moses, "Why cry out to me? Tell the Israelites to go forward".

Bishop Holloway is urging modern Christians to go forward in faith and not to succumb to the anxieties of this present age - to be open to that "Still Small Voice" of God. Such a charge is also to be found in the Easter Story when the disciples were urged to not look back but to go on to Galilee where Jesus had gone to meet them.

In All Hallows in 1995, we can be sure that Our Lord has gone before us into Gainsborough, Greenwich etc, etc., and we too must follow. We must go forward and catch up !

Whatever the future - we must build on the past and the present in the sure hope and confidence that "The Lord is here, His Spirit is with us." - as Roy has descibed. As the Revd Paul Hocking said, "But above all, we must continually remind ourselves that All Hallows is, and was, and shall be primarily about people and their relationships - that is the first principle of the Christian Faith - and that is indeed "Good News".

Colin Everett,
Eastertide, 1995.