

# Berkhamsted *review*

*In this issue*

**The Way  
Ahead**

**Fine  
Doorways**

**MU at the  
Polls**

**Pleasantly  
Surprised**

**On the Side of  
the Outcasts**

**Leonard  
Cheshire in  
Herts**

**This month's  
Notes &  
Events**



**August 2003**



*for Town and Parish*

**30p**



## *The Parish Magazine of St Peter's with All Saints'*

### **Welcome to the August 2003 issue of the Berkhamsted Review.**

August is supposed to be the month when nothing happens. Serious discussion of important issues is suspended. We all go away to the seaside, the mountains or exotic parts. This edition however casts doubts on that traditional picture of sleepy August when Berkhamsted is deserted.

We have two sets of important questions which are examined in this month's magazine.

The first relates to an extremely fruitful *away-day* which the PCC took part in one Saturday last April. This gathering considered the momentous issue of the way we should as an Anglican parish, square up to the likely developments of the next decade. The idea was to create a clear plan for the next year and an overview of how to face the coming years. The results are set out very lucidly by Fr Martin Wright. Please read his words carefully and then think about them.

The second important theme this month arises from the (now withdrawn) candidature of Canon Jeffrey John. We should be encouraged that articulate opinion in this parish seems overwhelmingly on the side of tolerance and an inclusive interpretation of our faith.

*David Woodward*

Cover photographs of Petertide Fair – **Rowena Pike**

In this month's issue...

#### **THE WAY AHEAD**

**Fr Martin Wright** describes the vision for the parish emerging from a PCC away-day.....**p3**

#### **FINE DOORWAYS**

**John Cook** has been intrigued by the doors on the High Street.....**p7**

#### **MU AT THE POLLS**

**Margaret Burbidge** describes the election of a new national president of the Mother's Union.....**p11**

#### **PLEASANTLY SURPRISED**

**Ian Reay** is pleasantly surprised, even by golf courses.....**p13**

#### **ON THE SIDE OF THE OUTCASTS**

**Fr Mark Bonney** and **Gerry Morrish** react to the issues raised by the candidature of Canon Jeffrey John.....**p16 and p21**

#### **LEONARD CHESHIRE IN HERTS**

**The Bishop of St Albans** tells us about the rebuilding of the only Cheshire home in Hertfordshire and asks for your help.....**p19**

*... plus our regular features, notes  
& notices and diary dates.*

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**Next copy dates (all Fridays): 8 August 5 September 3 October**



**Fr Martin Wright**  
*describes the vision  
for the future of the  
parish emerging  
from a PCC away-  
day*

## review leader

You may know that the members of the new Parochial Church Council elected for 2003-2004 went on an Away Day in April to work together on a vision for the parish. We wanted to have the opportunity to both provide an overview of the next decade whilst enabling us to put into action a practical plan for the year ahead. We were fortunate to have the services of Liz Toogood, a management expert and member of our congregation, as our facilitator for the day at St Stephen's church hall complex in St Albans.

We started with a Eucharist in church led by Fr Mark and we then spent the day discussing the various areas of church life deemed to be most important in terms of both our own development and wider mission. We ended the day listing four main themes which we wanted to explore further. The next meeting of the PCC in early June ratified the decisions taken on the Away Day and a strategy has been agreed to take things forward.

The vision has four parts:  
The first was to look at the church of All Saints' in the light of twenty five years of successful co-operation in the Local Ecumenical Project. Would it be possible, in partnership with the Methodist congregation, to seek to move towards greater integration and if so how to do this?

It was recognised that this is a sensitive area. PCC members needed to be aware that this had to be handled with care and go forward in a prayerful and gentle way whilst the exploration of what might be possible and acceptable is completed. There would also be a need

to research what is being done elsewhere and what is possible for achievement at local level. This will recognise that every situation is totally unique because of local circumstances.

There is a need for all of us to remember that this affects the whole Anglican parish as well as the Methodist congregation at All Saints. It can only be taken forward in partnership. There are many possible routes; worship is only one issue. However it will probably be the first area where an acceptable solution will be found. Other issues might be finance, pastoral oversight and interchangeability of ministers. Re-allocation and flexibility of resources are long-term issues and will need to be considered more deeply and much later.

The second part of the vision is to explore what lay ministry really means and how its effective use could create a different range of options for worship, pastoral care and outreach. It was thought that the term "lay ministry" is used too glibly, often to mean that lay people take over elements of worship. The conclusion was that there needs to be a deep consideration of what might be possible using lay people in all areas of church life. This might lead to a complete change in the ways in which things are done. It would lead to more people being involved, people with all types of skills and gifts, using those people in ways that would develop them and grow those skills and gifts.

There could be a sharing of current roles to put existing committed people under less pressure and also allow them to coach others from their knowledge and experience. Such people would be thoroughly prepared and trained for

→p5

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←p3 their different roles and have a clear support structure both inside and outside the parish.

There will be a need to research this issue in order to be clear what might be possible, where there might be constraints and what others are doing, perhaps in other denominations. It might mean broadening worship, involvement in non-worship related areas, meeting existing needs in new ways and meeting new needs.

Thirdly we need to broaden and strengthen the Christian roles in the community and to forge stronger links. This means scrutinising hard the current roles and links and then identifying areas where there is need to develop. Again this may mean equipping and providing support for people involved or working in the community. It may mean adapting what is currently in place to

meet needs better or support to tackle new needs. It might mean helping people understand better how to share their Christian faith in everyday life outside the congregation. An overview is essential to ensure that all areas of the parish work in, and interaction with, the community are balanced and reviewed on a regular basis.

And finally we need to look outside the parish for new ideas and ways of doing things and bring those new thoughts back to the PCC for consideration. This might mean the wider Anglican world or the whole Christian family. It may start by supporting the other three issues to establish what is possible and what is happening elsewhere. Whatever happens, many discussions and much consultation will take place and we look forward to hearing your views on the plans that emerge for the parish over the next few years or so. ❖

## REQUIEM FOR DOREEN

Whilst I plan to drop a note to the hundreds of people who so kindly wrote to the family following the death of Doreen, I am grateful for this opportunity to express my overwhelming gratitude to Fr Mark and every part of the St Peter's family for their sensitive help and sympathy over the recent months. A younger person than me has written "*In my experience, grieving is a strange and unpredictable adventure and I wish you courage and patience as you set out on it*". I can already see what she means.

In the meantime, I draw strength and comfort from the words of *The Russian Contakion of the Departed* (EH 526)

*Give rest, O Christ, to thy servant with thy saints, where sorrow and pain are no more; neither sighing, but life everlasting.*

*Thou only art immortal, The Creator and Maker of man; and we are mortal, formed of the earth and unto earth shall we return: for so thou didst ordain when thou createdst me, saying: Dust thou art, and unto dust shalt thou return. All we go down to the dust; and, weeping o'er the grave we make our song: Allehuya, allehuya, allehuya.*

Thanks to the generosity of friends and family, we have sent over £600 to The Church Army and given over £400 as a reserve to our flower fund in memory of Doreen.

**Fr Basil Jones**

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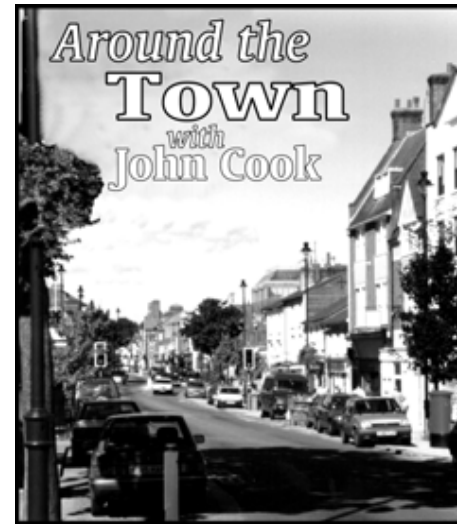
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### Fine Doorways

As in lots of other historic English market towns, the streets in the older parts of Berkhamsted are graced with houses with handsome doorcases or porches. These are all of distinctively British designs; our oldest ones are in the High Street, nearly all dating from the late 18th or 19th centuries.

Stand with your back to the top of Castle Street and look at the row of fine period houses on the south side of the High Street opposite. (I say houses, which is what they are, but in fact nearly all of them are now used as offices). From Rectory Lane as far as the house next to Dean Incents, there is a selection of them, each one having its own style. Local builders would probably have made them, working from illustrated books written by architects that set out the proper proportions and dimensions for each design.

What prompts me to write about these doorways is that there is a new one on the front of the flats just being completed on the opposite side of the High Street, facing Rectory Lane. This building replaces the previous block of flats and

shops that in turn occupied the site of the old Pilkington Manor House.

One of the porches of the Manor House was retained in the building that has now been demolished, and the intention was that the doorcase and porch should again be kept and incorporated in the latest building. When the old flats were knocked down the porch was duly preserved, propped up rather precariously; but it was found to be in too poor a condition; it had to be demolished, and an accurate replica was made to take its place. Unfortunately, although the August 2003 components of the new porch were correctly made they have not been put together quite right - an error that must pain the eye of anyone with an interest in such things.

It is not just the High Street that has pretty doorcases: Castle Street has some and nearly every house in Chapel Street has one — more modest than those in the High Street, as you might expect, but even so a great embellishment to the townscape. There are others scattered throughout the Victorian and early 20th century areas of what is now the conservation area.

One of the best, and I suspect the oldest, is sketched here. It is out of the public view on the east side of Mackay's, tucked away off the passageway that leads down to Park View Cottage (and now that the gate has been put up there it is not always accessible). It is particularly handsome, with its big, elaborately carved brackets or consoles. By the look of it I would think it is from the early 18th century.



Incidentally, Mackay's is in what were originally three separate houses of different ages (this is clear if you look up

→p9

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←p7 above the shop sign) and the part to which this door is attached is the oldest. Walk through the gents department of the shop to where the towels are on sale (usually a bargain or two to be had here) and again look up, to see a fine, well-preserved 17th century timber roof.

### **Trees**

Do you remember the great effort that was made after the bypass was completed ten years ago to landscape it? Sackfuls of wild flower seeds and hundreds of trees and shrubs were planted. It was to be an example to hold up as to how to soften the impact of a new road on the rural environment, and even enhance it.

Now, looking at what was done after nearly a decade, it can be seen that the results of all that planting are mixed. The wild flowers like cornflowers are hard to find, if any have survived at all. The cowslips, kidney vetch and ox-eyed daisies though are exceptions, and there were plenty of those to be seen in the spring, particularly around the junction near Bourne End. The trees and shrubs have mostly survived well, and are growing so vigorously now that in places they will soon need to be lopped or thinned. For those of us who are fond of native species of trees this is all very encouraging.

It is also good to see local farmers planting trees, not for commercial gain but just to improve the landscape. Farmer Derek Procter at Pouchen End Farm has been doing just that (and having quite a job keeping them watered during the dry spring this year); and Farmer Mark Baxter's little wood on Well Farm which he planted a few years ago and named after their daughter Clare, has by and large survived.

Finally on the matter of local trees, I asked Graeme Cannon, who runs the

Ashridge Estate for the National Trust, how old the Spanish chestnut trees were that can be found among the younger trees in the wood to the west of Ashridge House, as well as in the garden there. He said it was difficult to tell because those that got blown down were rotten inside and so you can't count the rings, but he thought they were about 400 years old. The oldest tree hereabouts, he reckoned, was an oak in the gardens of Ashridge House. That he put at about 500 years old, so it was there before the monks left.


As for the finest tree in Ashridge Park, Graeme reckoned this to be a tall, 200-year old oak in Thunderdell Wood, not far from the road from Northchurch to Ringshall.

### **Hope Value**

There was a bit in the national papers about a garage at Salcombe Grange in Devon, on a site overlooking the Salcombe Estuary, being on the market for £135,000. The reason given for the extraordinarily high price was stated to be its 'hope value' - that is to say that someone might be prepared to pay such a sum in the hope that sooner or later the planning restrictions would be eased and he would be able to build a house or two on the site and make a bomb.

Over the years much of the agricultural land around Berkhamsted has been acquired by big firms such as builders or insurance companies because of its hope value - hoping that in due time the planners will allow the edges of the Town to be pushed out into the surrounding Green Belt. If that happens they too stand to make a fortune, such is the high value of building land in some areas of the country, particularly in our neck of the woods. ❖

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Elections create interest, tension and a buzz of anticipation, and this was so at the MU diocesan council in June when the new president and trustees were elected. There was however, only one election: that for the president. All the other positions (and not all were filled) were uncontested.

After the opening prayers and business, the moment everyone was waiting for arrived. The two candidates each spoke for 4 minutes, outlining their experience and contributions to the M.U., and their approach to the role of diocesan president. Two different people with their own particular gifts and two very different addresses did not make the choice easy. The votes were cast and the meeting continued while the votes were counted. The result was announced and Eileen Smith was declared the winner, but the personal congratulations or commiserations had to wait until the meeting ended!

Eileen comes from Potton, in Bedfordshire, right on the eastern edge of the diocese. She is currently a trustee and the action and outreach co-ordinator, and her work includes overseeing our project work and contacts with our 5 link dioceses in Africa and Australia. She will take office, along with all the trustees and new branch and deanery officers from 1st January, so there is time to prepare and ensure

## THE MOTHERS' UNION

**Margaret Burbidge describes how the MU goes to the polls**

a smooth hand over. Eileen and all the members of diocesan council will be commissioned by the Bishop of St Albans at a special service in March next year.

The role of president is demanding, and as well as managing the affairs of the MU in the diocese, she will ensure Mary Sumner's vision is kept alive and relevant today. Members need encouragement to strengthen their commitment to the MU. There are over 2,000 members in this diocese and they are part of a worldwide fellowship now numbering 3 million in over 70 countries. New members from the churches of North and South India, Peru and the U.S.A. have recently been affiliated to the MU

There is no crystal ball mapping out the future, but changes and challenges will inevitably occur. Next year is the tenth anniversary of the United Nations International Year of the Family, and this will be marked in the diocese as well as nationally. Whatever is done in the name of the MU is not done by the president alone, but by the trustees and all the members working as a team. It is a team rooted in prayer, open to God and with the opportunity to be surprised by what it really means to belong to an organisation committed to Christian care for families worldwide. ❖

### **MAKE TRADE FAIR SAYS OXFAM**

Customers at the Oxfam shop in Berkhamsted High Street have willingly added their names to a petition calling on world leaders to "*make trade fair*". At present the world trade system favours the rich countries.

The petition, to be presented at Cancun in Mexico at the World Trade Organisation meeting in September, calls for agreements which redress the balance.

Agricultural subsidies in the West result in products being "*dumped*" on third world countries whose farmers cannot compete or sell their goods at a price which provides a living wage. Common Agricultural Policy subsidies equal \$2 per day for every cow in Europe while millions of people in Africa struggle to survive on less than \$1 per day.

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I don't play golf and so I cannot say whether or not I agree with a description that I once read of a game of golf as a "*good walk spoilt*". What is the case though is that golf courses suggest to me something similar about the landscape. My criticism is not so much that a golf course is a "*good view spoilt*" as that it forms a *pastiche* of the countryside.

## Ian Reay's &news &views

**Ian Reay** is pleasantly surprised, even if about golf courses

although we now know that it flows when there has been more than 30 inches of rain in the previous twelve months. I find that the only English Pope, **Adrian IV** (1154-59), was born in Bedmond as **Nicholas Breakspear**. I am also rather surprised to learn how Pevsner described the surroundings of Berkhamsted Castle:- "*The situation is unimpressive*".

So it was with rather nervous interest that I recently took into my hands an inch-thick, ring-bound volume with the rather yawn-inducing title of Hertfordshire Landscape Strategy: Landscape Character Assessment, Evaluation and Guidelines for Dacorum Borough. This is to be used for development control, landscape planning and conservation across the borough.

My first thought was the fear that interference with the countryside by well meaning officialdom would suffer from the same kind of insensitivity that results in sand bunkers in a meadow. In fact I was rather pleasantly surprised. The report is a learned mix of geology, geography and local history and contains lots of bits and pieces of information taken from a variety of source materials including the Hertfordshire volume of Pevsner's famous survey of the Buildings of England. From it I learn, for example, that the River Thames once flowed through the Vale of St Albans (during the last Ice Age) and only more recently (some time in the last 200,000 years) cut its present route through the Chilterns. I discover that the Bourne Gutter was once known as a "*woe water*" - its appearance meant to signal impending disaster, pestilence or war -

The report describes how the earliest forms of the landscape have evolved through history. Much of the area from Cow Roast across Northchurch Common and the Ashridge estate is "*one of the most important late Iron Age and Roman industrial landscapes in England*". More recently agriculture has been the main land use. Woodland and hedges were also important for the local economy. Country houses and parkland were constructed in two waves, the first in the 16th century and the second in the 18th. The landscape was dramatically changed with the 18th century "*parliamentary enclosures*". Many parklands have been returned to agriculture although nowadays the threat to them comes from the pressing need for housing.

The report makes suggestions for improving, conserving and restoring the landscape - repairing hedgerows and integrating built sites through planting native species of trees and shrubs. But what I was most heartened to read was the recommendation from the project team to:- "*carefully control proposals to change agricultural land to other uses such as golf courses....*" ❖

**Richard Whittington** died in March, 1423, leaving assets valued at about £5,000 - a multi-millionaire by the values of the twenty-first century. He had no children and his legacy passed to the City, much of it administered by the Mercers Company. His wealth accounts for the fact that his bones were disturbed twice

before they were allowed to rest until disturbed by the Great Fire. He was buried on the north side of the altar in the church of St Michael Paternoster Royal, off Upper Thames Street, which was rebuilt with a part of his legacy. During the reign of Edward VI a zealous parson called **Thomas Mountain** *"possessed by an ungovernable spirit of avarice and folly, imagined that immense treasures were deposited with the body, which he determined to convert to his own use. With this sacrilegious intent he opened the tomb, there he found nothing but the body wrapped in lead. Vexed at his disappointment, he stripped the lead from the boxes and the worthy mayor was thus raised and buried a second time by those who valued his memory"*. Lead was valuable then as now. In the following reign queen Mary obliged the parishioners to open the tomb yet again and replace the lead.

There were many other legacies. Whittington College was established adjacent to St Michael Paternoster in a street which became known as College Street, a name it retains. It also housed an almshouse for thirteen poor men.

Public water fountains were installed at his expense at St Giles, Cripplegate and at Billingsgate. He also left money to build and

## Richard Whittington and the City of London

---

Stephen Halliday records  
Whittington's legacies  
to the City

---

to meet part of the cost of providing the Guildhall with a library, the ancestor of the fine library where much of these articles were written. The buildings that he endowed, repaired or built remained as a memorial to him during the following centuries and some of them exist to this day. Perhaps it is for this reason that he is remembered more than any other mayor.

### The City Livery Companies

There is another reason to remember him. He helped to establish the Mercers as the wealthiest and most prestigious of the City livery companies which, six centuries later, continue to embody the City of London's long history as one of the world's greatest trading centres. The origins of these strange institutions are to be found in Anglo-Saxon times. In the 960s king Edgar granted a group of young men the right to use some waste land in the vicinity of Aldgate in return for their services, probably in a military capacity. They were called the Cneughten Guild, the word *Cneughten* meaning young men and the word *Guild* deriving from *geld* meaning money or payment. Edgar's grant began a long process by which the citizens of London (and other cities) bargained with their sovereigns. The City raised loans for kings at a time when the machinery for raising

equip a library at the Greyfriars, north of Newgate on the north side of Christ's Hospital. Apart from the gaol at Newgate, St Bartholomew's Hospital was also rebuilt from his legacy.

Finally, he left money to glaze and pave the mediaeval Guildhall where he would have done much of his work as alderman and mayor and

taxes was rudimentary. In return the sovereigns made concessions to the citizens. Thus **William I** (1066-87) granted rights of inheritance to freemen of the city. **Henry I** (1100-1135) allowed freedom from tolls and the right to pursue debtors.

By the twelfth century certain groups like the bakers had gained the right to collect taxes from amongst themselves on behalf of the king and it was becoming common for trades to be associated with certain streets or areas. These may still be detected in familiar names like Milk Street, Bread Street and Ironmonger Lane. These associations, called variously guilds or companies, were also beginning to administer their own rules: checking weights and measures; fixing wages and prices; defending their interests against rival bodies; and, above all, controlling entry to their professions. An apprentice had to serve a master for a period of about seven years before he could become a full member of his company or *freeman*. The freeman survives in the twenty-first century, the rank being gained in one of three ways: by *servitude*, involving a period of apprenticeship; by *patrimony*, reserved for sons or daughters born while their father was a serving freeman; or by *redemption*, that is upon presentation by one of the City Livery Companies and payment of a fee.

Companies were often associated with churches where they met to conduct their business, elect a master (or *warden*) and celebrate the day of the patron saint of the guild or church. These celebrations are the ancestors of the feasts with which the companies are still associated. Relations between the companies were not always harmonious. In 1226 the Goldsmiths engaged in a pitched battle with the Taylors. Over five hundred men were involved, smiting one another with staves and swords and a sheriff had to be

summoned with a posse comitatus to restore order, following which thirteen offenders were hanged.

Early in the fourteenth century **Edward II** (1307-27) strengthened the power of the city companies, as the guilds were coming to be known. He decreed that, henceforth, only those who had served apprenticeships, usually of six or seven years, and thereby become full members of companies, would be freemen of the City. Without this status a man could not trade on his own account. From the mid-fourteenth century, as **Richard Whittington** began his career, royal charters gave the companies corporate status. Henceforward property and other assets could be owned by the companies themselves and not just by individual members. The granting of distinctive liveries, or ceremonial dress, for chartered companies also dates from this time. Thus by Whittington's time the companies had some of the features of a rotary club, a trade association, a closed shop, a trading standards department and a military regiment. They enjoyed considerable powers over their members. In 1431 the Brewers company resolved that each member should send a barrel of ale to comfort the king's army in France. A brewer called Will **Payne**, of the Swan in Threadneedle Street, refused to comply. Perhaps he was an early Eurosceptic who disapproved of foreign entanglements. Attempts at persuasion failed. He was taken before the mayor by the Master of the Brewers Company and threatened with gaol. The troops got their ale.



(**Stephen Halliday's** new book *Making the Metropolis: Creators of Victoria's London* describing the careers of 8 men who built the London we know is on sale in **The Bookstack**)

By the time this appears in the Review some time will have elapsed and events may have moved on, but I suspect that they will not have moved on enough for the ripples to have died down. I am writing just the day after the announcement that my friend, **Canon Jeffrey John**, has withdrawn his acceptance of his nomination to the Bishopric of Reading.

It would appear that Jeffrey was put under enormous pressure, not only by lobby groups and foreign bishops, but also by Lambeth Palace staff. His resignation letter was the result of a six hour meeting; I find it difficult to imagine that one has six hour meetings at Lambeth without much pressure being exerted. It is a tragedy, I feel, that obedience to our church's teaching and guidelines, and openness and honesty proved a step too far for many within the Church of England, and that such a concerted and orchestrated opposition bore this fruit.

In his statement on 6 July the Archbishop of Canterbury pointed out "*the shocking level of ignorance and hatred towards homosexual people*" that had been evidenced in the letters he had received. I

## The Bishop of Reading

personally fear that the Church of England has bowed to pressure from the wider communion, many of whom are wedded to 19th century views of Biblical literalism and interpretation, and to understandings of human nature that show no knowledge or understanding of contemporary psychology or sociology.

I wish to make it clear that in this parish the clergy are deeply committed, in the words of the Archbishop's statement of 6 July, "*to recognizing that homosexuals are full and welcome members of the church, loved by God.*" I, personally, will be deeply upset to learn of any prejudice on the basis of sexuality within our churches (or prejudice of any sort, for that matter). As I have made clear in talks and sermons, in my ministry I will work with people to help them develop committed meaningful relationships. Promiscuity in any form is destructive of human relationships - as Christians I believe we need to work for, and uphold permanent, faithful and stable relationships - for heterosexuals that is within the sacrament of Holy Matrimony, for homosexuals that is within a covenanted exclusive friendship.

**Mark Bonney 7 July 2003**

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### BRING BACK THE RAILWAY

We've gone *off the rails* at St Peter's  
We are round the Lord's Table no more,  
We just kneel, in a line,  
(You may think that is fine)  
But for folk of my age - it's a bore.  
If your hands are just a tad shaky  
Or your back just a tiny bit frail  
If your knees are attacked by arthritis  
It's good to hang on to the Rail.  
It may well be there to keep dogs out  
(When did you ever see one in Church?)  
But it's good the Rail's ready  
To keep people steady  
Who might otherwise stumble or lurch.

Of course we may stand,  
Do we want to?  
I know there's no rule that says *kneel!*  
But if you've knelt down for six decades  
It's surprising how odd standing feels.  
'Twould be great if all were quite healthy  
Young, agile, amazing hale,  
But for those getting on who may  
Still want to kneel  
Well - they could - if we still used  
The Rail.  
I did like the uncluttered Chancel  
The expanse of white marble so pale  
And the way we knelt ROUND the Lord's  
Table,  
Oh! I hope we'll return to the Rail.

**Liz Baxendale**



## A TUESDAY CLUB OUTING TO SANDRINGHAM

17 June 2003

A full coach left Berkhamsted when members of the Tuesday Club and friends went on an outing to Sandringham.

Sandringham House with its estate of 7,000 acres was bought for Albert Edward, Prince of Wales (later King Edward VII) as a 21st Birthday present in 1862. He also received some funds to improve it.

On arrival, we were fortunate to have a conducted tour of the gardens with its woodland walk and bog garden and the beautiful stream walk, created by a former head gardener. Our guide was extremely knowledgeable and answered all our questions with great good humour. Some of us were quick to spot a water vole disappearing down a hole on the stream walk.

A very interesting tour of the gardens did not reveal one *Keep of the grass* sign!

All the main ground floor rooms are open to the public and we were able to wander through at our own pace admiring the saloon (the largest room in the House), the small drawing room, drawing room (a lovely room with huge windows), dining room and so on, and duly admired the lovely furniture, intricate ceilings, family photographs and paintings. In the saloon there is always a jigsaw puzzle in progress on a table.

I'm sure that many visitors got the feeling, as I did, of a family home for relaxation and enjoyment.

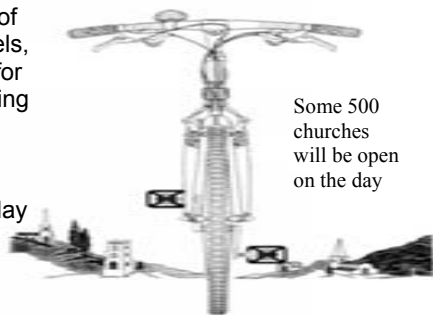
The rest of the time was devoted to visiting the museum where one can view a 1900 Daimler Phaeton (still in running order), the church, the visitor centre and refreshing ourselves in the tearoom. It was a lovely day and altogether a most interesting visit. ❖



Breughel (or Rowena Pike) interprets the Petertide Fair

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L van Beethoven

Symphony no 2 op 43 J Sibelius

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was one of the most highly decorated RAF pilots in the second world war. After the war he took a terminally ill ex-

serviceman into his own home to care for him. This involvement was the beginning of his life-long commitment to working with disabled people. Leonard Cheshire died in 1992 but his vision continues to inspire new generations worldwide. The organisation he founded now works in 55 countries.

The UK's leading charity provider of care and support to 19,000 disabled people, the charity offers flexible services to meet a wide range of needs. In 140 residential homes, day centres, respite units and care-at-home services across the UK, they enable disabled people to live a life of their own choice and participate fully in society.

The generosity of the local community allowed **Leonard Cheshire** to establish the single Hertfordshire Cheshire home in Hitchin some 35 years ago. It is the permanent home for 33 people with complex physical disabilities such as multiple sclerosis, acquired brain injuries, stroke, cerebral palsy and spina bifida. It is the only Cheshire home local to this area but it faces closure within a few years. Although it provides excellent care, the building does not comply any longer either with new regulations or with the expectations and needs of the present generation of residents. Bedrooms are too small and there are only four communal bathrooms. These are the issues that residents are faced with on a daily basis, affecting their privacy, dignity and independence.

The Lavender Fields appeal was launched, under the patronage of the Bishop of St Albans, the Rt Revd Christopher Herbert, to raise £1 million to build a brand new home in Hitchin. The new facilities will provide larger bedrooms with en-suite bathrooms, a clearer distinction between public and private spaces to protect residents' privacy and provide easier access to the town centre. The

## LEONARD CHESHIRE IN HERTFORDSHIRE

home relies solely on voluntary donations as they receive no public funds for this project.

The new accommodation will provide dramatic improvements for the residents as well as larger bedrooms with en-suite facilities, there will be dedicated activities, computer and physiotherapy rooms and more domestic-scaled living and dining areas to each cluster of rooms, giving residents improved privacy and independence. Building work started late in January and it is hoped to open the new home by March 2004.

The Bishop of St Albans has written, "*I visited the home last November and was amazed by the kindness of the residents and staff and the friendly and lively atmosphere there. These wonderful assets make the Hertfordshire Cheshire Home irreplaceable and will be maintained at their new home presently under construction at Lavender Fields, Hitchin.*"

*I am delighted to support their Lavender Fields appeal as a patron. The appeal aims to raise £1 million towards the new home. Over £ 300,000 has already been raised, but we need to raise the present shortfall to complete the project and open the new home next year. I really hope you will feel able to join me to support this worthwhile local cause".*

The appeal would welcome donations large or small. If you would like to give, please send your donation to the Lavender Fields Appeal, Hertfordshire Cheshire Home, St John's Road, Hitchin, Herts SG4 9DD. You can get further information on the appeal, the Hertfordshire Cheshire Home, Leonard Cheshire or how to become involved in fundraising or voluntary work for the home by ringing 01462 452460, faxing 01462 440186 or e-mailing [f.gallais@cent.leonard-cheshire.org.uk](mailto:f.gallais@cent.leonard-cheshire.org.uk).





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## Jesus was on the side of the outcasts

The current controversy over the nomination of Canon Jeffrey John as Suffragan Bishop of Reading raises the whole issue of the use or misuse of biblical texts in ethical matters. As Mark Bonney pointed out in a recent sermon, those who bolster their moral attitudes with quotations from scripture are in fact highly selective, insisting on the validity of texts in the sphere of sexuality, but ignoring those which forbid money-lending at interest, for example.

Moral issues are rarely simple and cannot be resolved in a simplistic way. The Bible is not a rulebook which absolves us from the need to think for ourselves. Jesus condemned the pharisaic legalism of his day, yet many of his followers seek to justify their attacks on perceived immorality by quoting scripture in a manner which seems to me legalistic and pharasaical, though I do not doubt their sincerity.

But if we no longer accept the old authoritarian standards, what do we put in their place? If there are no absolute God-given values, does this mean there are no values at all? Is morality redundant in a secular society? Richard Holloway, the former Bishop of Edinburgh, addresses these questions in his book *Godless Morality*, and his answers seem to me to indicate a way forward.

He distinguishes between the priestly approach which contends for the traditional understanding of scriptural

authority and the prophetic approach which has more regard for the truth of experience. Historically we are moving away from a rules morality to a values morality, from a morality of command to a morality of consent, whereby an act is judged moral or immoral according to whether it causes harm to others or not. Obviously this is not always a clear-cut distinction: many acts are harmful in one way and beneficial in another – euthanasia is an example. We need to inform ourselves and then use our common sense to decide what is right, or least wrong, in a particular situation.

To return to Jeffrey John, his nomination may perhaps be criticised on the grounds of faulty timing, but if we adopt the ‘harm principle’ we are led to the conclusion that his way of life has been and still is morally irreproachable and that his sexuality in no way disqualifies him from holding high office. Jesus too was on the side of the outcast and the disadvantaged, all those categorised as ‘*immoral*’ by the traditionalists who prided themselves on their unquestioning obedience to holy scripture. If their modern equivalents decide that they can no longer remain in a church which elevates homosexuals – and even women! – then Anglicanism may begin to rediscover its roots and appear more meaningful to the great majority who abhor anything which smacks of bigoted fundamentalism.

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I think it started when Madeleine Murray O'Hare (she was murdered, her body found recently) complained she didn't want prayer in our schools.

***And we said OK***

Then someone said you better not read the Bible in school. The Bible says thou shalt not kill, thou shalt not steal and love your neighbour as yourself.

***And we said OK***

Then someone said teachers and principals better not discipline our children when they misbehave. The school administrators said no faculty member in this school better touch a student when they misbehave because we don't want any bad publicity, and we surely don't want to be sued (there's a big difference between disciplining, touching, beating, smacking, humiliating, kicking, etc.)

***And we said OK***

Then someone said, let's let our daughters have abortion if they want, and they won't even have to tell their parents.

***And we said OK***

Then some wise old school board member said, since boys will be boys and they're going to do it anyway, lets give our sons all the condoms they want so they can have all the fun they desire, and we won't have to tell their parents they got them at school.

***And we said OK***

Then someone said let's print magazines with pictures of nude women and call it wholesome, down-to-earth appreciation of the beauty of the female body.

***And we said OK***

Then the entertainment industry said, let's make TV shows and movies that promote profanity, violence and illicit sex. Let's record music that encourages rape, drugs, murder,

# AN AMERICAN POLEMIC

This comes from the USA and is intended to get you thinking....

suicide and satanic themes. Its just entertainment: it has no adverse effect; nobody takes it seriously anyway.

***And we said OK***

Now we are asking ourselves why our children have no conscience; why they don't know right

from wrong and why it doesn't bother them to kill strangers, their classmates and themselves. Probably, if we think about it long and hard enough, we can figure it out. I think it has a great deal to do with  
WE REAP WHAT WE SOW

Funny how simple it is for people to trash God and then wonder why the world is going to hell. Funny how we believe what the newspapers say, but question what the Bible says. Funny how we can send "jokes" through the e-mail and they spread like wildfire, but when you start sending messages regarding the Lord, people think twice about sharing them.

Funny how lewd, crude, vulgar and obscene articles pass freely through cyberspace, but public discussion of God is suppressed in the school and the workplace.

***Are you laughing?***

Funny how when you forward this message, you will not send it to many on your address list because you are not sure what they believe, or what they will think of you for sending it. Funny how we can be more worried about what other people think of us than what God thinks of us.

Pass it on if you think it has merit. If not then just discard it. No-one will know you did. But, if you discard this thought process, don't sit back and complain about what a bad shape the world is in.

***Are you thinking?***

**Sent in by Mavis Hale**

**Any comments? Editor**



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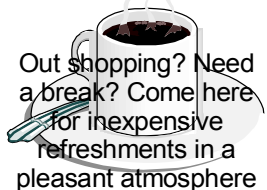
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**Peter Hart**  
challenges you  
this August to  
read a book you  
have not yet read

## *review*

The latest Harry Potter book presents its reader with a challenge: it weighs in at just under a kilo, and is 766 pages long. Now, this is as nothing, compared to the challenge of staying up until after

midnight to obtain a copy on its first day of sale, but some of us may well blanch a little at the prospect of such a weighty tome. Think nothing of it! All those airport novels and beach books are huge, with acres of print and stories that run for hundreds of pages, and people merrily consume those as they sit in the sun.

Do not be put off by the size of a book, nor be too influenced by its cover. This August, meet the challenge of a book you have not yet read. Look through the list of books in the front of your Bible. Are there any titles there that you do not recognise? However, be sensible about reading them, as some are more accessible than others, and one or two are not designed for reading from start to finish. Therefore, may I suggest that Leviticus and Deuteronomy are best read selectively, and that Romans is best read when you are at the height of your powers of concentration.

However, some parts of the Bible will amply reward the consistent reader. The book of Ruth is a delight to read from start to finish, and will not take you very long. The Acts of the Apostles reads like an adventure story, and will grip your imagination if you read it in one sitting.

The humanity of Paul shines through his shorter, pastoral letters, and the history of Israel will come alive if you work your way rapidly through the books of Samuel, Kings and Chronicles.

The best book to read in the garden or on the beach this summer, really, is a complete gospel. Set aside a morning or an afternoon, and read the Gospel of Mark, breaking only to replenish your tea cup. The sequence of events, the pattern of sayings and miracles will fit easily into place, and the inevitability of Christ's suffering and resurrection will flow from the text. It will truly be an enlightening experience. When you realise that the challenge of reading a gospel is not that great, then you can read the others at one sitting too.

If you get through all those books before the summer is out, go to the Way Inn bookshop, and stock up from their plentiful supply. They will willingly direct you to interesting material. Happy reading! ❖

### **Visiting St Mary's** **Northchurch**

During the week, when there are no services, St Mary's is not normally open.

It is usually open on Sundays for visitors between 2:30pm and Evening Prayer.

## BERKHAMSTED CASTLE WI



On a warm afternoon president **Joy Lovell** welcomed members and handed out birthday cards to three of them. She then read a charming poem entitled

Sweet Memories and another which caused some laughter Learning to Ride a Motorbike.

During the business part of the proceedings secretary **Janet Mitchell** read a reply from the health authorities about the proposed hospital changes in the area. They stated that the changes would suit about 80 per cent of the population locally, which made us all think it was hard luck on the other 20 per cent.

A message from the new national chairperson was read and we were pleased to note that the new national committee members came from a wide variety of places spread well around the country.

Sadly our original speaker for the afternoon, **Mrs Vincent** was unable to be with us as she had been involved in an accident, but we were very lucky to have an excellent replacement in Mr **Neil Shacklock**, who gave a most interesting talk, with slides, about Train Journeys through India.

We were greatly impressed by the efficiency and good timekeeping of the Indian railways and enjoyed the account of Neil's adventures on which he was escorted by his daughter. It seems that the highlight of the trip was a visit to the Taj Mahal, a great contrast to some of the "doss houses" where they had spent odd nights.

**Judith Lowther** expressed our thanks to Neil. Tea was served and the competition for a postcard from abroad was won by **Joy Lovell** with **Beryl Smith** and **Susi Davidson** in hot pursuit. The raffle was drawn for five lucky winners and **Maureen Stonhill** won the bloom of the month competition.

## EMMAUS COURSES

There will be two Emmaus courses in the Autumn: Emmaus Growth Course: a four to five week advanced course looking at the Bible at 8.00pm on Wednesdays from 10 September at Landswood, Shootersway, led by **John**

**Malcolm**;

Emmaus Nurture Course, for those exploring Christian teaching, or thinking of confirmation, will start in mid-October. Names please to **Fr Mark** (864194), **Fr Martin** (866161) or John (874993)

## ANGLICANS AND METHODISTS AT ALL SAINTS'

The Anglican and Methodist congregations at All Saints' are looking to work more closely both in worship and in the various social activities that take place. During the autumn it has been agreed that the third Sunday of every month will be a joint Eucharist with both ministers working alongside each other. In addition the Harvest Festival at the end of September will also be joint as well as the Harvest Supper and Sing-a-long the night before. We pray that this new beginning may flourish into a greater and more permanent relationship.

*Fr Martin*


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## NEWS FROM THE PCC

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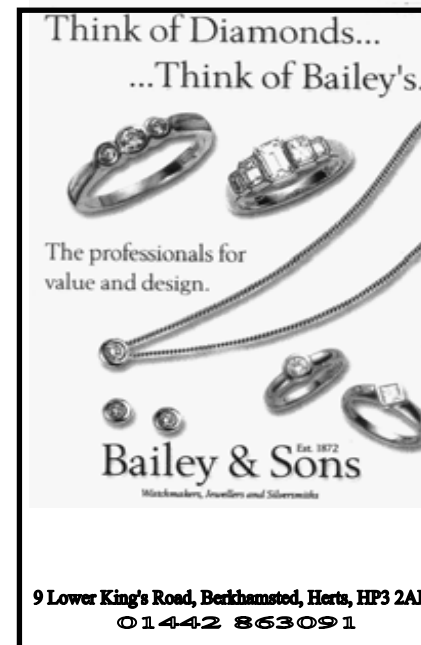
The main topic for discussion at the meeting of the Parochial Church Council in June was the outcome of the discussions that took place at the PCC Awayday in April and the objectives to be considered for the future of the Parish. This subject is expanded upon in the Review Leader written by **Fr Martin Wright** at the beginning of this issue.

**Fr Martin** also reported on work being done by the Youth Group Committee in setting up a new central vetting system for all helpers under the church's auspices to comply with a revision in the system. It was also noted that, with the new Parish insurance policy, changes in youth leadership and the activities the children were engaged in would have to be notified and approved

by the PCC in order that the insurance was valid.

A Resolution was passed unanimously agreeing to the installation of equipment to enhance the heating system in St Peter's Church thus reducing the noise from the circulating fans during services and concerts.

Finally, **Fr Mark** reported that **Fr Luke Geoghegan** will be licensed by the Bishop in September to serve in the Parish. As many will remember **Fr Luke** was a regular worshipper with us before his ordination three years ago, since when he has been licensed to the parish of Christchurch, Spitalfields. The time has come for him to move, and we are very pleased that he wishes to be linked with us again. **Fr Luke** is the Warden of Toynbee Hall in London, and as such has many demands on his time, and he is often away at weekends. However, we look forward to him serving in the parish and especially presiding and preaching on what will probably be a monthly basis.



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## RINGING FOR SORROW AND JOY

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Two quarter peals were rung at St Peter's in June.

The first on 6th June was not, as some might have believed, to welcome the first French Market to Berkhamsted, but to celebrate the lives of two remarkable ladies who had died in May.

We remembered **Doreen**, wife of **Canon Basil Jones**. Since their retirement to Berkhamsted ten years ago, Doreen had

## *review* notes & notices

endeared herself to many by her genuine concern and interest in others. Probably only a few people in the parish remember that Doreen, herself, was a ringer at St Peter's in the sixties when Basil was a curate in the parish.

**Flo Pearce** was the mother of David, one of our ringers, and was a frequent visitor to the town and the Church. Having celebrated her ninetieth birthday last year, she was still in charge of the flowers in her Church at Whitstable, a post she had held for over sixty years.

Later in the month I was approached by the sister of **Miles Nicholas** to ask whether members of the family could ring a quarter peal to coincide with the belated Silver Wedding Party of Miles and Diana in the Court House on 22nd June. This was successfully rung by four members of the family, augmented by two members of the Berkhamsted team. It was conducted by Miles's fourteen-year old niece - quite a feat!

*Priscilla Watt*

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### 17TH OXFAM CHILDREN'S WEAR EVENT THURSDAY 11TH SEPT 2003

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Guess what! Wimbledon is over and autumn is just around the corner. If proof is needed, the twice yearly Oxfam Children's Wear Event is with us again, to be held on Thursday 11th September at the Civic Centre opening at 9.00am. High quality children's autumn and winter clothing will be on offer, together with children's toys and books, and nursery equipment.

Oxfam relieves poverty and suffering and vast sums of money are needed for its many projects. Together, customers, donors and volunteers can help to make a real difference to the lives of those in the developing world so much less fortunate than ourselves. We have all seen the harrowing images in the press and on TV. By supporting the Children's Wear Event you can contribute effectively to change the lives of the innocent victims of drought, famine and conflict. And all this while you are clothing your youngsters at painless prices!

If you have been before, you will have been converted to the benefits of common sense purchasing of goods, often actually new, or as good as new. If you haven't, and need convincing, come to the Event and enjoy the thrill of finding what you want at the right price. There's plenty for all from bonny babies to strapping sixteen year olds.

In the meanwhile, if you have goods to donate, would like to help in preparation of the clothes, or volunteer to help in any other way before or on the day, please call into the shop in the High Street. If you have any special requests, also call into the shop and we will do our level best to get what you need. There isn't much that doesn't come into the shop sooner or later, and we are happy to receive it and move it on to a good home. We even found the match of a child's lost comfort blanket to the delight of the parents!

If you need further information please contact **Nicky Evans** (home 872502 or shop 864225)

SUNDAY	St Peter's:	8:00am	Eucharist			
		9:30am	Sung Eucharist, crèche, Sunday School & Pathfinders followed by coffee in the Court House			
		6:00pm	Evensong			
	All Saints'	8:00am	Eucharist only as announced			
		9:15am	Sung Eucharist, crèche, Sunday School & Pathfinders followed by coffee in the hall <i>On the 3<sup>rd</sup> Sunday each month (and on festivals as announced) there is instead a 10am united service with the Methodist congregation.</i>			
		6:30pm	Methodist service each Sunday until further notice.			
MONDAY	St Peter's	7:30am	Morning Prayer (MP)	5:00pm	Evening Prayer (EP)	
TUESDAY	St Peter's	7:30am	MP	All Saints'	9:30am	Eucharist
WEDNESDAY	St Peter's	7:00am	MP	7:30am	Eucharist	5:00pm EP
THURSDAY	St Peter's	7:30am	MP	11:00am	Eucharist	5:00pm EP
FRIDAY	St Peter's	7:30am	MP	9:15am	Eucharist	5:00pm EP (AS)
SATURDAY	St Peter's	8:45am	MP(AS) (except 3rd Sat in month)		5:00pm	EP
1 <sup>st</sup> Sun	SUNDAYS TOGETHER LUNCH: 12:30pm in the Court House <i>For anyone on their own on a Sunday.</i> Contact: Joan Morris (863780)					
3 <sup>rd</sup> Mon	GRIEF & LOSS SUPPORT VISITORS GROUP 7:45pm in the Court House. Contact Sylvia Banks 871195, Ruth Treves-Brown (863268) or June Haile (873087)					
1 <sup>st</sup> Tue	TUESDAY CLUB 8:15pm in the Court House <i>A lively women's group with guest speaker</i> Contact chairman Jean Bray (864532) or secretary Joan Gregory (864829)					
Tue	CHUCKLES PARENT & TODDLER GROUP: 10:00-11:30am All Saints' Church Hall. Song Time or Short service as announced. Jenny Wells (870981)					
3 <sup>rd</sup> Tue	MOTHERS' UNION: meets in members' houses at 8:00pm. <i>Non-members always welcome.</i> Contact: Kathie Lally (863526)					
Tue	HILLSIDE GROUP: 8.00pm at 22, Upper Hall Park for bible study. Contacts: Rob & Julie Wakely (875504)					
4 <sup>rd</sup> Tues	MOTHERS' UNION PRAYER GROUP: 2:00pm at 17 Shaftesbury Court. Tell us if anyone needs our prayers. Contact: Jenny Wells (870981)					
Wed	MEDITATION GROUP: meets about twice a month as arranged at Jenny's 57 Meadow Road and at Ruth's, 1 Montague Road. <i>Everyone is very welcome to join us for about half an hour of quiet prayer.</i> Contact: Jenny Wells 870981 or Ruth Treves Brown (863268)					
Wed	PATHFINDERS GAMES CLUB 7:00-8:30pm in All Saints' Hall. Jimmy Young (876736)					
2 <sup>nd</sup> Wed	MEN'S DISCUSSION GROUP: 8:00pm as announced. Contact Guy Dawkins (874108)					
3 <sup>rd</sup> Wed	GRIEF AND LOSS SUPPORT Lunch at 12:30pm for those who have been bereaved. Contact Thelma Harris (865785)					
4 <sup>th</sup> Wed	WOMEN'S FELLOWSHIP: meets 2:30-4:00pm in the Court House. <i>New members and visitors always welcome.</i> Contact: Vera Pullen (862196) or Biddy Shacklock (864574)					
Thu	HOME GROUP: 8:00pm on 2nd & 4th Thursdays. Contact Linda Bisset (862115)					
Thu	BELLRINGING: 8:00pm at St Peter's. Priscilla Watt (Captain of the Tower) (863804)					
Fri	FRIDAY STUDY GROUP: Tuesdays 1:30pm for informal Bible study. <i>Young children welcome.</i> Contact: Kate Semmens (866531)					
	LITTLE FISHES PARENT & TODDLER GROUP: 9:30-11:30am in the Court House. Weekly meetings with a short service 1st Fri in St P (10am) Nicole Addy-Varndell (864094)					
Fri	ST PETER'S CHOIR: Children 7:00-8:30pm (& Tues 5:15-6:15pm), Adults 7:30-8:30pm. Contact: Adrian Davis (864722) or Jean Wild (866859)					
3 <sup>rd</sup> Sat	ABC PRAYER BREAKFAST: 8:00am for breakfast & prayers. Various local churches.					
Sun	YOUNG PEOPLE'S FELLOWSHIP 7:30-9:30pm in All Saints' Hall or the Court House as announced Contact Jimmy Young (876736)					

# review diary

Please see page 29 for a full list of regular services at St Peter's and All Saints' churches.  
A priest is available for confessions by appointment (864194).

August/September 2003

## AUGUST

3	10.00am	United Anglican/Methodist Sung Eucharist, Anglican Rite .....	<i>All Saints'</i>
10	10.00am	United Anglican/Methodist Morning Worship, Anglican led.....	<i>All Saints'</i>
16	8.00am	ABC Prayer Breakfast .....	<i>St Michael and All Angels, Sunnyside</i>
17	10.00am	United Anglican/Methodist Holy Communion, Methodist Rite .....	<i>All Saints'</i>
24	10.00am	United Anglican/Methodist Morning Worship, Methodist led .....	<i>All Saints'</i>
31	10.00am	United Anglican/Methodist Morning Worship, Methodist led .....	<i>All Saints'</i>

## SEPTEMBER

1	8.00pm	Eucharist with prayers for healing .....	<i>St Peter's</i>
5	10.00am	Little Fishes service .....	<i>St Peter's</i>
13	10am-6pm	Beds & Herts Historic Churches' sponsored Cycle ride	
13	7.30pm	Berkhamsted Choral Society concert .....	<i>St Peter's</i>
17	8.00pm	All Saints' Area Committee (Jenny Wells).....	<i>57 Meadow Road</i>
17	8.15pm	St Peter's Area Committee .....	<i>The Court House</i>
20	8.00am	ABC prayer Breakfast.....	<i>St Andrew's URC</i>
21	10.00am	United Anglican / Methodist Eucharist .....	<i>All Saints'</i>
23	7.45pm	Deanery Synod Meeting with Bishop Christopher.....	<i>The Court House</i>
27	7.30pm	Berkhamsted Music Society - Bridgewater Band concert .....	<i>St Peter's</i>
27	7.00pm	All Saints' United Anglican / Methodist Harvest Supper and Sing-a-long .....	<i>All Saints' Church Hall</i>
28	10.00am	United Anglican/Methodist Harvest Festival Service.....	<i>All Saints'</i>
28	6.30pm	United Anglican/Methodist Evening Service .....	<i>All Saints'</i>

# review

## Baptisms (St Peter's)

22 June Isabella Juliet McMurray Montague

## Baptisms (All Saints')

29 June Freddie James Whale

6 July Anna Charlotte Black

## Weddings (St Peter's)

14 June Darren Mark Grieves & Lisa Coleman

Sam Michael Godbold & Kirsty Helen Turner

## Funerals

12 June Baby Shane Loveridge St Peter's Church (Kingshill)

20 June Doreen Lucie Jones St Peter's Church (Chilterns)

7 July Beryl Ruth Quarman Chilterns Crematorium

## Young people at St Peter's and All Saints'

### St Peter's

Sunday school and Pathfinders run from 9:30am to 10:30 in the Court House (next to the church in the High Street). Sunday School caters for 4 to 10 year olds, Pathfinders from 10 years upwards. Contact Sally Emery (870656) or Stephen Lally for Pathfinders (863526).

Crèche is available at 9:30am for under 3's. Parents are most welcome to use this facility in the Court House. Please contact Clare Kaye (871613)

### All Saints'

Sunday school and Pathfinders run from 9:15 to 10:15am. Sunday school caters for 3-9 year olds; Pathfinders from 10 years upwards. Children from both groups join the service in time for Communion. On the third Sunday in the month there is a Family Eucharist when everyone is together for the whole service. Contact Kathy Beaumont (384453) or Felicity White for Pathfinders (863526). Crèche is available at the same times as Sunday school for children under 3. Please contact Vicky Drury (384794).

### Youth Groups

Contact Jimmy Young (876736)

The youth fellowship meets in the Court House each Sunday 7:30-9:30pm.

Pathfinders games club meets 7:00-8:30pm each Wednesday in All Saints' hall.

For mid-week activities for toddlers please see page 29

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# review

## Contacts

The Revd Mark Bonney, The Rectory, Rectory Lane (864194) (day off Friday pm / Sat am)  
 The Revd Martin Wright, All Saints House, Shrublands Road (866161) (day off Monday)  
 The Revd Canon Basil Jones (Hon.Asst.Priest), 17 Lochnell Road (864485)  
 The Revd Preb Stephen Wells (Hon.Asst.Priest), 57 Meadow Road (870981)  
 Mrs Christina Billington (Diocesan Lay Minister), 13 Ashridge Rise (385566)  
 Miss Marjorie Bowden (Reader), 16 Broadwater (871283)  
 Mrs Joan Cook (Reader), The Gardeners Arms, Castle Street (866278)  
 John Malcolm (Reader), Landswood, Shootersway (874993)  
 Mrs Jenny Wells (Reader), 57 Meadow Road (870981)  
 Parish Administration: Mrs Jean Green, The Parish Office, The Court House (878227)  
 Stewardship Recorder: Miles Nicholas, 46 Fieldway (871598)  
 Churchwardens: Carol Dell, 4 Clarence Road (864706)  
 John Banks, Ladybrand, Cross Oak Road (871195)

**Parochial Church Council:** Secretary: Mrs Pat Hunt, 11 The Firs, Wigginton (822607)  
 Treasurer: Michael Robinson, 36 Trevelyan Way (863559)

## St Peter's

Director of Music: Adrian Davis (864722)  
 Asst. Director of Music: Mrs Jean Wild (866859)  
 Organist: Jonathan Lee (0794 1113232)

[stpetersberkhamsted.org.uk](http://stpetersberkhamsted.org.uk)

**Sundays**  
 8.00am Holy Communion (1st Sun BCP)  
 9.30am Family Sung Eucharist with crèche,  
 Sunday Schools & Pathfinders  
 (in the Court House) followed  
 by coffee in the Court House.  
 6.00pm Evensong & Sermon

**Weekdays**  
 Holy Communion  
 Wednesday 7:30am  
 Thursday 11.00am  
 Friday 9.15am  
 Morning Prayer: M-F 7:30am, W 7:00am  
 Evening Prayer: M,W,Th 5:00pm  
 Sat 5:00pm  
 Holy Days - see weekly Notices

**Weddings, Banns of Marriage, Baptisms, Funerals:** Father Mark Bonney (864194)  
**Bellringers (St Peter's):** Miss Priscilla Watt, 11 Cavalier Court, Chesham Road (863804)

## All Saints'

Choirmaster: Peter McMunn (874894)

[allsaintsberkhamsted.org.uk](http://allsaintsberkhamsted.org.uk)

**Sundays**  
 8.00am Anglican Eucharist only as announced  
 9.15am Sung Eucharist with Sunday schools & Pathfinders, then coffee in the Hall  
 10:00am United service with the Methodist congregation (3<sup>rd</sup> Sunday in month)  
 11.00am (Methodist Morning Service)  
 6.30pm Anglican service only as announced (otherwise Methodist Evening Service)  
 5<sup>th</sup> Sunday – United Anglican/Methodist service.

**Weekdays**  
 Holy Communion: Tuesday 9.30am MP/EP see p29 Holy Days - see weekly Notices  
 All Saints' is an Anglican / Methodist Local Ecumenical Partnership.  
 Anglican priest-in-charge Revd Martin Wright (see *Contacts* above)  
 Methodist minister: Revd Paul Timmis, 32 Finch Road (866324)



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