

# Berkhamsted *review*

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Events**



*for Town and Parish*

**30p**





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

### **Welcome to the May 2004 issue of the Berkhamsted Review**

Two themes surface every year at this time, at least in this town. We have the annual Berkhamsted Walk, organised this May for the thirty-sixth time on behalf of the Children's Society. It is interesting to speculate on how many thousands of walkers have tramped the myriad routes followed over the years. Many more thousands must have been touched for contributions over the same period. There is no doubt at all, however, about the solid benefits that have resulted from their efforts in aid of the society and therefore of those the society helps.

The other recurrent May theme is Christian Aid Week. This, again, brings together many volunteers who visit many times that number of donors in the annual collection. They raise valuable funds to help the victims of war, disease and under-development. Christian Aid's emphasis is very much on providing very specific assistance to well-defined projects. In this way funds are concentrated where they can do most good. The risks of waste or pilferage by those whose motives may be less than altruistic in conditions where there is simply not enough assistance to go round, are reduced.

We ask you to support these two well established ventures and also draw your attention to to Rachel Davis's project, described on page 11, to set up and equip a teachers' centre in Africa. Read her article. She helped to establish the centre and now she needs to equip it. Please respond, if you can, to this courageous venture by a young woman from our own town.  
*David Woodward*

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Cover photograph of Adrian Davis by *Rowena Pike*

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*Responsibility for opinions expressed in articles and letters published in this Review and for the accuracy of any statements in them rests solely with the individual contributor*

**Next copy dates (all Fridays): 30 April 4 June 2 July**

## review leader



**Fr Martin Wright**  
invites you to  
accompany him to  
Wintershall,  
Britain's  
Oberammagau

Next month, on Wednesday 23 June to be precise, a group from the parish will be visiting the Wintershall Estate near Guildford, Surrey, to see an open air performance of *The Life of Christ*. Dubbed Surrey's *Oberammagau*, the play has been performed by the local villagers for the last six years. Having witnessed the production on a visit with my last parish in 2000, I would thoroughly recommend it to everyone and I still have a few tickets for those interested (866161). The play lasts all day, with a break for lunch, and we travel by car, sharing where possible.

The play opens with the selfless acceptance by the young Virgin Mary of God's will. She becomes willing, through the power of the Holy Spirit, to bear his Son on earth. Her acceptance was the beginning of our Christian faith and it all took place about 2000 years ago in Judea, now part of Israel. Act I follows the birth and growth to childhood of the baby she has named Jesus. Mary's life is not an easy one, her baby has to be born in a stable and early on she is warned that her heart will be pierced and she and her husband Joseph are forced to flee away to Egypt. On their return Jesus as a young boy becomes lost and causes Mary and Joseph great distress until they find Him in the temple in deep conversation with the teachers there.

Time does not permit the re-creation all of the parables, miracles and wonderful stories of the New Testament but the play recounts many of the principal events and Act II opens with Jesus' baptism by John the Baptist and leads on to his first miracle of turning water into wine at the wedding at Cana which he attends with his mother, Mary. Then the crowd follows the Sermon on the Mount, the woman taken in adultery and the feeding of the 5,000 (in which the audience are participants). These events are interspersed with other miracles and teachings and also the plotting by the priests

and elders who had become jealous of Jesus' influence over the people and their growing love and respect for him.

Act III reveals the lengths that the priests go to in capturing Jesus, his willing acceptance of crucifixion and his obedience to the holy scriptures. It portrays his triumphal entry into Jerusalem, the last supper, his prayers in the garden of Gethsemane, his capture, the false trial before the Jewish priests and elders and finally his appearance before Pontius Pilate, the Roman governor. Pilate is, at first, reluctant to sentence him but gives way to the inflamed clamouring of the crowd. We see Jesus humiliated and his great magnanimity and forgiveness to those who tortured him and his death and burial. Like so many, his disciples were distraught and believed that this was the end yet, in a way, it was just the beginning as the greatness of Christianity is revealed when Jesus rises up out of death, leaves the tomb and appears to his disciples and followers. He tells them to go to Galilee, where we see them fishing and Jesus, resurrected, standing on the bank inviting them to join him for breakfast.

So the play ends with the triumph of Jesus' resurrection and ascension, the great events that are the foundation of our Christian faith. It is an amazing experience and I would encourage you to join us if you can.



**Palm Sunday procession** Rowena Pike

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It is difficult to think of a more appropriate name for a quarry than Pitstone but the name does not appear to be derived from the function in this case. Pitstone Quarry lies at the foot of Pitstone Hill on the Chiltern scarp face and is just one mile away from the village of

Pitstone. Both the hill and the village predate the quarry, which has only been used for chalk extraction since 1947. Nevertheless Pitstone Quarry is now a very large hole in the ground and if a recent planning application is successful will get even larger for a time. Then it will be filled up again. The plan is to remove a further third of a million tonnes of chalk and then to fill the resulting pit with two thirds of a million tonnes of *inert waste*, builders' rubble, crushed concrete and so forth. The filling operation will use the waste to re form the natural slopes of the Chilterns' landscape.

The chalk extraction and the waste disposal is a project that will last for 12 years until 2016. It is then proposed that the site will be *restored*, a project that will take a further 5 years, until 2021. Restoration, in this case, will consist of covering the newly re-formed slopes with topsoil and seeding with a mix of wild grasses and wild flowers. This will recreate the chalk grassland which is the Chiltern Hills' distinctive cover.

Some people might think that a very large hole in the ground would in itself be a distinctive feature which should be left, allowing nature to take its course in re-colonising it. I remember once visiting The Big Hole at Kimberley in South Africa, an exhausted diamond mine, and being struck by its awesome scale. But awesomeness is not a quality that comes to mind in connection with the Chilterns. Charm seems to me to be more characteristic of them and this is on a much more human scale.

## Ian Reay's &news &views

**Ian Reay** tells us what is involved in filling the big hole

site for domestic waste. This was rejected because it would have contaminated the ground water. Because the quarry has gone below the water table in places it is partly filled by a lake. The water of this lake comes from the aquifer which is the source of drinking water for much of the neighbourhood. Inert waste will not have a contaminating effect on the water and so is a much more suitable filling material.

Pitstone Quarry is right on the edge of the Chilterns' Area of Outstanding Natural Beauty, which makes it a particularly sensitive site. An AONB is more than ordinary countryside but less than a National Park. The Chilterns' AONB, one of fifteen or so AONBs across the country, stretches from Luton to Goring Gap on the Thames and will soon have its own board of trustees to administer it. As well as giving views on significant planning applications such as at Pitstone Quarry the trustees will be concerned to resist any inappropriate building in the area and to promote wildlife and the benefits of the open spaces. This is a particularly difficult task at the present time when the Chilterns are surrounded by areas which, being close to London, are singled out as growth zones. ❖

Also economic and industrial imperatives cannot be ignored. It is a, perhaps surprising, fact that very large holes in the ground (voids as they are called in the industry) are valuable assets. We produce so much discarded waste that we need places to hide it. In 1995 there was a suggestion to use Pitstone Quarry as a landfill

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Rent Day,  
Quarter Day,  
Lady Day or the  
Annunciation of  
the Blessed  
Virgin Mary; call  
it what you will,  
but 25 March is a  
special day in the  
calendar of the  
Mothers' Union. It  
is celebrated

across the world and is an occasion when  
the fellowship of members is real and  
appreciated.

As a diocesan vice president I was  
privileged to attend three Lady Day  
services. Three eucharists in three  
different churches. There were three  
sermons, women priests were in the  
majority and of course three bun fights  
afterwards. Altogether over a dozen  
banners were paraded and presented at the  
altars. Banners are part of MU heritage  
and each one is of its own time and place.  
Most of the designs were of Mary and  
Jesus, some traditional, others modern,  
but each displaying the imaginative and  
creative gifts of the people who made  
them. A form of service entitled Walking  
With Mary had been produced by the MU  
Prayer and Spirituality Department and  
this was incorporated into two of the  
eucharists. It enabled several members to  
lead sections of the liturgy, helping us to  
feel the worship was our own.

The sermons brought the opportunity to  
reflect on Mary, and the story of Mary  
hearing from an angel that she was to be  
the mother of God's son is at the heart of  
Lady Day. Mary was probably a young  
Jewish girl, a teenager, when she became  
pregnant and being unmarried, became

## MOTHER'S UNION

**Margaret Burbidge** reflects on the  
implications of Lady Day



marginalized in her  
society. Accepting  
that she was to give  
birth to Jesus  
changed the whole  
pattern of her life,  
and this required  
deep trust and faith  
in God. Another  
aspect of the story  
was the appearance  
of the angel Gabriel

to Mary. Encountering an angel is hardly  
an everyday occurrence, and the words  
*Do not be afraid* suggest Mary did not  
take this experience in her stride. How did  
she really feel and react? Did Mary take  
time to say her "Yes" to God? We do not  
know the answers, but if we leave aside  
some of the traditional images of Mary as  
divine or the perfect mother, and focus on  
her humanity, then we can make  
connections between what we imagine her  
experiences to have been and our own. So  
as we walk with Mary our relationship  
with God grows and deepens.

Meeting many people in a short space of  
time and sharing the eucharist with them  
showed me something of the faithfulness  
of MU members. Old and not so old alike  
attended their deanery service. They  
showed their commitment to MU and  
through this reaffirmed their own "Yes" to  
God. We are all ordinary people like  
Mary was. God touched Mary's life,  
touches ours now and calls us to reach out  
to bring his love into our world, our  
communities and our families. As each of  
us responds to God's call, we like Mary,  
say "*Here am I, the servant of the Lord.*"





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The **Berkhamsted Walk**, to be held on 9 May, after 36 years, has become a local institution. With its comfortable familiarity, it is perhaps easy to overlook that it is the Church of England's Children's Society that is the beneficiary of the sponsorship, supporting a national cause.

The Children's Society was founded in 1881 by Edward Rudolph when it was known as the Church of England's Central Home for Waifs and Strays. A distinctly Victorian philanthropic name, pertinent at a time when grinding poverty was real, and many families could not afford to feed or clothe their many children.

With this historical background, the work of the society has been over the years to help vulnerable children in many ways. A hundred years on, at its centenary in 1981, the society reviewed its role as the leading organisation in the UK working with young run-aways. It researched the scale of the problem to conclude that thousands of children were, (and still are), at risk on our streets. Risks that include drugs, violence, criminality, and prostitution.

Since then, street work projects around the country have engaged with tens of thousands of young run-aways, seeking to make a real difference to their lives, rescuing them from the consequences of street life. In addition to face to face contact with children, the society has built up a respected body of research, used in campaigns to influence government and decision takers.

In 1999 the society launched its largest ever survey on run-aways. This resulted in government initiatives and recommendations to local authorities that they should draw up plans to help the more than 100,000 under 16's in the UK who run away from home every year.

## FOR A SAFE AND SOUND CAUSE

Alex Evans explains

They may feel unloved, isolated, or be experiencing neglect and abuse. In their despair, they risk the dangers, unknown to them, of life on the streets.

In 2003 the society launched its national campaign, Safe and Sound. The campaign calls on local authorities to provide the support the government recommends, and calls for a national network of safe emergency accommodation and support services. The society shares its experience and expertise to assist the authorities in identifying needs and how best to meet them.

The society continues with its street work projects, and seeks to tackle the problem of street children at its roots. Why do children run away, what can be done to prevent them leaving home, and what can be done to protect them when they end up on the streets?

Back to the **Berkhamsted Walk**. Projects, research, campaigning and filling gaps in services all cost money. Last year the walk raised £7,000. This year the target, with gift aid added, is £10,000. We need your support. Please walk and/or persuade others to do so. Approach sponsors, they will certainly be only too willing to support such a deserving cause, and please be generous in your donations for such a enjoyable and cheap day out.

You will surely enjoy the pleasures of walking in the natural beauty around us, perhaps gazing in awe and delight at the carpet of bluebells in the woods of Ashridge, or surveying the Vale of Aylesbury from Ivinghoe Beacon. Please spare a thought for deprived children who, even as you walk, are not Safe and Sound, and reflect on the God-given good life that we are so fortunate to enjoy. ❖

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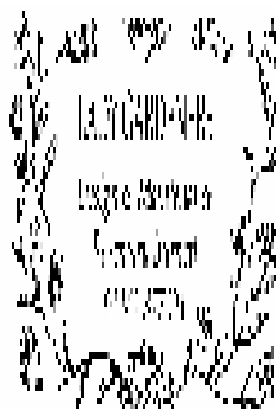
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**Rachel Davis** (daughter of Adrian, Director of Music at St Peter's) a VSO volunteer in Northern Ghana writes to ask for help in an exciting and worthwhile project to improve primary school education in the Upper West Region.

I have been working here in Ghana in the role of in service teacher trainer and teacher support officer now for 6 months and will share with you a little about the background of the lives and location of this small corner of West Africa.

The Upper West Region of Ghana is extremely hot and dry. Most of the year the landscape is arid scrub with a coating of red dust. (It gets everywhere, especially in the ears!) People work mainly as subsistence farmers, and grow crops such as millet, groundnuts and beans. Most people own goats, chickens and guinea fowl and these wander freely around the village making lots of noise. People have large families here, and support each other in times of need. HIV AIDS and Malaria are prevalent and cause many deaths in this region. The people in our district of Nadowli are incredibly resourceful and work hard with the little they have.

I have spent time in schools and worked closely with the teachers here and found that they are coping sometimes with classes of over 100 children with little or no access to resources, textbooks or stationery.

Although it is vital that people are able to use local and existing materials to make teaching and learning resources, my aim is to provide training on how to achieve this based on up to date methods and books.

I have therefore worked alongside teachers and head teachers in the district and together, we have realised the need for a teachers' resource centre. This is to be situated in a local primary school compound in a disused classroom. This classroom is fairly centrally located and in easy reach for most teachers. It will benefit teachers and the community alike.

## Can You Help Us



I am asking for your help on a relatively small scale. We need both funding and educational resources (eg books, posters, toys) and would gratefully

receive anything that you can send. This will enable me to support teachers in providing their pupils with a better quality of education, or provide nursery children with toys or games that can help them to learn basic skills. Children here have nothing like this. Toys are made from seedpods and rusty tins. Most will have never used a paintbrush or seen

a felt-tip pen. So however nominal your contribution, it would still go towards providing a better life for the children and teachers of Nadowli. Even a small gesture would be appreciated!

I am using this project as the major focus of my 2-year placement, during which time I plan to draw in local teachers and the community so that ownership is established and sustainability ensured. Already, other NGO's such as World Vision International have shown interest and provided funds for structural refurbishment of the building, and want to run reading clubs there on a regular basis.

Please, please remember how a small act of kindness can go a long way, and how you could help to make a big difference.

Contributions or gifts should be given to **Adrian Davis** at St Peter's Church. The money would be spent on equipping the new centre.

If you could give any of the following, we should be most grateful:

storage containers, stencils, unifix cubes, globes, atlases, books (ages 3-16 and not too obviously featuring white affluent children), crayons or colouring pencils, felt pens, coloured card or paper, stickers, marker pens, paints or pastels art materials, scissors, educational games or toys, calculators, rulers, erasers and educational posters or wall charts.



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## 1940 - ALL ALONE, 2004 - A FAMILY OF 25

Stanley Sharp explains

It all began in 1948, when Winston Churchill chaired the Congress of Europe in the Hague on 7th-10th May. Some 800 eminent invitees

were asked to ponder the problems of European disunity. In their debates, they recognised the principle of *supranationality*: the need for states to surrender part of their sovereignty in the interests of common institutions. Churchill's statement enshrined the loftiest ideals:

*"We must proclaim the mission and the design of a united Europe whose moral conception will win the respect and gratitude of mankind and whose physical strength will be such that none will dare to molest her tranquil way ... I hope to see a Europe where men and women of every country will think of being European as of belonging to their native land and, wherever they go in this wide domain, will truly feel Here I am at home."*

From this starting point today's European Union evolved. In 2001 its 15 members, realising that it was coming to a turning point in its existence with the possible addition of 10 new members, convened the European Convention on the future of Europe.

The convention was asked to draw up proposals on three subjects: how to bring citizens closer to the European design and European institutions; how to organise politics and the European political area in an enlarged union and how to develop the union into a stabilising factor and a model in the new world order. The convention has identified responses to the questions put in the Laeken declaration.

- . it proposes a better division of union and member state competences;
- . it recommends a merger of the treaties and the attribution of legal personality to the union;
- . it establishes a simplification of the union's instruments of action;
- . it proposes measures to increase the democracy, transparency and efficiency of the European Union by developing the contribution of national parliaments to the legitimacy of the European design, by

simplifying the decision-making processes and by making the functioning of the European institutions more transparent and

comprehensible;

- . it establishes the necessary measures to improve the structure and enhance the role of each of the union's three institutions taking account, in particular, of the consequences of enlargement.

The Laeken declaration also asked whether the simplification and reorganisation of the treaties should not pave the way for the adoption of a constitutional text. The convention's proceedings ultimately led to the drawing up of a draft treaty establishing a constitution for Europe.

This draft treaty has been the subject of much comment - but little explanation - in the national media. The current situation is as follows:

- . The Prime Minister wishes to obtain the approval of Parliament to the treaty in June.
- . There is a considerable demand for a national referendum on the issue.
- . Election of members to the European parliament will take place on 10th June.

Your vote will be sought, possibly on a referendum, certainly on the election of MEPs. It is therefore important that you should be as fully informed as possible on this important matter affecting the future of the union. Little or no attempt has been made to explain the reasons for creating a constitution for Europe nor has much effort been made to tell you how to find out about its contents. You can telephone the London office of the European Parliament (0207 227 4300) and ask for a copy of the draft treaty to be sent to you. It will be sent immediately, free of charge. Only when voters are fully informed about what is actually being proposed in Brussels will they be able to exercise their democratic right to vote for a particular candidate and to seek his or her opinion on the proposal to establish a constitution for Europe. ❖

Alfred Waterhouse was born on 19th July, 1830 in Aigburth, Liverpool, to a family of wealthy Quakers. It was a talented family. His brother Edwin was a founding partner of the accountants Price Waterhouse and Alfred's son, Paul, was himself a distinguished architect who, by the time of his death in 1924, had established himself as a leading authority on town planning. The young Alfred was sent to a Quaker school in Tottenham, London, where he showed a gift for drawing and expressed an early wish to become an artist. His parents considered this occupation too frivolous for a Quaker so, as a compromise, he was articled in 1848, at the age of 18, to Richard Lane, the most prominent Manchester architect of his day. Lane specialised in industrial buildings to which he relentlessly applied the classical and neo-classical designs which were in favour in the first half of the nineteenth century. Alfred Waterhouse reacted against this influence in his own work, a central feature of which was the revival of mediaeval or *gothic* structures and ornamentation.

In June, 1853, his articles completed, Alfred set out with his friend Thomas Hodgkin on a continental tour which lasted almost a year. He visited Rouen, Paris, Arles, Rome and Constantinople, making full use of his frustrated talents as an artist to fill numerous notebooks with drawings of buildings and their architectural details, each carefully described.

Upon his return to England in the summer of 1854 Alfred established his own architectural practice in Manchester, but the following year he returned to the continent to visit the Paris exhibition of 1855. Again he filled his notebooks with sketches and comments. In Amiens, according to his notebook, he was *much struck by the terracotta work - red brick being occasionally used in bands and*

## ALFRED WATERHOUSE (1830-1905) AND VICTORIAN GOTHIC

*A True Temple of Nature, showing,  
as it should, the Beauty of Holiness*  
(The Times, April 1881)

*More adapted for a suburban  
tea-garden than a national museum*  
(The Field, April 1881)  
(both describing the Natural History Museum)

*arches for  
colour's sake.*

This note is significant in view of the role that terracotta, and colour, were to play in his later work, notably at the Natural History Museum in South Kensington.

He wrote: *returned home much disgusted with English architecture.*

*We want size, light and shade, and colour in our*

*buildings.* These precepts all found expression in the designs that he went on to create.

### The Gothic Revival

At this time Alfred was becoming absorbed in the ideas of the gothic revival. The expression *gothic* was coined in Renaissance Italy to denote architecture which departed from classical norms. It was intended as a pejorative term, the equivalent of "barbaric". In eighteenth century England the word was still being used in this sense, to mean bizarre or tasteless, so Alfred Waterhouse was being far from conventional when he showed sympathy for mediaeval styles and techniques. He read widely the works of its most ardent advocates like John Ruskin (1819-1900) and Augustus Pugin (1812-52). He had read the former's *Seven Lamps of Architecture* (1849) and *Stones of Venice* (1851-53) which had marked Ruskin out as perhaps the most influential writer on architecture of the nineteenth century. In 1854 Ruskin had made the extravagant claim that *"it is the glory of Gothic architecture that it can do anything"*.

## Manchester Assize Courts

In 1859 Waterhouse entered the competition for the design for new assize courts in Manchester. Before preparing his submission he travelled to Belgium, observing and sketching municipal buildings in Bruges, Antwerp, Brussels and Ypres. He later wrote of his winning design that *the mouldings and details are thirteenth century in their general character. But wherever I thought that the particular object in view could not best be obtained by strict adherence to precedent I took the liberty of departing from it.* The design was widely applauded despite continuing reservations in some quarters about continental and *gothic* features. The assize courts' magnificent beamed hall echoed the finest mediaeval structures while its roof of coloured, patterned tiles, reminiscent of the magnificent roofs of Burgundy, was a most unusual and striking feature in English architecture. Waterhouse was now recognised as an architect of the first rank.

## The New Museum

It was as a result of his successful design for the Manchester assize courts that, in 1866, Alfred Waterhouse was invited to take over responsibility for the new Natural History Museum in South Kensington. The project already had a long history. The museum originated in the will of Sir Hans Sloane (1660-1753) a prominent London physician who had devoted his life to assembling a unique collection ranging from dried plants and animal skeletons to artefacts from the ancient world. Over the next century the collection grew through the acquisition of notable specimens, the most important being those gathered by Joseph Banks during his voyage to the South Seas in 1768 with Captain Cook on *The Endeavour*. By the nineteenth century the collection had outgrown its modest share of the space available on their Bloomsbury site.

In 1856 responsibility for the collection fell upon professor Richard Owen (1804-92). Owen was a celebrated palaeontologist who gave us the word *dinosaur*. He at once set about campaigning for new accommodation but was not assisted in his efforts by his

unusual gift for antagonising people who would have been useful as allies.

Nevertheless Owen's authority carried considerable weight in his field and in 1858 he persuaded 120 eminent scientists to sign a petition to Disraeli, Chancellor of the Exchequer, requesting that resources be found to create accommodation more suitable for the natural history collection. Nothing resulted from this petition so in 1861 Owen took the further step of giving William Gladstone, the Chancellor of the new Liberal government, a conducted tour of the collection. Owen himself suggested to the trustees of the British Museum that the physical limitations of the Bloomsbury site were such that a move to a new, separate museum was inevitable. He recommended a huge museum in what was then the undeveloped suburb of Kensington. The site he had in mind had been part of the land acquired by the Commissioners of the Great Exhibition of 1851 and had been purchased with the £186,000 profits made by that remarkable event. The whole site stretched from the present site of the Albert Memorial south to the Cromwell Road and is now occupied by a complex of buildings which include the Albert Hall, the Victoria and Albert Museum and many others. At the time of Owen's campaign it was mostly occupied by the buildings and gardens of the Royal Horticultural Society. The most prominent building on the site, however, was a large and hideous corrugated iron shed which contained exhibits that later found a home in the Science Museum. Officially known as *The Iron Museum* it was celebrated for its ugliness and became known as *The Brompton Boilers*. When questioned about the wisdom of leaving Bloomsbury for this distant and unloved part of London, Owen replied "*I love Bloomsbury much but I love five acres more*". ❖

Next month:  
The building of the Natural History Museum

This article is taken from Stephen Halliday's book *Making the Metropolis: Creators of Victoria's London*, which is on sale at the Bookstack





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**Christian Aid Week** begins on 9th May, and the money raised this year will be used

to improve people's lives in more than 50 countries worldwide. One of the places that Christian Aid has recently begun working in is the former Soviet republic of Tajikistan. Here, as in many other poor countries, money raised in **Christian Aid Week** is being used to help people live life to the full.

Khurshed Khuinov is 17 and lives in Tajikistan's capital, Dushanbe. He shares one room in a city hostel with his mother and five brothers and sisters. Life in the hostels is bleak and dangerous, so the organisation Zumrad, which is supported by **Christian Aid**, runs youth clubs to improve the lives of vulnerable children and give them emotional support. They enjoy climbing and camping expeditions, as well as workshops in which they make their own rucksacks and tents.

Zumrad is one of ten partner organisations in Tajikistan supported by **Christian Aid**. Tajikistan is one of the poorest countries in the world outside Africa, and Christian Aid began to work there quite recently. Situated in central Asia, north of Afghanistan, it was part of the Soviet Union until independence in 1991.

Subsequently the economy has collapsed, and there has been a bitter civil war. One in three workers is jobless, and vulnerable people such as children and the elderly have little or no support. Children are particularly at risk if they are orphaned. Fifty thousand were orphaned during the war, and many more have parents who have been forced to leave home and seek work in Russia. Huge state orphanages provide schooling and shelter, but they are overcrowded and poorly resourced. Children living in these conditions are

## LIVING LIFE TO THE FULL

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stigmatised, often do not have enough to eat, and are starved of affection.

For ten years, Zumrad has given children such as these a richer education and deeper relationships than are possible in an orphanage or hostel. They offer camping expeditions in the mountains, with teenage children learning a range of climbing and environmental skills.

*"I thought I would never be able to walk as normal, but I have been hiking with Zumrad for four years,"* says Khurshed.

By attending local clubs several times a week, the young people also learn the sewing skills they need to make their own rucksacks, tents and clothing. Courses in computing and English mean that they can improve their potential. But perhaps most important of all is that Zumrad provides a safe place where children find genuine care and can develop higher hopes for the future.

A £25 gift to **Christian Aid** buys the materials for ten young people to make their own rucksacks for a camping expedition. By supporting **Christian Aid Week**, you are among millions of people who think poverty is a scandal we do not have to accept. Your actions, commitment and contributions will bring about a better life for people in poor communities all over the world.

If you can help during **Christian Aid Week**, please contact **Margaret Pike** (95 Bridgewater Road) on 866646. There is the usual house-to-house collection for which helpers are always needed. On Saturday 15th May from 8 a.m. to 12 noon, there is a **Christian Aid** market stall. Please let us have gifts of plants or cakes so that we can make our contribution to this noble cause.



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## FLOODLIGHTS AT ST PETERS CHURCH

For a number of months I have been attempting to discover why St Peters is no longer floodlit.

Despite numerous phone calls by church officials, we have all drawn a blank. I even made enquiries of the new help point in the civic centre. All was to no avail!

Initially, I believe the lights were installed by Hertfordshire County Council to highlight our historic building. The PCC have asked for the lights to be switched off for certain candle-lit services and since that time, at least two years ago, they were never switched back on again.

Other buildings in Berkhamsted are tastefully floodlit, including All Saints. Why not St Peters which is one of the most historic buildings in the centre of town?

Is anyone able to throw any light on the situation?

**Michael Hart**, 6 Castle Street, Berkhamsted, HP4 2BQ

## MODERN WORSHIP STYLES

I was saddened to read in your most recent Review yet another back-handed swipe at the livelier churches of our town. I am referring on this occasion to Gerry Morrish's reproduction of Patrick Baker's *hymn* where he uses the outline of a fine old hymn to attack modern worship styles (p26 April 2004 Review). Don't you realise that this is offensive and hurtful to those of us who are saddled with the demeaning label of being *happy clappies* (see verse 4)?

Do Gerry and his ilk, think that the church is meant to be "*sad and formal*" ( I believe that this must be an approximate opposite of happy and clappy) ? I know that in King's Road church, for instance, we do sing happy songs and we are in the main a happy church and we do on occasions clap, but we also reverence God and have times of quiet reflection.

This tiresome attack from our more formal Anglican brothers and sisters just damages the body of Christ and makes a mockery of the words of our Lord, *By this all men will know that you are my disciples , if you love one another* (John 13:35) What must those with no church connection at all, who also read this publication, think of the Christian church when it behaves in this churlish way?

In your position as editor, I would ask you to remind your contributors that we do have a wider audience than just lovers of ancient hymns and liturgy. I would also ask you to remind them that they have a responsibility to further Christian unity and not to fracture it unnecessarily.

**Billy Mitton**, Pastor of King's Road Church

I am sure that no "*swipe at the livelier churches*" was intended in Gerry Morrish's piece and regret if any offence was caused - Editor



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Friday 5th March marked the start of the parish pilgrimage to Walsingham in North Norfolk when 32 pilgrims, accompanied by Father Mark and Father Martin, set off for two days to that small medieval village of great fame.

The vision of Walsingham began, according to tradition, in 1061, when a devout noblewoman, Richeldis de Faverche, had a vision of the Virgin Mary. Richeldis was asked by her to build a replica of Mary's house in Nazareth where Jesus spent his childhood. This story of Richeldis is preserved in a thirteenth century ballad by Richard Pynson. The ballad tells of the building of the house by angels, beside a pair of wells in a location chosen by Mary.

After the vision Lady Richeldis felt compelled to build a replica of the Holy House and over the years this wooden hut became well known for miracles of healing which took place there. For 5 centuries (11th - 16th) many people made the long journey to Walsingham to pray and pay homage to the Virgin. In 1538, at the time of the dissolution of the monasteries however, the shrine was destroyed. The image of Our Lady was taken to London and burned. For 300 years after the reformation Walsingham existed solely as a farming community with monastic ruins.

In 1896, Charlotte Boyde, a Roman Catholic, completed the purchase of the fourteenth century Slipper Chapel a mile out of Walsingham where pilgrims had once stopped to prepare to "slype", or slip into England's Nazareth. In 1934 the Slipper Chapel was declared the national shrine of Our Lady of Walsingham.

## WALSINGHAM - MARCH 2004

**Elizabeth Jackson reports on the parish pilgrimage**

In 1921 a young priest, Alfred Hope Patten, was appointed vicar of St Mary's,

Walsingham's parish church. He began to revive the

interest in pilgrimages to the Anglican shrine. He commissioned a replica carving of the original statue of Our Lady and this was set up in St Mary's.

In 1931 the statue of Our Lady went to its present home in the new Holy House and in 1938 that building was enlarged to what we now know as the Shrine Church. Since then prayers have been offered daily at the Shrine, and pilgrims have continued to grow in numbers.

Our pilgrimage started at St Peters where we assembled for prayers asking for a safe journey. Three hours later we were in Walsingham and paying our first visit to the Holy House giving thanks for our safe arrival.

Next morning we were led in the Stations of the Cross by Fr Mark and Fr Martin. The stations are situated around a lovely garden, which at this time of year was just beginning to burst into bloom. Together we followed Christ from condemnation to crucifixion, pausing at each station for a reading and to sing a hymn. We prayed for those in this world who suffer and are persecuted through no fault of their own, making us feel very humble for all that we have.

After lunch, we were taken on an escorted tour of South and North Creak churches. These were both very large and in the style of most of Norfolk's churches which once had thriving congregations of landowners and their families and staff. Now many of them fight for survival, are very run down and unheated. Both north and south Creak had an Angel roof, again similar to others  
→p23

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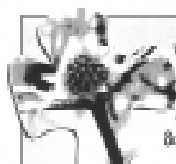
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This heading was in one of our national papers recently and I read the short article with interest.

I was particularly interested to read that a survey of 1,600 people undertaken by

Book Tokens Ltd, to coincide with World Book Day was not comprehensive. It compared the reading habits of certain professions, concluding with "*bringing up a distant rear, the clergy*" who read on average 2 hours 40 minutes per week for pleasure.

From my own experience I remember that, very rarely, did my clergyman husband have time to just sit down and read for pleasure. Later in life, after he retired with ill health, he took the greatest pleasure in doing an Open University degree when reading took up a great deal of his time.

I wonder what the public's reaction would

## ACCOUNTANTS ARE THE MOST AVID READERS

Muriel Lander reflects on this claim

the week. In fact I have heard this view expressed which has always made me give a wry smile!

I remember reading once that one of our previous prime ministers (was it the G.O.M. Gladstone?) was disturbed in his study by a visitor who found him weeping. He asked the visitor to forgive him but ... "*Little Nell has just died*". Yes, he was reading Dickens during a working day.

I imagine Tony Blair, and many a past prime minister of the twentieth century would give a hollow laugh at the very thought. ❖

be if the clergy had topped the list? Probably the view would have been taken by many that, well, the clergy's busiest day is Sunday - with the implication that they do precious little for the rest of

←p21

in the area, and there were other interesting features, too many to describe here, but they are worth a visit if you are ever in the area. We also went to the ruins of Creak Abbey with nothing much left save the chancel end. By the time we reached this stage we were all very cold and glad to get back for a hot cup of tea.

After returning, we joined with the other weekend pilgrims in a concelebrated eucharist followed by the liturgy of reconciliation and benediction, with laying on of hands and anointing for those who were sick. I personally found this service the most moving and emotional part of the whole experience.

On Sunday morning there was a half-hour meditation in the Shrine Church where we listened to music and readings before we went to St Mary's to join in their eucharist. After lunch we were again in the Shrine Church for the sprinkling from the holy well, benediction and last visit to the Holy House.

For me, and I'm sure for us all, the weekend was one of tranquillity and peace. Time to reflect and remember our homes and families and to acknowledge just how lucky we are not to have our lives disrupted by conflict, violence and uncertainty. Thank you Mark and Martin for leading us and spiritually nurturing us.



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Continue to celebrate the Resurrection, urges **Rev Peter Hart**. It is the source of our joy in Christ

## *review* northchurch

How long can you keep a celebration going? Sometimes a birthday can be spread over several days, if relatives can't be present on the day. On occasions anniversaries can be celebrated on different days and in different places, to include everybody. However, none of these can possibly match the 40 days of post-Easter celebration on which the Church is currently launched. Can we possibly celebrate for 40 days? Setting aside arguments that the 40 day stretch was only incorporated into the Church's calendar to balance out the 40 days of Lent, we are still faced with the seemingly impossible. In addition, there is the follow-up question: *"So what do we do after these 40 days? No more celebrating until Christmas?"*

These concerns reflect a human tendency which is curious yet verifiable. We are better at being miserable, or introverted, than we are at sustaining joy. We find self-examination and breast-beating easier than wave upon wave of praise. This may well be part of our sinful state, that our awareness of failure in the presence of a holy God will always lead us to sorrow for sin rather than into a delight in forgiveness, but we do need to be able to find ways of releasing our joy and making 40 days of celebration meaningful. But how?

The reality of the resurrection is something which does not go away. It is a central part of our faith. It is a

constant presence in all our liturgies, and it directs our thinking about baptism and eucharist. It is therefore the primary source of our joy in Christ, our delight in God, our celebration of what God has done for us in Jesus Christ, crucified, buried and risen again. The very mention of the word "*resurrection*" should cheer our hearts and lift our souls. To have the opportunity of celebrating the resurrection for 40 days opens out opportunities of praise and possibilities for exploration. 40 days of celebration of the resurrection will not be sufficient to exhaust its reality and its impact, to do justice to its significance and world-changing effect. So, rather than tiring of this celebration, let us embrace it, fill the days with joy and praise, and go ever deeper into its meaning and transformative power. ❖

### **SIMPLE LUNCHES**

**St Mary's Northchurch**

**Served in the Parish  
Room**

**Every Thursday**

**12:15 to 1pm**

**Anyone is welcome  
to attend**

## **SUNNYSIDE NURSERY**

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**Phil and the team look forward to seeing you at the Nursery!**

Opening times:    Monday closed (but open on Bank Holidays)  
                         Tuesday-Saturday 9 am —5 pm  
                         Sunday.        10 am —4 pm

Telephone: Phil Smith, Sunnyside Nursery: 07743 552154

Telephone: Sunnyside Training Ltd. 01442 866953

**Email: [suntrain@tiscali.co.uk](mailto:suntrain@tiscali.co.uk)**

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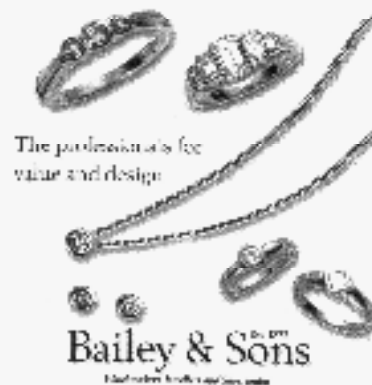
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## RELICS OF BYGONE BERKHAMSTED

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*“The Berkhamsted Citizens Association scored a success on Monday evening last (8<sup>th</sup> December 1924) when they held a free exhibition of relics of bygone Berkhamsted. The relics, which were loaned by a number of kind friends, were staged in the Sessions Hall, and in addition a number of old industries of the town were demonstrated ...”*

Thus reports the **Berkhamsted Gazette** for Saturday, 13 December 1924. The old industries demonstrated at the exhibition included woodwork and woodturning, boot making, ironwork, lace making, straw plaiting, basket making and wallpaper making. In 1924 Berkhamsted still had a woodenware factory and, if straw plaiting and lace making, together with wallpaper making had already gone, the town had a large chemical works and a large clothing factory, neither of which remains today. Numerous photographs, prints, drawings and paintings of old Berkhamsted were included in the exhibition, and among relics on show was a piece of bronze age pottery, an example of an ancient industry making use of the clay of the area.

In June the Berkhamsted Local History & Museum Society is offering the people of Berkhamsted a further opportunity to see some of the prints, drawings and photographs held in the society's archives in the Dacorum Heritage Trust's museum store. Turning once again to the theme of trades and industries, with the title *Berkhamsted Trades & Industries through the Ages*, the exhibition will outline their development from early times to the present day. We know that early settlers made use of iron ore deposits in the Bulbourne valley, of timber from the beech woods and of clay for brick making. The town achieved prosperity through its wool trade in the fourteenth century and again in the nineteenth and

twentieth century through William Cooper's sheep dip and subsequent chemical industries.

As soon as settlements were formed trading and subsistence farming developed. The strategic route of the Bulbourne valley through the Chilterns fostered this development. The building of the castle with its important links to the royal palace at Kings Langley increased this trade. Yet the market, thought to be prescriptive, almost certainly predates the castle. Although trade here suffered as a result of the castle falling into ruin, the market has continued to this day, and recently received new impetus with the introduction of the farmers' and French markets.

Documentation is inevitably somewhat sparse until the mid eighteenth century, when militia lists enable us to identify various trades and the names of those pursuing them. At the end of that century the first trade directory appears giving us names and occupations, if not yet addresses. Once we have the directories and the census returns of the nineteenth century we have a clear picture of the extent of the growth in population and trade of this period.

Patterns of trade changed remarkably during the twentieth century. Industry that was once an integral part of our High Street and surrounding area is now on the edge of the town in Northbridge Road or Riverside. All these developments and changes will be illustrated in this exhibition, which is open to the public from Tuesday, 8<sup>th</sup> June until Saturday, 12<sup>th</sup> June inclusive, daily from 10am-5pm, in the Civic Centre, Berkhamsted. A number of artefacts from our collection will be on display in addition to some kindly lent us for the exhibition. The Wellcome Trust is loaning **William Cooper's** notebook with his recipe for sheep dip, written in Berkhamsted long ago. ➔

# *review* notes & notices

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## RELICS OF BYGONE BERKHAMSTED (CONTD)

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← Please do make a note in your diaries now! We hope that our exhibition will provide a 'trip down memory lane' for older and long-standing residents of Berkhamsted and also make children and newcomers aware of the rich heritage of the ancient town in which we live. Don't miss this unique opportunity! Admission is free.

**Jenny Sherwood**, Chairman, BLHMS.

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## OXFAM'S CHILDREN'S WEAR EVENT-THE OUTCOME

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The theme of the event held on 25 March was *More*. More helpers, choice, clothes, toys, customers and, of course, more money raised to support Oxfam's work in alleviating global poverty.

All expectations were exceeded! Thanks to willing helpers, before, during and after the event, the generosity of donors, and the enthusiasm of customers, a staggering £5,007 was raised in two and a half hours.

Bargain pricing, and good quality clothing in as new condition make for the success of this twice-yearly event. The next event will be on Thursday, 9th September.

Thank you to everyone involved in this success story. If you'd like to be part of it in any role, please call **Nicky** at the Oxfam shop (864225).

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## KILFILLAN GARDEN

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Kilfillan House are creating a sensory garden for the residents. It will include a raised bed so that those in wheelchairs can plant and tend flowers. Donations of plants would be very welcome along with occasional help in tending the garden. If you could help, please contact the activities organiser, **Lorna Petrie** on 877115 between 10am and 3pm.

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## AN APPEAL AND AN OFFER

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One of our readers has sent us this appeal, which is coupled with a generous offer,  
*"I am an elderly lady, sound in mind but not very mobile due to a bad hip. I would like someone to share my home with me and give me a little practical help that I need in return for free accommodation. I live close to Berkhamsted town centre and would like someone able to move in around the end of August. An appropriate financial arrangement can be negotiated to cover expenses"*  
Please contact **Sally Clarke** on 826371, who will discuss the necessary details

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## OPEN DAY AT BERKHAMSTED POLICE STATION

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On Saturday 15 May you are invited to an open day at Berkhamsted police station. There will be displays and demonstrations of interest to people of all ages. Please feel free to call in at any time between 10am and 4pm. There is a tour of the police station, demonstrations by police cars, motor bikes and dogs. There will be demonstrations of many other police activities not normally open to the public, including finger printing and the police use of firearms. There will be useful advice on personal, car and home security, cycle coding and mobile phone security and marking. The neighbourhood watch scheme will be explained. There will be competitions, quizzes with prizes, a bouncy castle and refreshments. Please do come along.

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## BERKHAMSTED QUIET PLACES

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Friday 14th May 2004, 9.30am - 12.30pm

at Hill House, Frithsden Copse, Berkhamsted

### *Hymns and Psalms*

Led by The Revd Martin Wright  
Priest-in-Charge of All Saints Church

Please ring **Frances Norrington** (871855) for enquiries or to book a place.

SUNDAY	<i>St Peter's:</i>	8:00am	Eucharist			
		9:30am	Sung Eucharist, crèche, Sunday School & Pathfinders followed by coffee in the Court House			
		6:00pm	Evensong			
	<i>All Saints'</i>	8:00am	<i>Eucharist only as announced</i>			
		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	<i>St Peter's</i>	7:30am	Morning Prayer (MP)	5:00pm	Evening Prayer (EP)	
TUESDAY	<i>St Peter's</i>	7:30am	MP	<i>All Saints'</i>	9:30am	Eucharist
WEDNESDAY	<i>St Peter's</i>	7:00am	MP	7:30am	Eucharist	5:00pm EP
THURSDAY	<i>St Peter's</i>	7:30am	MP	11:00am	Eucharist	5:00pm EP
FRIDAY	<i>St Peter's</i>	7:30am	MP	9:15am	Eucharist	5:00pm EP (AS)
SATURDAY	<i>St Peter's</i>	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 June Haile (873087), Thelma Harris (865785) or Ruth Treves Brown (863268)					
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	JULIAN MEETING: 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 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: 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 7:15-9:15pm in the Court House or 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).

May/June 2004

## MAY

Sat	1	6.15am	The Cowper Society presents May Morning Madrigals from the tower (see cover photograph)..... <i>St Peter's</i> followed by breakfast in ..... <i>The Court House</i>
Sun	2	3.00pm	Civic Service to mark Dacorum Mayor end of year..... <i>All Saints'</i>
Fri	7	10.00am	Little Fishes Service..... <i>St Peter's</i>
Sun	9	4.00pm	Service for the parents & godparents of children taking First Communion at Pentecost..... <i>All Saints'</i>
		6.00pm	Choral Evensong ..... <i>St Peter's</i>
Tue	11	10.15am	Chuckles Service <i>The house on the rock</i> ..... <i>All Saints'</i>
		3.30-4pm	'T' time Kidz - with Fr Martin ..... <i>All Saints'</i>
Wed	12	8.00pm	All Saints' Area Committee..... <i>All Saints' House</i>
Sat	15	8.00am	Associated Berkhamsted Churches Prayer Breakfast ..... <i>St Mary's Northchurch</i>
		7.30pm	The Cowper Society presents The Bridgewater Band..... <i>St Peter's</i>
Tue	18	8.15pm	St Peter's Area Committee - revised date ..... <i>The Court House</i>
Thu	20	8.00pm	Ascension Day Service ..... <i>All Saints'</i>
Tue	25	10.15am	Chuckles Service <i>Our Hidden Friend</i> ..... <i>All Saints'</i>
Wed	26	8.00pm	Joint Worship Committee ..... 1 Montague Road
Sun	30	9.15am	Sung Eucharist with Children's First Communion..... <i>All Saints'</i>
		9.30am	Sung Eucharist with Children's First Communion..... <i>St Peter's</i>

## JUNE

Fri	4	10.00am	Little Fishes Service..... <i>St Peter's</i>
Thu	10	8.00pm	Corpus Christi Solemn Eucharist..... <i>St Peter's</i>
Sun	13	6.00pm	Choral Evensong..... <i>St Peter's</i>
		7.30pm	Chandos Ensemble – short concert including Bach <i>Cantata</i> (no 29) <i>Wir danken dir Gott</i> with collection for the piano fund..... <i>St Peter's</i>
Tue	15	10.15am	Chuckles Service <i>The Good Samaritan</i> ..... <i>All Saints'</i>
Sat	19	8.00am	Associated Berkhamsted Churches Prayer Breakfast..... <i>St Peter's</i>
Tue	22	8.15pm	Parochial Church Council..... <i>The Court House</i>
Wed	23	8.00am	Parish trip to Wintershall <i>Life of Christ</i> 10.00am at Guildford leave ..... <i>All Saints'</i>
Sat	26	10am-3pm	PETERTIDE FAIR in and around ..... <i>St Peter's</i>
Sun	27	9.30am	Sung Eucharist – Preacher: The Rt Revd Randolph George, Bp of Guyana ..... <i>St Peter's</i>
Tue	29	8.00pm	Patronal Festival Solemn Eucharist Preacher: Fr Jeffrey John ..... <i>St Peter's</i>

# review registers

## Baptisms (St Peter's)

21 March Isobel Helen Frances Foot, Daisy Janneke Groet and Katie-May Shaylor

## Weddings (St Peter's)

2 April Guy Malam & Dido Edwards

## Funerals

2 March Peter Ralph Cooley

19 March Phyllis Callaghan

20 March Charlotte Pyburn

29 March Brian Hobson

Chilterns Crematorium

Chilterns Crematorium

Chilterns Crematorium

Chilterns Crematorium

## Churchwardens and PCC Members for 2003-2004

**Churchwardens** Carole Dell (864706), John Banks (871195)

**Deputy wardens** Christopher Hunt (822607), Richard Hackworth (863990)

**Deanery synod members (ex-officio PCC members):**

John Banks (871195), Alan Conway (865798),  
Richard Foster (863359),  
Jenny Wells (870981)

**PCC members**

Rachel Below (862316), Chris Clegg (875818), Cecily Coales (876779),  
Peter Drury (384794), Barbara Groet (873788), Kate Hennessey (865729),  
Pat Hunt (822607), Judith Limbert (873626), Gillian Malcolm (874993),  
Helen Nicholls (873162), Michael Robinson (863559)

**Area committees**

**St Peter's:** Julian Dawson (871614), David Ewart (879814)  
Rachel Hill (864387), Polly Rafter (865958),  
Bill Stead (876176), Anne Vickers (863836)

**All Saints':** Andrew Beaumont (384453), Christine Dipper (873006),  
Isobel Saffrey (873192), Felicity White (866223)

All parish clergy, and Christopher Green (863241) as chairman of the Diocesan  
Advisory Committee, are ex-officio PCC members.

Priscilla Watt (863804) is minutes secretary

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# reviewbackpage

## 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 Prof. Luke Geoghegan (NSM), 16 Gravel Path, (866361)  
 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: Carole Dell, 4 Clarence Road (864706)  
 John Banks, Ladybrand, Cross Oak Road (871195)  
**Parochial Church** Secretary: Mrs Pat Hunt, 11 The Firs, Wigginton (822607)  
**Council:** 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.

### 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

6.00pm Evensong & Sermon

**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)



## WAY INN - A Christian Centre at 268 High Street

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I haven't a clue how to get rid of this blank page!!!!