

Berkhamsted *review*

In this issue

Age of
Ecclesiology

July 2004

Changing
Farming

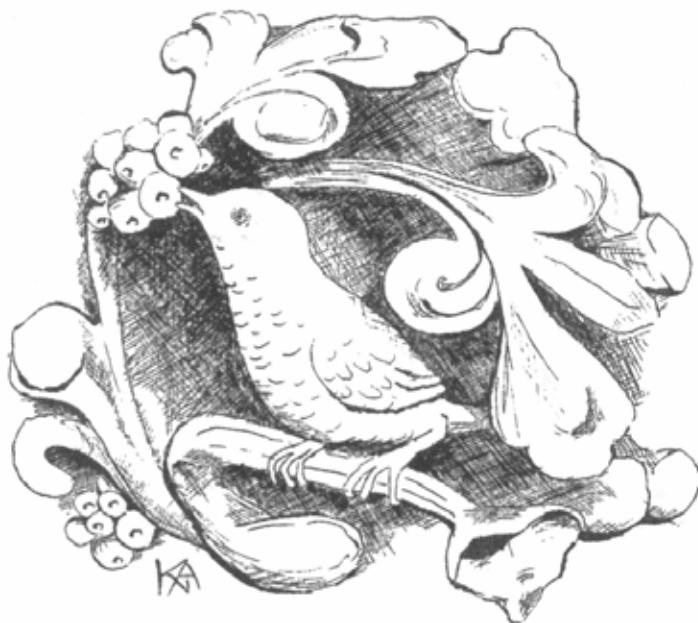
Chicken
Challenge

Guiding our
Abbey

News from
Ethiopia

Fundamental
Questions

This month's
Notes & Events



for Town and Parish

30p



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

Welcome to the July 2004 issue of the Berkhamsted Review

We must talk about this month's edition with rather mixed feelings. We print the last regular contribution of our rector of the past almost eight years, Fr Mark Bonney, with sadness at his, and his family's, leaving us. But it is impossible not to be glad for Mark in his new appointment as Canon Treasurer of Salisbury Cathedral. Fr Mark has been a good friend to the Review helping us out on several occasions when unforeseen crises required us to find extra help urgently. The most notable of these was following the sudden death of Chris Smalley, who apart from his many other activities was half of our editorial team as well. Mark in a notably unflappable way saved the day then by persuading Tony Firshman to step into the breach. There were many other occasions when he helped us out.

We include this month the last of Stephen Halliday's articles about the pioneer Victorian architect, Alfred Waterhouse. It is interesting to note that the reactions of his contemporaries to change, were not so different from those of our own era. It is a fortunate coincidence that Stephen's article appears in the same issue as Fr Mark's description of the way Victorian "ecclesiology" shaped notions of what is "normal" in the ordering of churches. I urge you to read these two items in conjunction.

David Woodward

Cover drawing of a 13th century corbel in St Peter's
by *Katherine Greene*

In this month's issue...

AGE OF ECCLESIOLOGY

Fr Mark Bonney continues his examination of why our use of buildings for worship is the way it is **p3**

CHANGING FARMING

Changing farming means changing Chilterns,
Ian Reay reports.....**p7**

CHICKEN CHALLENGE

Gerry Morrish flings down the Chicken
Challenge..... **p13**

GUIDING OUR ABBEY

John Cook explains his work showing
visitors the glories of St Albans
Abbey.....**p19**

NEWS FROM ETHIOPIA

Andrew Proud, *our man in Addis Abbaba*,
demonstrates why he needs our
support.....**p23**

FUNDAMENTAL QUESTIONS

Revd Peter Hart answers some of the most
familiar questions he is asked on the
fundamentals of parish life.....**p25**

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

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Next copy dates (all Fridays): 2 July 6 August 3 September



**THE AGE OF
ECCLESIOLOGY**
Fr Mark Bonney
continues his
examination of why
our use of buildings
for worship is the
way it is

incumbent something new is needed. I will not use this leader to preview or repeat things that I will undoubtedly say on 17 and 18 July - but to everyone who is unable to join us then, a very big thank you for all the care and support that has been shown to us here in so many, many ways.

The space between incumbents is properly called a vacancy. It is more popularly and incorrectly, called an interregnum. The first term is much to be preferred since the second literally means 'between reigns'. And that is one thing that a parish priest should not see him/herself as: one who reigns. The latter term also comes from a model of ministry which always defers to the parish priest, a model that dare not do anything unless the parish priest says so. Vacancy is more suggestive of a gap in a team. It works with a model of collaborative ministry - of the whole people of God working together. It's a little like an orchestra and a conductor. The conductor works to help everyone play together, in tune and in time, and interprets the score. A conductor is needed, but a good orchestra can play for quite a long time just following the leader of the first violins. So I hope and pray that beautiful music will be made to the Lord in this parish even when there's no incumbent.

At their meeting after the announcement of my move to Salisbury the St Peter's Area Committee looked at the first ideas of the architect for rearranging the crossing area of St Peter's. There were many comments

Moving on is all about change, change for all of us. We will be very sad to leave Berkhamsted where we have been enormously happy for the past eight years, but I do believe that both for the parish and for the

review leader

made upon them and much more needs to be done, but one thing they did decide was that a vacancy in the parish isn't an excuse for everything to come to a standstill. They were keen for this project to be continued and the architect has been invited to their next meeting. So in spite of moving, I will complete what I began last month in talking about why our church buildings are ordered the way they are and the variety of orderings there has been.

* * * * *

The 17th century

I noted last time that the post-Reformation period, although keen to lessen the division between priest and people, saw many churches adapted, but few built. However in the period 1603-1622 some 133 new churches are known to have been built and 400 re-modelled, and after the Great Fire of London in 1666 Christopher Wren changed the landscape of London churches. Inigo Jones (1573-1652) is largely responsible for introducing the Italianate classical style into England (visit St Paul's Covent Garden), a style taken over by Wren.

Wren designed what he called "auditory buildings" - single-room churches that banished the Gothic distinction between chancel and nave, suppressed side chapels and eliminated chancel screens to give maximum audibility and visibility. For Reformed religion the hearing of the sermon was very important and hence in many places the pulpit assumed greater prominence than the altar. As the period of the Enlightenment (the Age of Reason) set in, the design of buildings and practice reflected this. The preacher was elevated rather than the host! Religious practice changed too - in the 17th century daily communion had been a feature of the lives of people like Thomas Ken, but in 1730 there were only 11 churches in London that celebrated the Eucharist every Sunday.

→p5

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←p3

Of the 18th century one writer says "so genteel had worshippers become that they found it unbecoming to kneel in the presence of God. The church did all things decently and decorously, and in order, but it lacked the essential Christian quality of sacrificial ardour".

This was a state of affairs that continued for some while until the mid 19th century. In the popular imagination the inside of a 'real' church has pews, clergy desks, perhaps a screen, choir stalls and high altar side chapels. It is the type of church that most of us were brought up with but it is largely the creation of a group known as the Ecclesiologists who emanated from Cambridge in the early years of Victoria's reign. They believed that the Middle Ages and the Gothic style in particular were the apex of Christian worship, and they idealized this particular style at a time when the common worship of the Church of England was at a particularly low ebb.

The Ecclesiologists were influenced by Pugin (1815-52), who described gothic as the only true Christian Architecture. They developed, and invented, much symbolism about the church building, much of which is now ingrained in the popular psyche as if it had always been there. John Mason Neale and his associates maintained for example that: a church has a nave and two aisles to symbolize the Trinity. Likewise the nave and the division of the chancel into choir and sanctuary also reflects the Trinity, the nave represents the Church Militant and the chancel the Church Triumphant. The chancel arch stood for the faithful death of the righteous soul. All this is creative thinking with no history.

The chancel was very important for the Ecclesiologists. It was what distinguished a church from a chapel. Rood screens were popular, as were as many as nine steps up to the altar. Triple-decker pulpits were out and they were replaced by the clergy stall, the eagle lectern and a kneeler in front of the screen (again these are 19th century inventions). In medieval times the 'choir' area was where the monks sat (musicians and choirs were at the west end). The robed choir in a parish church did not exist before 1841 when the new Parish Church of Leeds was built; a medieval

cruciform church was pulled down and new large church built to exemplify the work of the Ecclesiologists. This kind of building was the prototype of a new plan for Anglican churches, a plan that in various forms has been almost universally regarded as the only proper one for Anglican worship.

William Butterfield designed the finest example, All Saints Margaret Street, in London, which is well worth a visit. He was also the architect responsible for re-ordering St Peter's in 1870, and it was essentially that interior which was re-ordered in 1960 to achieve the ordering we have now. Had English Heritage existed in 1870 then Butterfield would probably have been sent away with a flea in his ear for trying to remove Georgian pews... (By looking at this again we're only following a pattern that has been happening for hundreds of years!)

The Ecclesiologists exalted the distinction between clergy and people, creating a divide between nave and sanctuary based on a rather romantic view of the medieval period. In many ways their view had more to do with Jewish Temple worship which had a holy of holies for the priest and where everyone else was kept out, than it did with the New Testament picture of the veil of Temple being split in two and there being access to God for all.

Contemporary liturgy across the denominations has emphasised that the liturgy is the work of all of us - not something done by the clergy for others. New church building has largely reflected that (although sadly Guildford, Coventry and Liverpool cathedrals built in the 20th century latched onto an old theological model). Similarly many, many churches have moved their furniture in different ways to try to reflect the sense that worship is something all the baptised do together. They all gather around the altar and share the sacrifice of praise. →p9

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Apparently, the farmland in the Chiltern Hills is, in comparison with farmland elsewhere across the country, of relatively poor quality, classified as Grade III. In the nineteenth century, since the land was not sufficiently nutritious to "finish" cattle herds (fatten them up for slaughter), they were

taken to other pastures to be finished. Some were driven to the Vale of Aylesbury, through Aylesbury High Street; others were taken to Boxmoor station where they were put on a train to be transported to pastures in Northamptonshire. I mention this now because this fact about farming in the Chilterns may lead, as a result of changes to the subsidy system of the Common Agricultural Policy, to a big difference in the way land is managed in the Chilterns. This may have knock on effects on the landscape of the Hills.

When farms come up for sale they are increasingly being bought by people who do not intend to use the land as a productive farm. Towards the end of last year, out of every three sales of farmland in the south east of England, two were to non farmers. A significant reason for this is the high value of land and the proximity of a thriving City of London. The new land owners may use the land to graze horses, or simply to have a large open area to enjoy as private space. Some developers may buy the land speculatively and sell on plots as potential building land even where there is no planning permission.

Changes to the CAP could exacerbate this trend. Up until now agricultural subsidies have been directly linked to production hence the butter mountains and wine lakes of the past. But now payments are going to be divorced from production ("*decoupled*") and farmers will receive a single payment. There will be an eight year transition period, but by 2012 farmers will receive all of their subsidy at a flat rate determined by their acreage regardless of whether they produce any crops or not. New land owners will be eligible for this subsidy but will have to keep the land in good agricultural and environmental condition in order to receive it. Land owners will, in effect, be paid to look after their land for the local community. But for a mixed farm in the

Ian Reay's &news &views

Ian Reay describes the forces changing farming on our local fields and the implications for the Chiltern landscape

Chilterns the size of the subsidy may be about 20% lower than it is currently.

The reason why this change may have a particular effect on the Chilterns is that the set aside rules, which enable farmers to receive payment for leaving land fallow, will continue in a new form: set aside land will be "*tradeable*". That means that a farmer can exceed his set aside limit

(formerly 10% of his land) by buying set aside rights from another farmer, elsewhere in the country, who has better quality land. Farmers on more productive and profitable land (in, say, Northamptonshire) can sell their set aside rights to farmers on less productive land (in the Chilterns). As a result Northamptonshire will be more extensively farmed and in the Chilterns more land will be taken out of crop production and left fallow.

As a result we can expect to see more horse pastures and more woodland. Local farmers are understandably unhappy about these changes which will not encourage productive farming in the Chiltern Hills. There may, though, be good news for ecologists who would like to see more diversity in the flora and fauna of the district. Farmers are being encouraged to use their poor quality land to be regenerated as wild life havens. This is already happening with some field margins becoming repopulated with wild flowers and other plants suitable for wild life, such as butterflies and bumble bees, instead of being planted with crops. ❖

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It was the International Year of the Family when I first came to live in Berkhamsted. I had been a branch leader in my old parish and when I left, my branch presented me with a splendid sweater.

It was produced for that year and I wore it for my first M.U.

service at St Albans Abbey. It was an ideal garment to wear. It was the occasion of my first meeting with the first two members of our branch here who I had met and I knew no one in the Abbey. However I was soon surrounded by people who wanted to see the sweater. Had it only been produced in Bath and Wells? I felt quite a celebrity!

I was reminded of this when searching through my collection of M.U. prayer books for a suitable prayer for our meeting this month. I came upon this prayer produced by my old diocese. All the prayers in the book are anonymous and this one, 10 years later when it is once again the International Year of the Family, still seems appropriate, don't you think?

In times of hope, in times of need,
 Night time, day time, when we decide -
 Thoughts are with you in Heavenly prayers

Eternal Father please stay by our side.

Reaching out with open arms

Needing you to listen

Asking for your guidance

Thank you Lord - you have arisen.

In times of hardship and recession,

One-parent families in despair

Needing Your love and help from others

Almighty Father hear our prayer.

Lonely teenagers with drug addictions.

MOTHERS' UNION

Jenny Wells reflects on the International Year of the Family



Youngsters who find life a bore
 Ease their worries, calm their fears,
 Ask them to love you more.
 Relations make up families

Oh how they are adored
 Following in your footsteps and

Trusting in You, Lord.
 Homeless people in inner cities
 Empty feelings - does no one care?

Fear of rejection and depression
 Almighty God your love we share.
 May we all be truly united
 In living our lives happily
 Listening and following Jesus
 You are Father of our Family.

AMEN.



←p5 (Fr Mark)

In a recent sermon the Archbishop of York said that worship needed to be "*accessible and awesome*". He was criticising worship that sometimes seems to have more in common with entertainment than with the one and only living God. We need a church architecture and arrangement of the furniture that enables our worship to be accessible and awesome. The medieval model that we have inherited is good at being awesome, but it creates a divide between priest and people, a divide between nave and sanctuary and a divide that is not reflected at all in contemporary theology and liturgical texts. The medieval model suggests that some parts of the church are only accessible to special people and that is not so. I give the Area Committee my best wishes as they pursue this important task.

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The Children's Society

Ashridge Gardens Open Day, Sunday 4 July, 2.00-5.00pm

The use today of the Ashridge buildings as a management college perhaps distracts from the understanding of its origins, first as the site of a monastery and then a stately home. Ashridge and its gardens are one of the country's outstanding historic houses, with park land and gardens created by the ubiquitous Capability Brown, and, later Humphrey Repton.

The earlier house was demolished in 1803 and rebuilt as we see it today, with completion in 1821. As part of the rebuilding, the seventh Earl of Bridgewater, the founder of inland navigation, commissioned Humphrey Repton to plan the gardens. The plans changed a trend at the time for extensive views and, instead, proposed intimate pleasure gardens linked to the house with walks and drives in the more distant wooded parkland.

When the gardens are open most weekends, what has this preamble to do with the Children's Society and, thanks to the management college, its open day?

The Children's Society offers more than the opportunity to just drop-in and stroll round, which of course may be exactly what you want to do! Feel free to do so, enjoy teas and cakes, buy a raffle ticket, select plants from the plant stall and take advantage of the treasure on our doorsteps. There is even a quiz to test the powers of observation of accompanying children.

The Children's Society, in addition to all this, offers a free leaflet giving the history of the house and its gardens. In particular, it describes and locates the features of the gardens and describes a walk in the adjoining parkland, an area unknown to most visitors. The understanding of Humphrey Repton's designs, and the College's ongoing plans to restore the gardens to the glory of their heyday, adds to the enjoyment of your visit. Please visit Ashridge regularly to see the seasonal changes and garden developments while supporting the Children's Society, and the other charities which host open days, for your relaxation and pleasure. The Children's Society open day on 4th July should have the rose garden in full bloom, while the woodland walk will offer welcome shade on a fine summer's day!

As you enjoy yourself, please spare a thought for the children that you and the society are helping. They have run away from intolerable circumstances at home and are at risk on the streets. Your donations and the pleasure of your visit could be their salvation. Please come to Ashridge on 4th July, you will be most welcome.

Sponsored Walk and Stroll, Sunday, 9th May

This was another successful event, the 36th in the Children's Society's calendar. Over 250 walkers took part, enjoying the long and short walks, and the stroll. Heavy rain earlier in the week, and a pessimistic weather forecast for the day, probably prevented a number of possible walkers from registering. Fortunately the grey skies and cool weather made for very acceptable walking conditions, albeit slippery under foot!

Walkers came from far and wide and everyone appreciated the scenic beauty of our walks in the Chilterns. The bluebell woods were magnificent, probably at their best in recent times. People drive to see the bluebells on the woodland floor at Ashridge estate viewpoints such as Dockey Wood on the Beacon Road; our walkers had the pleasure of walking on paths through them!

The financial outcome, and the winner of the boots for raising the most sponsorship, will only be known when all sponsorship money has been paid in. It's looking good however, nearly £7,000 before gift aid, in support of the Children's Society's "*safe on the streets*" campaign to save runaway children from the perils of life on the streets. Thank you sincerely, whether walker or helper, for your contribution to this success. We look forward to seeing you again in 2005.

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CHICKEN CHALLENGE

Gerry Morrish flings down the Chicken Challenge

Do you know what hock burns are? I didn't until recently. It's easy to see them: just visit the poultry section of any supermarket, pick up a chicken

which isn't free-range and examine its legs. More often than not you will see dark brown or black marks. These are hock burns. Factory farmed broiler chickens are kept in highly overcrowded conditions, with as many as 17 birds per square metre. Selective breeding techniques and antibiotics ensure that they reach their slaughter weight at twice the natural rate. Their legs, hearts and lungs fail to keep pace with such rapid body growth, so many suffer from painful and crippling leg disorders and many succumb to heart problems. Sores and disease develop readily as the birds spend much of their time unable to move, squatting on the litter floor which is soaked in their excrement. The ammonia in this causes breast blisters, ulcerated feet and the aforementioned hock burns.

How can we turn a blind eye to these horrors and go on buying and eating factory farmed chicken, especially when free-range chickens are readily available? Ignorance is a possible explanation: some consumers may harbour the comforting delusion that the birds really do spend their lives happily pecking around the farmyard, as the absurd pictures on the packaging suggest, though the true facts are not hard to come by, or they may be taken in by the meaningless 'farm assured' label.

Less pardonable is the deliberate decision to buy factory farmed chicken because it is cheap. If price is to be our only criterion, then we might as well jettison all ethical concerns. Let's destroy the rain forests to obtain cheap timber, buy cheap Indian carpets made by enslaved children, risk environmental catastrophe for the sake of cheap GM crops! Not that I lack

sympathy with those who protest that they cannot afford to buy free range chicken, as it is indeed quite expensive, but that is not a valid excuse for the disgusting

alternative. Previous generations ate chicken only occasionally - often as a special treat at Christmas - and we could do likewise, saving our pennies until we could afford a free-range bird. There are plenty of alternatives available, after all.

The most feeble excuse of all is the assertion that animals do not feel discomfort or pain. This has been used to justify the most outrageous cruelties, treating living creatures as though they were inanimate objects to be processed as profitably as possible. Yet nobody who has dealings with animals, whether pets or livestock, could fail to notice the obvious signs of distress which result from injury, sickness or deprivation. In some ways the British nation is more sensitive than most to animal suffering: the RSPCA receives considerably more in donations than does the NSPCC. But all too often our sensitivity is limited to horses, dogs, cats and cuddly creatures. Because we eat chickens, we imagine that they have no feelings.

Animal welfare is an issue which generally receives scant attention in our churches, though this may be changing as the emphasis in worship shifts away from purely human concerns to an appreciation of life as a connected whole. Yet it is still possible for factory-farmed chicken to be served at church social functions and eaten apparently without qualms by those present. And it is still possible for our Christian coffee shop to put factory-farmed chicken on its menus. Yes, the Way Inn, so admirable in many ways, is losing a golden opportunity to set a good example in this area. But it's never too late. What about it? ❖

"A true Temple of Nature"

In the month of the opening of the new Natural History Museum, The Saturday Review praised "Mr Waterhouse's beautiful Romanesque building" while The Times, with an extravagant display of capital letters, portentously declared that citizens *"will now have the opportunity of pursuing the most delightful of all studies in a True Temple of Nature, showing, as it should, the Beauty of Holiness"*.

The museum typified features which were to become hallmarks of Waterhouse's designs in the years that followed: strong skylines; bold use of colour in brick, stone and terracotta; and spectacular staircases and doorways where space permitted. A further advantage of terracotta was that it could be cleaned relatively easily at a time when the prevailing atmosphere of London was that of soot.

The building did not gain universal approval and there were some problems with the design. The positioning of staircases at each end of the central hall made it impractical to pass from one gallery to another without returning to the central hall. The central "index" museum was not the success that had been hoped. Opposition from some of the keepers of the various collections made them reluctant to entrust their prize specimens to the *"museum within the museum"* though the "nave" later became the ideal repository for spectacular reconstructions of dinosaurs which cannot fail to strike the visitor upon entry.

Demolish Sir Christopher Wren's chapel!

The Natural History Museum made Waterhouse's name and helped to establish the Victorian Gothic style which it most splendidly represented. Many further

ALFRED WATERHOUSE (1830-1905) AND VICTORIAN GOTHIC

Stephen Halliday competes
the story of the pioneer of
Victorian Gothic architecture

commissions followed, notably from Oxford and Cambridge colleges. During the early stages of the museum's construction he executed one of his finest small designs in the form of a new library for Pembroke College, Cambridge but his work at Pembroke, which ended amidst much controversy, demonstrates that his loyalty was to the Victorian version of mediaeval architecture rather than to the original

In the 1870s, Pembroke and other Cambridge colleges awoke from the long slumber of the late eighteenth and early nineteenth century to the opportunities presented by the Victorian educational reforms. Undergraduate numbers grew rapidly and the Master and Fellows of Pembroke invited Waterhouse to suggest *"the best way of providing for the college a group of buildings, as efficient, convenient and architecturally effective as the site was capable of"*. He built a new residential building called *"Red Buildings"*: a red brick building in French Renaissance style with a high tower; and a fine library in continental gothic style with a Belgian style clock tower.

Waterhouse's further plans involved demolishing virtually the entire mediaeval college together with Pembroke's celebrated chapel, the first ever designed by Christopher Wren. Waterhouse regarded the proposed destruction of this gem as *"a matter of regret"* though he judged that its style was bad and it was awkwardly situated. Waterhouse was attracted by the opportunity to replace it with an Italianate campanile *"sufficiently high to be the most conspicuous tower in Cambridge, which suffers from the lack of lofty architectural features"*.

The nervous Fellows drew the line at this act of vandalism but did allow Waterhouse to

demolish the college's mediaeval hall despite a campaign in The Times by a formidable team of bishops, headmasters and professors, all graduates of Pembroke. The demolition was partly justified by the assertion that the hall was structurally unsound. Some doubt was cast on this verdict by the impressive quantity of explosive material that was required to bring down the obstinate edifice.

Waterhouse duly replaced the mediaeval hall with his own design but by now his designs upon Pembroke's remaining buildings had alarmed the Fellows and an opposition group, whose activities were recorded in the diaries of a Fellow called John Neville Keynes put an end to Waterhouse's work at Pembroke. He was informed by the college treasurer "*Having resolved to keep the old college buildings we think it best to apply to someone whose style is specially conservative*". The choice fell upon George Gilbert Scott and Waterhouse was offended by the implication that he was not sufficiently conservative. Waterhouse was a founder member of the Society for the Protection of Ancient Buildings, a fact that would no doubt have surprised the Master and Fellows of Pembroke.

"Find out exactly what is wanted"

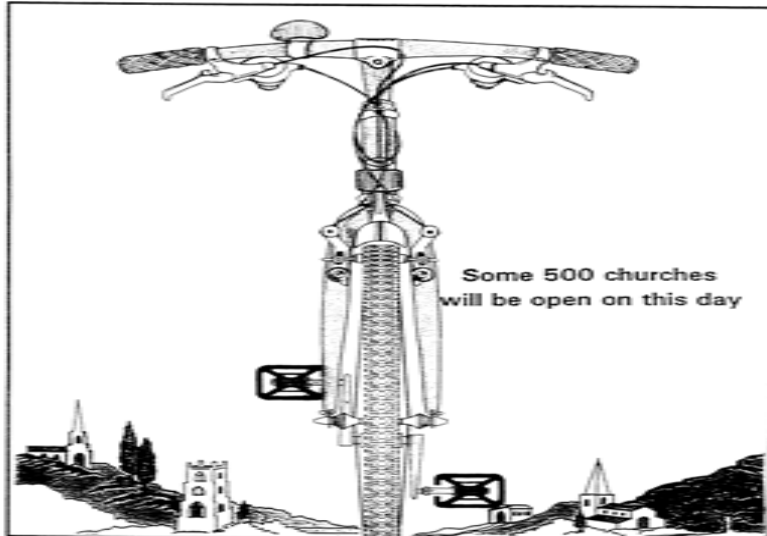
By the time the Natural History Museum opened Waterhouse had designed Manchester University and Manchester Town Hall together with Liverpool University, where his extensive use of red bricks gave rise to the condescending expression "redbrick" to describe the great civic universities of the late nineteenth and early twentieth century. In 1889, in his presidential address to students of the R.I.B.A. Waterhouse described his approach to architecture. He told them: "First find out exactly what is wanted; never think about the elevation of your building till you have ascertained this and embodied it in your plans as fully and perfectly as you can". This "*modernist*" approach to architecture helps to explain the large number of commercial buildings he was invited to design in addition to prestigious commissions such as University College Hospital and the National Liberal Club. His most loyal client was the

Prudential Assurance company for whom he designed 22 buildings including, most notably, the head office in Holborn which he completed in 1879. The last has been described as "*a serious piece of Gothic renaissance knocked up by Sir Alfred Waterhouse*" though it has now been renamed "*Holborn Bars*" to reflect the fact that the Prudential Assurance company has moved to a less distinctive building in the city. The knighthood thus mistakenly attributed to Waterhouse by The Guardian was offered but never in fact conferred by the queen. Waterhouse declined the honour on the grounds that all his designs were the result of teamwork and that the acceptance of a knighthood by himself would not do justice to the work of others.

In 1887 Building News ran a poll to select the leading British architect and Alfred Waterhouse won 90% of the votes. A later historian has suggested that "*he did more than almost any other individual to establish the standard architectural dress of the late nineteenth century town*". By the time of his death in 1905 his approach to architecture had become temporarily unfashionable, as reflected in his obituary in The Times which recorded that "*it would be affectation to ignore the fact that among the younger school of architects Mr Waterhouse's architecture was not regarded with favour and sympathy*" though the writer added that Waterhouse was "*One of the most genial and attractive of men...even those who did not like his architecture loved the man*". As Victorian architecture has returned to favour many more now like the architecture as well as appreciating the architect.



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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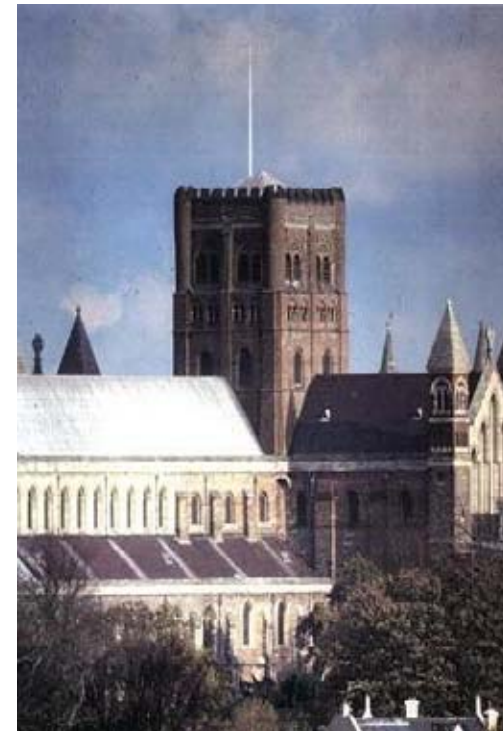
However much he or she swots up the story of St Albans Abbey, there is nearly always a question that a cathedral guide gets asked that is difficult to answer off the cuff. The visitors who stroll into the place come from such a wide spectrum of people from all over the world, some of whom have never been in a church before. We try to explain not only the history of the place but what it is all about today. *"Is the building used for anything now"* is a frequent question, put before you get round to saying something about what goes on there today. *"There are at least three services held here every day"*, a colleague

explained when asked this. *"What is a service?"* was the next question, and how do you set about answering that to someone who has clearly no idea at all what the church or worship is all about; and such questions do not just come from visitors from overseas. Every tour of duty seems to offer a challenge of one sort or another, and that is one of the reasons we enjoy doing it.

We get all sorts of comments. *"Of course, the fact of the matter is you stole this place from us at the Reformation"*, I have been told, half tongue-in-cheek, more than once by Roman Catholics. *"Why does the church use so much of its*

GUIDING IN OUR ABBEY

by John Cook



scarce resources - its money and clergy - on places like this when there are far more important things to devote them to?"

This is a question we get adept at answering. (The last Dean, Christopher Lewis, gave us a talk once in which he listed three reasons against keeping cathedrals going in their present form, and three reasons in favour. The balance, in spite of everything, was greatly in favour of keeping them going).

It was some time after I had retired that I applied to become a cathedral guide. You are put through a course of training of reading and lectures,

learning by observation how other guides do it and then being examined in action. All this may sound a bit daunting for a person of mature years, which most of us are, but in fact people generally find it stimulating, and nearly every recruit stays the course. Eventually you have to give a talk on a particular topic to become a full cathedral guide, qualified to take booked tours. We also occasionally do special above-ground tours of areas not usually open to the public, such as exploring the roof spaces, the stone store and the tower.

→p19

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←p17

Unlike those in any other cathedral, the St Albans Cathedral Guides pretty-well run themselves through an elected committee, although the chairman (currently it's me) is appointed by the cathedral governing body called the chapter. There are about 65 of us on active service and seven in training, and there is no shortage of applicants to become guides. In our ranks are people with specialist knowledge of all sorts of subjects, like the wall paintings, the graffiti, the stained glass, and so on. We can lay on tours conducted in French, German, Spanish, Danish and Italian. About a third of the guides are members of the cathedral congregation, about a third come from other Anglican churches and about a third from other denominations, one of whom is actually a Roman Catholic monk.

St Albans Cathedral prides itself in being welcoming. There is no entrance charge and no chicane for visitors to negotiate at the entrance. Guides are on duty every day and regular free guided tours are laid on. These tours are at 11.30 am and 2.30 pm pretty-well every weekday throughout the year, 11.30 am and 2.00 pm on Saturdays and 2.30 pm on Sundays. For parties wanting a rather fuller tour, these can be pre-booked with the cathedral office at a time to suit and when there should be no interruption, from organ rehearsals for example. A charge of £3 or £4 a head is made for these. What is there to see? A surprising amount; well, perhaps not so surprising considering that the building is over nine centuries old, built at the place where Britain's first martyr, Alban, was executed some 1700 years ago.

The great Saxon King Offa set up a Benedictine abbey there in 793. After their conquest of England in 1066 the Normans rebuilt St Albans Abbey on a grand scale, and the building we see today is largely the original church of the Norman abbey. It was extended and

modernised over the next 900 years, every century adding something, right up to the building of what is called the chapter house some 25 years ago. Over most of this time St Albans played a major role in the country's affairs. In its heyday it was the premier abbey of England, and its abbot, with a seat in the House of Lords and sometimes on the privy council, was one of the most influential figures in both church and state, at times finding himself with conflicting loyalties between monarch and pope. The abbey was one of England's major places of pilgrimage long before the present church was built, and today pilgrims still come to say a prayer and light a candle at St Alban's shrine.

St Albans existed as an abbey for nearly 800 years, until along with all other monasteries in the country it was closed down by Henry VIII. Nearly all the monastic buildings were demolished soon after that, but the abbey church was saved by the local people who bought it for £400 from the king and took it over as their parish church. This seemed a good idea at the time, but the vast building was far too big for the parish to maintain properly, and it became badly neglected. It was not until the Victorians came on the scene that the old abbey church was fully restored and made a cathedral.

All this long history is reflected in what there is to see today: the magnificent Norman tower and arcades; the finest collection of medieval wall paintings in the country, a statue of the only Englishman to be pope (a local man called Nicholas Breakspeare, who became Pope Adrian IV); a magnificent brass to a famous abbot; beautiful chantry chapels; the bishop's throne; top-quality Victorian stained glass, and the great rose window now glazed with modern vividly coloured glass to a striking abstract design; all this, and so much more. ❖



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My wife, Janice and I recently travelled down to the Afar region. We went with a member of our congregation, Valerie Browning, who with her husband runs the Afar Pastoralist Development Association (APDA). This is the body we channelled all your famine relief money through last year. Our aim was to visit some of the berekets (water catchments) which the APDA had built and which your money bought. Dust swirled and billowed behind our vehicle as we climbed the rough rocky track over harsh mountain terrain into the Danakil desert. The first bereket, (newly filled with tankered water because the water collected in the bereket from the scant rains had long been exhausted), was guarded by Mohammed, a sixty year old Afar. Mohammed was helping

three women to fill animal-skin water carriers and four 25-litre yellow plastic oil cans, which were then loaded onto a donkey, waiting patiently on the scorching rocks under the glare of the early morning sun.

Later that day, we came across an Afar family striking camp and loading their whole lives onto camels before setting off in search of water, four hours walk away. Because Valerie was with us we were able to spend over an hour with them.

Further on, we spent two hours in a very remote spot with another Afar clan. We met their community health worker and a traditional birth attendant, both of whom had been trained by APDA. Despite good rains last Summer, they had been down to half a cup of water a day, for all purposes by December. Without the blessing of a recent downpour, the water catchment nearby, which had also been constructed by Valerie's organisation, would have been empty. Their flocks would have died, along with the very old and the young in their community.

We met them in a simple hut built of blue plastic sheeting lashed to a wooden frame. The hut was packed with men, women and as

NEWS FROM ETHIOPIA

As its contribution to support the work of the USPG, our parish helps the missionary work of **Revd Andrew Proud**, who is based in Addis Abbaba, capital of Ethiopia. A recent appeal in Berkhamsted raised around £2000 to buy robes and other equipment for the new priests being ordained this year. We print here extracts from a recent letter Andrew sent to Fr Mark Bonney. You can see why he needs our support.

on offer. Two days later we visited more Afar settlements to meet and talk with clan elders, teachers and community health workers. The land there was rich and fertile but everything was terribly dry, for want of water.

Of all the things we saw that day, the most saddening (and maddening !) were the new water pumps installed by World Vision five months previously, which stood unused, surrounded by vicious barbed wire. The community there had been forbidden by World Vision from using the wells until the water had been tested in Addis Abbaba. But that was five months ago and no-one had been back since. Imagine how an Afar woman must feel, living alongside a brand new well that promises to change everything, but still having to spend your days walking miles to fetch water for the family. It is unbelievable to think that even aid organisations can be so cynical.

I now have to report a great sadness. The weeks before Christmas had been dominated by news of renewed conflict and violence in and around Gambella town, over land and resources. This time, clashes were →p23

many children as could squeeze in to watch. Those who could not find anywhere to sit or stand crammed around the door peering in. The Afar are a tough, proud, hard working people. The men tend the cattle and the camels, while the women spend all day grinding grain and collecting water. As our meeting closed, we all agreed on a simple solution to the crushing problems: a hand driven grinding mill. If they had one it would mean that the girls could take advantage of the education newly

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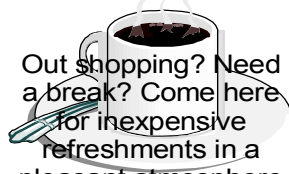
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the canal,
in winter mode,
lies grey as moulded plate
ducks,
hastening to reach our bread,
cut perfect Vs across
its surface
scarring it briefly
but without serious intent

damaging the air more
with their raucous cries
pursuing
interminable
squabbles
into the evening pall.

plastic bags,
like sleeping birds
float in mid-water

closely absorbed
in their own emptiness

and detached even
from the outrage of passing
citizens

their image mirrored
in the still water
as perfectly
as any swan.

the canal this morning
slips like a snake
between measured walls
a momentary sun
glancing off its back.

black coots, with Mickey Mouse feet,
plash along straitened verges
and I too
follow surfaced paths

all of us at ease
in our natural
man-made
world.

Jo Stubbings

←p21 News from Ethiopia continued....

not so much between Sudanese tribes but between the Annuak and Ethiopian highlanders. The Annuak are a group whose territory traditionally spans the rather fluid border between Sudan and Ethiopia. One day, in reprisal for more than 23 highlanders having been killed in the previous week, over 300 Annuak were massacred and 500 more made homeless in Gambella town as houses were burned. All roads leading to and from many of the camps of both groups have remained highly dangerous. The new Annuak congregation we had in Gambella town has been decimated: of the seventy who used to worship together under a tree, only ten now remain. The rest were either killed or fled into the forest. Pinyidu refugee camp has found itself the scene of horrors we can only imagine and trouble has recently spread further South to Dimma, another major refugee settlement. 196 people were slaughtered there only last week and cattle are frequently stolen or killed. This was an act deliberately designed to strike at the heart of Dinka and Nuer cultural identity.

Gambella town is calm now. Thanks be to God, we managed to get 14 of the 20 leaders out of danger and up to Addis for a five day ministry retreat.

We now have more parishes outside the refugee settlements than within and we wish to do all we can to encourage and support the work they are starting. Our priorities are to find the money to build and equip ten grass churches, to continue the Peace and Reconciliation workshops which the leaders were trained to run last year, to support the tremendous pastoral work being done by the Mothers Union, and to find a training officer from Addis to run a special programme in the area.

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review northchurch

Revd Peter Hart
answers some of
the most familiar
questions he is
asked on the
fundamentals of
parish life

questions regarding the fundamentals of parish life.

Worship. Everyone is welcome to every single service that we hold. The doors are never locked when we gather for worship - in the summer they are deliberately left open!

Baptism. It is the Church's delight to baptize those who request it for themselves or for their children. You are never too old to be baptized. Just because your parents never got round to it, or left the decision up to you, age is not a barrier. There is no charge for a baptism service, as it is our joy to baptize and thereby include new members in the family of God. However, it is always good to understand the promises that are made at our baptism. It is valuable to know just what is going on when we baptize, so I do encourage people to attend a preparation evening once a baptism has been booked. Any number of people can be baptized at once - my record for a family baptism is so far 7 individuals, who ranged from the newest baby to a great uncle aged 75.

Marriage. Marriage is not going out of fashion. The Church is delighted to marry people in God's house and it is not a complicated process. If you have not been married before, or are widowed, and one of you lives in the parish, then the process is straightforward. The bellringers love to ring for weddings, the churchyard is a beautiful place to have photographs taken and at weekends and school holidays, St Mary's

Some questions never go away. No matter how frequently they are fully answered, somebody, somewhere hears something to the contrary, and raises the issue again. As part of my ongoing effort to ensure that correct information is available to everyone, here are a series of answers to familiar

School playground becomes the church car park (and the church part of your wedding will be the cheapest element of the final bill!). Re-marriage in church after divorce is neither automatically ruled out or ruled in: each case is considered on its merits.

Burial. St Mary's upper churchyard, in New Road, has enough burial space for the next 40 years, at our current rate of burial. As a result, there are no plans for removing the gravestones around the church itself and starting afresh with burials there. There is no more room for burials around the church, but we do have an area for the interment of ashes after cremation. We have a book of remembrance which is kept in the church, and each All Saints-tide we remember those from the parish who have died in the previous 12 months.

The parish priest is available to everyone who lives in the parish - yes, everyone, whether you come to church or not, whether you call yourself a Christian or not. The parish priest is not necessarily the answer to every problem, but he might just know someone who can help, and prayer works wonders too. Do keep in touch.

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BERKHAMSTED CASTLE WI



After brief business at the opening of the June meeting, members of Berkhamsted Castle welcomed **Mr John Woolley** who spoke about the Great Train Robbery of 1963. Most of those present remembered the event, but John had an exciting and interesting tale to tell as he was the police constable who, with his sergeant was the first to search the farmhouse near Brill where the robbers had hidden out. John made his first hand account fascinating, and the items he brought with him added to a most enjoyable and nostalgic afternoon. Tea was served as usual, and the raffle drawn, and John judged the competition for a paperknife.

Our institute meets on the first Friday of the month at 2pm in the Court House, and we are always pleased to welcome visitors and prospective members. Do come along and find out what the WI has to offer.

Liz Baxendale

T TIME KIDZ

A new activity for young people kicks off on Tuesday, 13 July from 3.30 to 4pm at All Saints. T time Kidz is exactly what the title says, a tea party with a difference for children in the 6 to 9 year old age bracket. It is hoped that this will evolve into a regular event on the second Tuesday in each month but that obviously depends on how things work out. So why not encourage your youngsters to come along to sample the action. For further details, please contact **Fr Martin Wright** (866161).

THE HOSPICE OF ST FRANCIS

For us at the Hospice of St Francis to increase further our facilities for patient care, to maintain our high standards of clinical excellence and to comply with the Care Standards Act, we are compelled to leave our present building in Shrublands Road. Outline planning permission has been granted for us to develop the old brickworks site in Shootersway into a purpose-built facility. Our aim is to transfer the special feel of the old building into the new, through careful and thoughtful design and, most importantly, through the staff, volunteers and supporters who have made St Francis an integral part of the community.

To raise money the following events of our Summer fund-raising programme have still to take place:

a garden party will be held at Oak House, Botley Road, Chesham between 2pm and 5pm on Saturday 3 July; there are a few places left in the London Feelfine ten kilometre road race on 1 August.

We are looking for adventurous people to help us raise funds by making a parachute jump. No experience is necessary and if you raise the minimum amount of sponsorship, you will get to jump free.

If you are stuck for ideas for birthday presents why not consider buying a subscription in our hospice lottery. Whoever you give this to will have a chance of winning a first prize of £1000 or else one of many other smaller prizes. For further information please contact **Roger Sharp**, community appeals manager at 20, Kings Road or on 877621.

TUESDAY CLUB

A small group of 15 members visited St Albans Abbey on Tuesday 25 May, where **John Cook** was our guide around that wonderful building. He opened our eyes to some of its hidden beauty and showed us things many people just do not notice. We had a good wholesome and tasty lunch before saying a fond farewell to both John and our impressive diocesan seat of worship..

BERKHAMSTED QUIET PLACES

The next meeting of Berkhamsted Quiet Places will be on Thursday 15 July from 9.30am to 12.30pm at The Golden Parsonage, Gaddesden Row. The theme will be The Weaving of Life's Tapestry, led by **Revd Janet Ridgeway**, curate of St John the Baptist church, Aldbury. To book a place or to acquire further information, please ring **Frances Norrington** (871855).

PRAYERS FOR OUR SCHOOLS

The next meeting of Prayers for our Schools will be on Monday 5 July at 9.15am at 16 Greystoke Close, the home of **Mrs Eva Wallace-Hadrill**, (879216). The group meets monthly to pray for the work of the schools of Berkhamsted. All are welcome. Coffee is served from 9am and prayer is from 9.15am. For further details, please ring **Marjorie Davis** (01494 783034).

TURNING THE PAGES AT THE BRITISH LIBRARY

The British Library has recently announced details of its *Turning the Pages* website. This is an interactive display where online visitors can enjoy some of the British Library's most

celebrated treasures, using a computer mouse in the same way that on-site visitors use touch-screen kiosks to "turn" the pages. The collection represents works from many different world religions and cultures, including the *Diamond Sutra* (Buddhism), Sultan Baybars' Qur'an (Islam), the *Golden Haggadah* (Judaism) as well as several Christian works. Scientific works by Leonardo da Vinci, Elizabeth Blackwell and Andreas Vesalius are also represented. All ten works were chosen for their superb illustrations, and viewers can zoom in to examine portions of the text or use special features like a "mirror" to read DaVinci's notations in his Notebook. Visit the site at: www.bl.uk/collections/treasures/digitisation2.html

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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 3rd 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 st 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 rd 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 st 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 rd 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 rd 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 nd Wed	MEN'S GROUP: 8:00pm as announced. Contact Guy Dawkins (874108)					
3 rd Wed	GRIEF AND LOSS SUPPORT Lunch at 12:30pm for those who have been bereaved. Contact Thelma Harris (865785)					
4 th 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 rd 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).

July / August 2004

JULY

Fri 2	10.00am	Little Fishes Service	<i>St Peter's</i>
Mon 5	8.00pm	Eucharist with prayers for healing.....	<i>St Peter's</i>
Mon 5	7:30pm	Choir of Loreto College, St Albans. Accompanist Geraldine Wright.....	<i>All Saints'</i>
Sun 11	12.30pm	All Saints' Sunday School and Pathfinders Picnic	<i>Castle grounds</i>
Tue 13	10.15am	Chuckles end of term picnic	<i>All Saints' House garden</i>
Tue 13	3.30pm	'T' Time Kidz with Fr Martin	<i>All Saints'</i>
Sat 17	8.00am	ABC Prayer Breakfast (breakfast in the Court House).....	<i>St Peter's</i>
Sat 17	7.30pm	Farewell Party for Fr Mark	<i>Deans Hall, Collegiate School</i>
Sun 18	9.30am	Parish Sung Eucharist - Fr Mark's last Service as Rector.....	<i>St Peter's</i>
	6.30pm	Pepper Praise (& no 6pm at St Peter's)	<i>Centenary Hall, Collegiate School</i>

AUGUST

Mon 2	8.00pm	Service of wholeness & healing	<i>St Peter's</i>
Sat 21	8.00am	ABC Prayer Breakfast.....	<i>Northchurch Baptist Church</i>

review registers

Baptisms (St Peter's)

16 May	Matthew David Sainsbury, Thomas & Daniel Pate
23 May	Richard Charles George Murphy

Weddings (St Peter's)

21 May	Jonathan Lloyd & Julie Christine Watson
22 May	Andrew William Perryman & Kelly Samantha Nicholls

Funerals

1 June	James Benton	St Peter's Church (burial at Ashley Green)
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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 Nicola Beadle (874538)

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 Carenza Wilton (875147) or Penny O'Neill (843422) for Pathfinders. Crèche is available at the same times as Sunday school for children under 3. Please contact Vicky Drury (384794). NEW: *T Time Kidz* – see page 27

Youth Groups

Contact Jimmy Young (876736)

The youth fellowship meets each Sunday at 7pm for years 9 upwards in the Court House or All Saints' as announced.

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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Headteacher Mrs N Boddam-Whetham

reviewbackpage

Contacts

The Revd Mark Bonney, The Rectory, Rectory Lane (864194) (day off Friday pm / Sat am)
(until 18 July)

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)

Secretary: Mrs Pat Hunt, 11 The Firs, Wigginton (822607)

Treasurer: Michael Robinson, 36 Trevelyan Way (863559)

Director of Music: Adrian Davis (864722)

Asst. Director of Music: Mrs Jean Wild (866859)

Organist: Jonathan Lee (0794

1113232)

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)

Choirmaster: Peter McMunn (874894)

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 (3rd Sunday in month)

11.00am (Methodist Morning Service)

6.30pm Anglican service only as announced (otherwise Methodist Evening Service)

5th 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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