

# Berkhamsted *review*

*In this issue*

**July 2008**

**Troublesome  
Pastors**

**Rainforest**

**Footpath or  
Flightpath**

**Berkhamsted  
Place 1671**

**Penny  
Farthings**

**£10,000 for  
Charity**

**This Month's  
Notes and  
Events**



*for Town and Parish*

**30p**



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

### **Welcome to the July 2008 issue of the Berkhamsted review**

The attraction of living in Berkhamsted and having a job in London has a long history. **Jenny Sherwood** reminds us this month that **John Sayer**, of almshouse fame, and **Francis Wethered**, both active in the court of Charles II, had houses in Berkhamsted. The journey to London probably took most of the day then and a daily journey to work in London became a possibility only in the nineteenth century with the coming of the railway. Now many people living in Berkhamsted travel to London each day. The growth of Berkhamsted to its present size is related in no small part to this link with London. A regular train service was established in 1838 and by the 1880s the journey was down to 41 minutes and the town was beginning to change and grow rapidly. We call it *commuting*, but where does this word come from? It originated in America and had a very specific meaning. To commute was to purchase and use a *commutation ticket*, what we would now call a season ticket, commuting the daily fares into a single payment. Now of course you can commute by car. Words as well as towns adapt and change.

**Christopher Green**

### **IN THIS MONTH'S ISSUE...**

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

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Cover: Interior of St Peter's Church (c) 1890  
(p19)

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**Next copy dates (all Fridays)**

**4 July 1 Aug 5 Sep**



Troublesome  
Pastors

**Father Michael Bowie** resolves to be more irritating

## review leader

One of the questions which people frequently ask clergy is, 'What do you actually do?' Quite often this follows some tired joshing about *only working on a Sunday* and it is probably a

question to which the questioner doesn't really want an answer. I am sometimes tempted to reply that I annoy people for a living. However, while I probably am quite irritating, I rarely give that response because I fear it may not be true. I suspect I don't annoy people enough, or at least not about the right things. I have set off on this perverse train of thought because of **Barack Obama** and his troublesome Pastor, **Jeremiah Wright**, and because of a lunchtime conversation a week or two ago.

I don't know whether Obama is the best person to be President of the USA, nor does it really matter what I think. I can see why the opinionated interventions of **Jeremiah Wright** are a PR disaster for a black presidential candidate. But I also agree with most of what Wright has said, and I am very glad someone has said it. I hope that if Obama becomes President of the USA, even though he is unlikely to be able to rebuild his relationship with Wright, he will nonetheless have some of those challenging statements by his ex-Pastor, about the attitude of the United States to slavery, race and religion, at the back of his mind. The lack of such challenging thinking has been notable in the presidency that is shuddering to an end, with disastrous results.

My recent lunchtime conversation was about another troublesome Pastor – the Archbishop of Canterbury. My luncheon companion was incandescent with rage (no hyperbole) about the Archbishop's recent foray into issues of Sharia law and English law. He sees **Rowan Williams** as symptomatic of everything that is wrong with the Church of England. He has written to the Archbishop telling him that he should resign. He wanted me to know that lots of people think as he does. I don't doubt that, though I also believe the fuss was mostly a media beat-up: evidence that the Archbishop's

media people are less savvy than they might be.

Without getting any further into the detail of those two sets of issues, both challenge me to remember that my role as a priest is to be a professional irritant (something that might be true for any committed Christian). I haven't been well-prepared for this by my upbringing, which was very Anglo-Saxon, non-confrontational and irredeemably middle class. Nor has my Anglican upbringing or training done much to encourage me to think that I should annoy anyone. So, in several ways, it doesn't come easily to me. But I am constantly reminded as I read the Bible that, as in any narrative, there would be no story without conflict and that the purpose of Christian faith, in a way, is the principled choice and pursuit of proper conflicts. That may seem an odd thing to write, especially since the Church of England is justly more famous for comfortable compromise than uncomfortable prophecy. But that's exactly why I am not unhappy with **Jeremiah Wright** or **Archbishop Rowan**: we know more and have thought more because of their interventions than we would have done without them. If our faith doesn't inform our conflicts, and maybe cause some of them, it is just a hobby.

Of course the key to constructive irritation is to choose your fight: *what should I irritate people about?* Too often in the past the topics have been issues of so-called sexual morality and too infrequently they have been issues of justice and peace, which is a clear reversal of Jesus' priorities. And sometimes now we get it wrong by overcompensating in the direction of justice issues which we don't fully understand: I don't think the Archbishop's recent musings have been particularly fruitful and I don't wish to dismiss my luncheon companion's dismay. It is legitimate. What I do wish to ensure is that the Church remains a place where these debates and conversations are never closed down, and indeed where more of them may take place. They are an important expression of who we are as the Body of Christ.

So I have made a summer resolution: I will be more irritating by Christmas. ❖

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# RAINFOREST

June Haile reports from Guyana



Last year I reported on the activities of The Mothers' Union in Guyana. I was born there and when I left in 1960 it was still a British colony, but in 1964 Guyana gained her independence.

Earlier this year I returned on holiday; my first visit *back home* after nearly 48 years, and had something of a cultural shock! Much had changed in the capital city of Georgetown, but the rainforest, with its wide, rushing rivers and waterfalls, its birds and alligators, was still there!

At the end of the organised trip we added on three extra days, so that we could see the village where I was born and grew up. So much had changed; I could hardly believe it was my village, but the Demerara river was where I remembered it to be, and we knew four people living there. However, every dark cloud has a silver lining, and it was on the last day that I had the privilege and pleasure of meeting **Sheran Harper** in Georgetown.

Sheran has been involved with The Mothers' Union and its work for over 20 years, and serves as **MU** Diocesan President in Guyana. In 2003 she was trained and appointed Parenting Trainer. Her role is to train Parenting Group Facilitators and equip them with the necessary skills and resources to hold parenting groups in their own communities to help build relationships and contribute to the stability of family life. Sheran regards this work as a very special ministry. Between June 2005 and July 2006 she had trained 28 facilitators, who now hold their own parenting groups to help parents cope with the challenges of bringing up children. Now there are 72. Some are men, which is evidence that men are beginning to recognise the importance of the role of the father in parenting.

Since 2007 she has been taking the Parenting Programme to the Amerindians (the indigenous population) in the Hinterland regions of Guyana. She has needed to adapt the programme to suit their particular needs. Travelling is costly, as the only way to get to these villages quickly is by flying to the

nearest airstrip, then proceeding by dirt road in ancient 4x4s (not to be recommended in the rainy seasons!); the alternative is a long, bumpy ride that can

take over 12 hours on a dirt road. However, there are thriving Amerindian communities in the interior. We attended church in a village called Annai and had an experience we will not forget. The congregation were all Amerindian. They were not expecting us, but made us very welcome. There was no doubting the fervour of the responses and the joy with which they sang the hymns! Here also there was evidence of the Mothers' Union in the posters on the wall of the simple church building. Sheran had been there too!

When we met Sheran in Georgetown she was preparing to go to a village called Jawalla, about an hour's flight away, to give the address at the 25<sup>th</sup> anniversary of the **MU** there, as well as to monitor and evaluate the parenting groups. She e-mailed us: *I was thrilled that despite the language barrier they had managed to complete the sessions ... thanks to a bible translator who volunteered to sit in on the sessions to translate the **big** words for them into their own language.* But another problem has reared its head. Sheran has discovered that in one village the generator used to supply power to the shop is being used to show porn movies for entertainment. So the young people in the village are being exposed from an early age, to pornography. Worse still, in Georgetown, Sheran discovered that pornographic films were being shown on the bus on the way to school. Parenting Group Facilitators have been alerted so they can tell parents what their children are being exposed to, often unbeknown to them.

We made a donation to Sheran, on behalf of our **MU** branch in Berkhamsted, for the work of the Parenting Group in the Hinterland of Guyana. She e-mailed: *Thank you once again for the donation towards*

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### Trouble with Telephones

The Editor greatly regrets that under the heading Errata on p26 of the June Review it was stated that Jenny Sherwood's telephone number was shown incorrectly on p17 of the May Review. In fact it was shown correctly on p17 but incorrectly on p13 under the article Foundling Voices. The correct number is **01442 865158**

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In the April edition of the Review I reported on the proposals by the National Air Traffic Services to modify all the routes flown by aircraft into and out of the airports to the north and west of London, including Luton.

Opposition to these proposals has grown at a startling pace and has now become widespread across the whole area. Every body responsible for protecting the interest of their local communities (both the local MPs, Berkhamsted and Tring Town Councils, Dacorum Borough Council, Hertfordshire County Council and the Chilterns Conservation Board to name but a few) have lodged objections.

There have been several public meetings – including one in Berkhamsted – and local action groups have also sprung up all across the Chilterns. Some residents have even taken legal advice privately to see if the process can be challenged in the courts. These action groups are, like all modern protest groups, using the internet to work together. There has also been talk of a rally and demonstration near Waterloo Bridge in London. As a result of the high level of interest the consultation period was extended by four weeks to allow the responses to be prepared (it ended on the 19<sup>th</sup> June).

The Chilterns Conservation Board and the Chilterns Society are particularly incensed at the proposals to fly over the Ridgeway of the Chilterns which I described in my previous article. Aircraft on one route, which currently crosses above Princes Risborough and Wendover, are being moved farther south so that planes will fly over the top of the ridge of the Chiltern Hills (and also much closer to Berkhamsted), all at a potentially lower altitude. This is supposed to be to reduce the number of people being overflown, but there have been only six complaints in the last four years from those people

## Ian Reay's &news &views

### The Ridgeway

Footpath or Flightpath?

Ian Reay writes

currently over-flown in Princes Risborough and Wendover. Clearly

aircraft noise is not seen as a major issue in these towns so why go to the trouble to change things. It is difficult to see how this change of route can reduce the number of people suffering from

noise pollution. Although the consultation document suggests that the number of people over-flown will reduce by 7,000, as a result of the route changes, those who are newly over-flown will experience higher levels of noise than those who will have had the benefit of aircraft moving elsewhere.

The countryside in this part of the world largely consists of the Chilterns Area of Outstanding Natural Beauty and all public bodies have a duty (enshrined in legal statute) to protect such areas. This duty is written into the Countryside and Rights of Way Act, passed in 2000. But NATS have ignored this duty and have not adjusted their proposals to avoid the AONB. Instead they have positively targeted such quiet areas as they are less densely populated.

There do not seem to be any other environmental benefits of these plans either; at least as far as Luton Airport is concerned. The proposals do not provide any overall reduction in average fuel use. In fact those aircraft taking off to the west will have to fly an additional 20 nautical miles or so. This will do nothing to reduce fuel use or carbon emissions. This contradicts the Government's expectation that air traffic management should make gains in efficiency to help address climate change.

All in all we have what can only be described as a *pig's breakfast*. If no changes to these plans result from these consultations then we can have no confidence whatsoever in the laudable Government intentions to *empower local communities*. ❖



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## ← p5 Rainforest

*our MU Parenting Programme. We will be using your money to purchase fabric and thread, etc to start a post-parenting group project, when the ladies will be making, among other things, mosquito nets. They have had a sewing machine for years, donated by someone else, but had no cloth to sew.*

Subsequently we had the pleasure of an overnight visit from Sheran on her way back to Guyana from an MU conference in Australia, when she was able to meet some of our branch members. Sheran asks for our prayers for the work she is doing. Financial support is always welcome as some Amerindian families lack even the basic everyday equipment. But in these villages are springing up primary schools and churches – simple wooden structures- but which are in full use and greatly valued by their communities. Even in the depths of the rainforest in Guyana, The Mothers' Union is there! ❖

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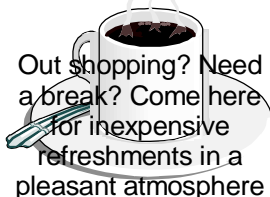
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I was interested to read **Ian Reay's** article on Berkhamsted Place and his reference to the painting by **Jan Wyck** as I was in email correspondence only last week with a contact in Edinburgh

## JAN WYCK AND BERKHAMSTED PLACE

**Jenny Sherwood**  
has some further thoughts

over this same painting, which was apparently sold at Sotheby's in 1986. In Birtchnell's second edition of *A Short History of Berkhamsted* the painting is reproduced by kind permission of Lt.-Comdr. T M Dorrien-Smith, so was probably at that time hanging in a fine position in Tresco Abbey on the Isles of Scilly. It is probable that the same family put it up for auction in 1986. The caption with the auction particulars stated that the painting was *intended to hang in Ashlyns Hall, seen on the hill to the left*.

The painting has always been taken to depict the church, the castle ruins and Berkhamsted Place, the most important landmarks of the town. I had assumed that the painting would have hung in Berkhamsted Place and that it had perhaps been acquired by the Dorrien-Smith family at a later stage, perhaps in the time of James Smith's purchase of Ashlyns Hall. The painting is dated c.1671 when **John Sayer**, Chief Cook to Charles II, was at Berkhamsted Place. He had rebuilt the house after a disastrous fire. What better time to commission a fine painting showing the house?

On the other side of the valley, however, Ashlyns was home to **Francis Wethered**, then Comptroller of Works to the King. Was this then the view of Berkhamsted from Ashlyns Hall? Perhaps he had

commissioned the painting to hang in the Hall?

In 1764 Ashlyns passed to the Dorrien family when it was sold in Chancery for £4,620, maybe complete with

contents? In 1801 **James Smith** of the banking family bought Ashlyns. The eldest child by his second wife was **Augustus Smith** who later settled in Tresco. So far as I know the last members of the family to live in Berkhamsted were **Alma and Amy Smith-Dorrien** who lived at New Lodge. Both died in the 1940s and are buried at Sunnyside Church. The present generation of the family probably unfamiliar with Berkhamsted may have mistakenly believed that the house on the hill was Ashlyns Hall.

To return to Berkhamsted Place, Ian will be pleased to know that not everything was lost to landfill. Some aspects and artefacts from the house and garden remain and Totternhoe stone from the Place, originally from the Castle, is in the collection of Berkhamsted Local History & Museum Society, housed for the time being in the Dacorum Heritage Trust Museum Store. One day, we hope, it will be on display in Berkhamsted's own Town Museum! ❖



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## THEA CHAMBERS

*From words  
spoken at her  
funeral service by her  
son Martin*

My mother was a tower of strength in several senses - physical, social and philosophical. Ironical of course to say physical as her heart let her down just when she looked as if she'd taken her knee surgery calmly and successfully in her stride. Social in the sense of believing hugely in the strength of the family bond and the vital importance of family life together. And philosophical or spiritual in that her Christian beliefs were fundamental to her daily life.

When you try to imagine what it must have been like to become a refugee - as my mother did when she left Königsberg, on the last passenger ship with her mother and sister Siegi before the advancing Russian army took control of the city - you can start to comprehend what resilience and endurance that kind of awful experience instils in your character. To have no choice but to leave all your possessions behind in your home apart from what could be packed in one small suitcase each - I still have that suitcase - would be unfathomable for most people.

Of course there was a silver lining to the escape because it was at the other end of the Baltic that she met my father who - contrary to all the army regulations - fraternised with the enemy and she later became one of the first German women allowed into Britain in 1946 in order to marry my father.

*... and by Father Michael Bowie*

In coming to Berkhamsted, wonderfully, Thea came home; she found at St Peter's



an instant continuity with the High Church Prussian Lutheranism of her childhood and youth. Music was important there as here and she loved stretching her mind; *faith seeking understanding*, the great motto of St Anselm would be a good motto for Thea. And she was a wonderfully *sociable* Christian, joining in with everything she could get at; above all, far more frequently at the Eucharist than many who would find it much easier to be

here.

Our parish pilgrimage to Walsingham was to be her last participation in Christian worship and the place where she last received the Blessed Sacrament - '*what a way to go*' we might mutter; '*never do things by halves*'. Most movingly, though, during that pilgrimage, she spoke often about the operation she was about to undergo. She said to me with customary straightforwardness *I may die*; and at the end of the pilgrimage she said, *I am ready*.

We are grateful that she has shared her life with us and enriched our lives here and we find ourselves already feeling the loss of a great spirit, in every sense a great lady. By here I don't just mean St Peter's - there will be many in Tesco, along the High Street and probably every taxi driver in Berkhamsted, who will miss that indomitable figure, lately with the two sticks pushing herself to keep exercising, enjoying a coffee and a cake as if she were in Hapsburg middle Europe, having made the journey to Chez Gerard at the other end of the High Street. As we say farewell and Godspeed, we say thank you to God for her as well. May she rest in peace and rise in glory. ❖



Many readers will be familiar with the Latin inscription on the plaque in Mill Street, commemorating the Mill, which gave the street its name (see *review* Jan 2008). This

inscription, now somewhat faded, was the result of a competition open to boys, masters and governors of Berkhamsted School, since it was felt that the passing of Berkhamsted's Upper Mill to make room for the new Music School, 1926, should not be allowed to go unmarked. Mentioned in the Domesday Book, the mill is thought to date back to the eighth century, thus is considerably older than the castle. Mr **Charles Henry Greene**, the Headmaster, then offered a prize open to the public, for the best English translation. Professor Lyde of London University was declared the winner with his lines,

*Here for a thousand years the old  
Mill stood,  
And gave us bread,*

## THE CHANGING FACE OF MILL STREET

---

Jenny Sherwood writes

---

*Here now our  
School in rival  
Motherhood,  
Feeds minds  
instead.*

It is interesting to note that the second prize was won by an anonymous competitor, who turned out to be Charles Greene's successor, Mr Flecker, then Headmaster elect. His verse ran as follows,

*O passer-by, a 1,000 years have  
sped*

*Since first a mill stood here and  
gave men bread,*

*The School for nobler deeds then  
claimed her own,*

*For man, Old Mill, lives not by  
bread alone.*

I leave it to the reader to decide which of these verses more clearly depicts the sentiments of the original. However, when one considers the changes which have taken place in Mill Street since the 1920s



Music School, Berkhamsted Collegiate School, 1926

and how virtually the entire street now belongs to the Collegiate School *the School for nobler deeds then claimed her own*, depicts the acquisitive nature of much of the development which has taken place in this time - purchase, adaptation, demolition, building. With the passing of the Mill, the taverns, smithy and cottages, which had grown up around it, lost much of their purpose and the very rural nature of the street with its water meadows gradually disappeared to be taken over by the new building for *nobler deeds*, namely the education of the young.

Also to disappear in the 1920s was the *Edward VI* tavern, called in the early 1900s by George Nash the blacksmith who had the forge close by, *The Clown and Sausages*. It was purchased by the School for use as a residence for a member of staff and eventually demolished in 1960. The building of the gymnasium in 1937 was the last of the pre-war buildings. It was not until the late 1950s that more changes came about, with the building of Newcroft on the site of old tennis courts. This was opened by Queen Elizabeth, the Queen Mother, in 1958 and further extended in 1982, when the new wing was opened by **Sir Kenneth Cork**.

More space still was needed to meet increasing numbers and to bring the School in line with the requirements of a modern age. In 1959 the School further *claimed her own* when it purchased the *Fish Inn* and converted it into a new School Prefects' House. This situation did not remain for long for with the generosity of **Sir Jules Thorn** the Thorn building came into existence, the obvious site for which was the *Fish* and the adjoining cottages, which had gradually become school property.

The first Baptist chapel built in 1722 at the end of Mill Street had had its own burial ground, which had later been extended close to the *Wilderness*. The School had bought this disused graveyard from the Baptist Church in 1960. This was later to form part of the garden of Wilson House, built for the Headmaster in 1965.

Anyone walking the length of Mill Street a few years ago after eighty years' absence would recognise little he had known before. The Castle Hotel, though no longer a Hotel, was still recognisable by its distinguished elegance. This, however, was also very nearly lost. In 1968 the School Governors had made an offer for it, when they were searching for an appropriate site for a new sanatorium, but the vendors kept raising their terms and the opportunity was lost. Facing into the Tesco car park stands Adelbert House, with its functional plainness. Once the home and office of the Manager of the Berkhamsted Gas, Light and Coke Co. (founded 1849) this house has been the property of the school now for many years.

Today as we retrace our steps along this ancient street we note that the wooden huts so long a feature on the right hand side are no longer there, but replaced by a newcomer, the Chadwick building, the new centre for art and design, which dominates this ancient street, towering over the more modest buildings of the last century. *The School for nobler deeds then claimed her own*.

The passing of the Mill and the building of the music school took place in the last years of the headship of **Charles Henry Greene**. The destruction of the wooden huts and the school sanatorium and the creation of the Chadwick building have taken place in the Principal, **Priscilla Chadwick**'s last years in Berkhamsted. *The Editorial of the Berkhamstedian* for July 1927 pays tribute to **Charles Greene**, thus, *He has been the string that has always kept in tune, however worn, and never given vent to the harsh note. And as long as utter unselfishness and unwearying industry are held for their worth, his name will ever be remembered among all connected with the School*.

This July, Dr Chadwick will be leaving for pastures new. We wish her well. Will the present Editor's prose in his tribute to her match the poetic prose of the very different age of 1927? We shall see. ❖



This Tenth Anniversary concert at St Peter's Church on 7<sup>th</sup> June was the last concert of the season for the

Bridgewater Band, given under its new name - the **bridgewater sinfonia**. With the new brand came ambition and subsequent success. What began with a more-than-warm welcome in this packed church, ended with rapturous applause and standing ovation.

The concert programme was a new, celebratory fanfare by **James Robins** (a trombonist from the Sinfonia), Vaughan Williams' (war) cantata *Dona Nobis Pacem* (1936) and Mahler's expansive Symphony No 1 — the centrepiece for this occasion.

Robins' *Fanfare* left us in no doubt about what was coming — a powerful brass section with both rhythm and panache — not a sign of the muddy indecision that one comes to expect from so-called *local* orchestra brass sections.

## SINFONIA TRIUMPH

Jonathan Lee writes

*Dona Nobis Pacem* was a real discovery. Composed as a continuous six-movement structure, Vaughan Williams

takes his text from various sources. The Sinfonia was joined by soloists **Marianne Cotterill** *soprano* and **John Bernays** *bass*, as well as the forces of its regular collaborator, the Chiltern Chamber Choir. Conductor **Adrian Davis** set steady paces that allowed phrases to flow and breathe without hindrance. The CCC was tight, clear and in tune — their excellent diction was clearly audible from the balcony. Enjoyment was evident. If only more choirs were this reliable when performing with orchestra! Highlights in this item were the exquisite phrasing of the strings — particularly leader **Stuart James**' beautifully-controlled solo in *Reconciliation*, and the strong yet lyrical singing of **John Bernays**.

After a short interval, the main attraction of the evening began. Earlier in the day,



during the rehearsal, listening conductor **Antony Hopkins** congratulated the orchestra saying *I never thought I'd hear a Mahler Symphony in Berkhamsted Church* – and not just hear, for this was a performance of great integrity. One got the feeling that Mahler's programme *Awakening* was just right in showing a new dawn for this orchestra.

Orchestras come and orchestras go – that the **bridgewater sinfonia** is now celebrating ten years, is undoubtedly a triumph. It is a clear success story, and the unfailingly large audience is tribute to this. There is a special atmosphere at concerts and a true community feel of enjoyment from both performers and punters alike: a corporate act of music enjoyment, radiated by people who actually want to perform and listen. Quality is evidently a part of this - in days when the concept of *local orchestra* can conjure mediocrity, the **bridgewater sinfonia** shines as a beacon for consistent high quality and resulting audience support.

An early review in the Gazette of the (then) Bridgewater Band commented that *it could have been the South Bank*. After last night's performance, I would say *could easily be the South Bank*. In the celebration programme booklet is reprinted a letter from **Sir Andrew Davis** who is now the **bridgewater sinfonia's** patron; he commented that *he would have loved to be there*. He would have been impressed – this orchestra is fully established, means business and its new (vivid and eye-catching) branding is very modest when proclaiming merely *Good music near you*.

My closing advice is to become a *Friend* of this excellent orchestra for the mere cost of £45 a season – amongst other things giving reserved seating for all concerts. If rising audience numbers continue alongside this level of quality, it is the only way you will get a seat. See <http://bridgewater-sinfonia.org.uk> or contact 01442 875945. ❖



*Photos: Rowena Pike*

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On Saturday 3<sup>rd</sup> May members of Berkhamsted Local History & Museum Society welcomed members of the International Veteran Cycle

## PENNY-FARTHING

No Ordinary Followers of  
Thomas Stevens!

**Jenny Sherwood** writes

Association to the town. This valiant group of cyclists from New Zealand, Canada, the USA, Germany, Denmark, Scotland and England had cycled that morning from Tring. That was nothing special you might say; other brave souls occasionally take the same route, but seven of these cyclists had ridden on penny-farthings! Approaching Berkhamsted by way of Billet Lane and then along Bridgewater Road, pursued by bemused motorists, they stopped first at the Castle, before progressing down Castle Street, past St. Peter's Church to the Town Hall. What had brought them to Berkhamsted on their *ordinaries*, as such bicycles are known in America, which had neither pennies nor farthings?

They were enthusiastic followers of one **Thomas Stevens**, who was born in Castle Street, Great Berkhamstead, in 1854. **Thomas Stevens** attended the Bourne School and was then apprenticed to a grocer. In 1871 he left England for America where he tried a number of occupations including farming and mining. In about 1883 he decided to take up cycling and purchased the American

equivalent of the penny-farthing, a *Standard Columbia* built by the Pope Bicycle Company, Hartford, Connecticut. Stevens first won fame for a journey

across America on his penny-farthing in 1884 and having successfully completed that he announced that he would then continue to cycle round the world. His book *Around the World on a Bicycle* describes this epic journey. In his writing, his birthplace is mentioned only fleetingly, although he is thought to have returned to his native town on several occasions. *Spending the night at Berkhamsted Hertfordshire, I pull out towards London on Thursday morning.* In 1895 he returned to England, married the widowed mother of two famous English actresses, **Violet and Irene Van Brugh**, and became business manager of the Garrick Theatre. He died in London in 1935.

These international cyclists brought with them a copy of the plaque that was made by the Pope Engineering Company and presented to Thomas Stevens to commemorate his epic journey round the world. This plaque was displayed on a stall at the Community Market in the Town Hall together with a small exhibition on the history of cycling and Berkhamsted's most famous cyclist. ❖

### St Peter's Church c. 1890

Our cover reproduces part of a watercolour of the interior of St Peter's showing a view from the South Transept towards the Lady Chapel. According to a label on the back, the painting, which is in the church archive, is by **G S Watson c.1890**. This is perhaps **George Spencer Watson RA (1869-1935)**. The painting shows the church as it was in the late nineteenth and early twentieth centuries. There are choir stalls in the crossing and pews in the Lady Chapel, facing the high altar and apparently filling the Chapel. The floor of the crossing is

largely paved with tiles, a feature of the Butterfield restoration of the 1870s, but in the foreground, by the South Transept old stone floor slabs remain and a brass is visible. Does it survive today, elsewhere in the church, or is it one of many that are now lost? In the Chancel the walls are richly decorated. The theme of the decoration was *Scenes from the Life of St Peter* and this was the parishioners' memorial to The Revd John Wolstenholme Cobb, Rector from 1871 to 1883, author of *The History and Antiquities of Berkhamsted* and a prime mover in the restoration of the church during his incumbency

**Christopher Green** ❖

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### **Much 'to do' About Nothing**

*I am sitting looking at a wall, I'm in a large room.*

*No-one is speaking to me.*

*I don't recognise anyone.*

*Someone is asleep in the chair next to me, I can hear snoring.*

*Someone is crying.*

*Someone is shouting, 'help, help!'*

*Where am I, why am I here?*

*Is anything going to happen?*

*I don't think I'll eat today...but I have nothing to do.*

*I could listen to Jo on the pianoforte wearing silly clothes – how old and stupid do they think I am?*

*I feel thirsty.*

*It's time for me to get our tea, I'd better go now, where's my handbag?*

How familiar are these comments to people working in the field of care?

Due to inspection requirements and subsequent political debate it is clear that some changes need to be implemented within the care system. It is recognised that in order to make changes this requires time, extra effort and money, all of which are apparently in short supply.

We have set up a training company called *Vivalo*. This means *nourishing aliveness*. We have created a training programme for carers and staff, part of which specialises in communicating with people with dementia. An essential part of this training is the understanding of the use of activities in the care setting.

Our workshop/training sessions cover: *communication skills, dementia, expressive art and craft, life history work, music,*

*staff need to have a practical and theoretical training. With the increased number of residents who have dementia, understanding their needs and having the confidence to approach with a variety of communication skills and appropriate activities is essential.*

Carers need to be involved with each resident's emotional, physical and spiritual needs with the person-centred approach. In order to do this it is necessary for carers to encourage and implement the day to day activities of their residents. To do this efficiently staff need to be trained in the complex issues regarding communication skills.

We have been working in the field of care, therapy and education for many years and would welcome the opportunity to pass on our knowledge and ideas. We see our training as a supportive exercise, giving encouragement to staff to enhance the skills they often undervalue in themselves. We believe that by working with care organisations we can help increase staff motivation and skills complementing the work of the employer.

It is not enough to have one person, often with no training in the field, and on limited hours, organising activities, raising funds for materials and getting to know each resident. Expectations that an activity organiser alone will be able to speak regularly with the number of residents in her care is *pie in the sky*.

***If you are an interested individual or small group of people please contact us. We can arrange for you to join a training programme with the staff of a residential home or nursing home in your area.***

We would welcome any enquiries and/or comments.

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## **A Distinctive Lifestyle**

**The Revd Jonathan Gordon writes**

# *review* Northchurch & Wigginton

I used to visit the occasional student who had been arrested, in Winchester Prison and also take occasional services in the Prison on a Sunday morning. One aspect of prison ministry that has always struck me, particularly when you take a service, is that in that environment the distinctiveness of the Christian message takes on a new resonance.

Inspiration for a sermon came from reading Roy Keane's autobiography in which in blunt terms he described a challenge on a Manchester City player. He set out to injure him in revenge for a taunt that this player had allegedly made a few years before. It was a story of revenge, or getting even and settling old scores. This might be seen as the way of the world and it seemed to strike a chord with the inmates that morning: as a few of them were in prison for acts of revenge or getting even.

Against this background the words of Jesus in the Sermon on the Mount break through the endless cycle of an *eye for an eye or a tooth for a tooth*. Jesus was offering a new way of living: love your enemies and pray for those who persecute you. He takes the Jewish Law and makes love the key for understanding every aspect of it. He is calling on his followers not to mirror the standard attitudes and behaviour of the time, but to be distinctive in how they live. They are to be "salt" and "light" in the world and in the words of the BCP taken from the Sermon on the Mount: *Let your light so shine before me that they may see your good works and glorify your Father who is in heaven*. St Matthew is a Gospel that understands the power of example.

Local Church Schools have an inspection from the diocese and the question will be asked: what is the difference between a church school and a county school? They both provide the National Curriculum, so

what is it that makes the church school distinctive? Or how would a visitor know that it is a church school? It is a question that can be asked of churches. What is it that marks the church and its members out as distinctive in what they do and how they live?

In St Matthew's time the answer would be the command to love your enemies and praying for those who persecute you. The follow up question might be who was the enemy? It is likely the answer came from two sources. The first was Jewish groups who rejected the claims being made by the church about Jesus and sought to have them removed from synagogues or from communities. They were a persecuted church, but also part of an oppressed society in which the Romans pulled the strings of power.

Jesus summed up the commandments as a call to love God and love your neighbour as yourself: it is a demand without qualifications. There is no "wiggle room" to escape the implications of what Jesus is saying. The demand that Jesus makes is total and complete: it can be defined as a command to love with teeth. This is not sentimental goodwill. It is a call to love those who shamefully mistreat you.

The Gospel passage ends with the encouragement: *be perfect as your father in heaven is perfect*.

This at once opens up a raft of questions: Is this just idealism or an impossible ideal? A human being can't live like that. We know that we are not perfect and won't these type of demands just leave us all feeling demoralised. When you think about perfection as a divine attribute, a good question is what is God perfect in or how do we measure God's perfection? The Greeks thought of this in terms of philosophical attributes: God must be the most perfect being imaginable, so it corresponds that he must be all seeing, all knowing, eternal,

→p30

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# review notes&notices

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## BERKHAMSTED CASTLE WI

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At our June meeting Joint President **Joy Lovell** welcomed members and one visitor and was pleased to hand out June Birthday cards before proceeding to read two poems. Together with Secretary **Janet Mitchell** they took us through the business of the meeting and handed out application forms for the celebration of the Flower Festival to be held in July. Our eminent speaker this month was **Louise Reed** whose talk was entitled *Meet Margery Thurston - A Day in 1941* where the audience were taken back to her family life during the time at the beginning of the Second World War. How one coped with food rationing and queuing! Adventures in the blackout and escaping to safety in the London Tube Stations to escape the German bombing raids. Many members recalled those grim times and were kept enthralled by this talk. Many wartime photos were on display for us to view. A vote of thanks was given by **Janet Mitchell**. During teatime the competition was judged and the raffle drawn. We meet again on 4<sup>th</sup> July 2008 at the Court House at 2:00pm. Our speaker will be **Ann Parsons**. Do come and pay us a visit.

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## WAY INN EVENTS

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**Saturday 5<sup>th</sup> July 2008** - Book Signing & Fun Morning with **Mary Moody**, local author and minister of Bovingdon Baptist church.

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## OXFAM & THE PAPER TRAIL

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The Berkhamsted Oxfam shop will be linking up with an important new local initiative when the *Paper Trail* on the John Dickinson site in Apsley opens to the public this month.

Oxfam offers a varied and interesting range of recycled products which has recently expanded to include toilet rolls, tissues and kitchen towels. Its ellipoo and rhino-poo telephone pads are made at the *Paper Trail* and raise many amused smiles. Other recycled items on offer include mousemats and pencil cases made from old car tyres, rulers re-use plastic cups and CD cases have a second lease of life as pencils. There is also a comprehensive range of environmentally friendly household products including cleaning materials. Recycling is a way of life at Oxfam

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## HOSPICE OF ST FRANCIS

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Summer is coming and it's BBQ time again! So why not join the Hospice of St Francis Biggest BBQ Party. The idea is simple ... Just gather friends and family together for your own BBQ, either at home, at work or perhaps at your local club and ask them to make a donation to the Hospice for the sausages they eat and the Pimms they drink! What could be easier? No party is too small or too big and every penny raised will help the Hospice support more patients and families. So however you arrange your party, we hope you have a lot of fun.

To receive a free BBQ Party Pack, containing ideas for hosting and planning your party, invitations for your guests as well as some fabulous food and drink recipes to make your party extra special, call the Hospice on 869555 or email [fundraising@stfrancis.org.uk](mailto:fundraising@stfrancis.org.uk)

## review notes&notices

### DIOCESAN PILGRIMGES

*The Holy Land* - led by the Bishop of Hertford and the Archdeacon of Bedford. Departing **Tuesday 26<sup>th</sup> May 2009**. To register interest contact **Tony Boon** (01727 818135).

Email: [aboon@stalbans.anglican.org](mailto:aboon@stalbans.anglican.org)

*Oberammergau* - led by the Archdeacon of Hertford, Trevor Jones and Mrs Sue Jones planned for **August 2009**. For brochures and booking details contact **Andy Crooks** (01727 853305).

Email: [chaplain@stalbans.anglican.org](mailto:chaplain@stalbans.anglican.org)

### THE PEPPER FOUNDATION

**12<sup>th</sup> and 13<sup>th</sup> and 15<sup>th</sup> to 19<sup>th</sup> July 2008**

*Pepper Rock Legends* - Berkhamsted's biggest and best live music show in the Centenary Hall, Berkhamsted Collegiate School, Kings Road. Come early and stay late! Enjoy live music, bar and buffet food from 6:30pm and after the show until 11:30 pm (on Sunday 13<sup>th</sup>, from 3:30pm until 8:30pm). The Pepper Foundation uses all the proceeds to fund the Pepper Nursing Team which provides care and support to children with life-limiting and terminal illnesses and their families.

Tickets £12.50 to £20 (£7.50 concessions)  
Box Office 9:30am-5:30pm Acorn Pharmacy, 256 High Street, Berkhamsted or telephone bookings 01442 877292.

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# review notes&notices

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## NORMAN CUTTING'S NOTES

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The Dacorum Hospital Action Group The Group has now paid its share of the costs in the action disputing the decisions made by the Hospital Trusts. This still leaves money to continue the *fight* to retain the medical services that Dacorum needs, particularly bearing in mind the Government's directive that we must build more homes than either our County Council or Borough Council consider there is funding or space to provide.

### Castle Wharf

The appeal against the decision by Dacorum Borough Council to refuse the residential development planning application at Castle Wharf at the end of Bridge Street has been dismissed.

The inspector considered that the *token* pump-out facility, put forward to retain a link with the boat yard was admirable, but lacking in enough detail to convince him that it was more than a token. He considered that retaining the facility was necessary as the journey between the nearest facilities in either direction is four hours, making the Berkhamsted facility well worth keeping.

The other real consideration was the narrowness of Bridge Street and the question of its ability to cope with the additional traffic that the two 3-bedroom houses and two 2-bedroom flats would generate. Several other matters swung the decision in favour of the Borough Council. The appeal decision is available and runs to ten A4 pages.

As some readers are aware, The Berkhamsted Community Partnership have their eyes on this site for a training facility and I understand that this would be partly funded by the erection of a pair of dwellings. The boat yard originally comprised the appeal site plus the land up to Ravens Lane. This would have enabled

customers/visitors to access the yard from Ravens Lane as well as from Bridge Street and the Canal. Let us hope that any re-development proposals remember these alternative access routes.

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## BERKHAMSTED LOCAL HISTORY & MUSEUM SOCIETY

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A few years ago it was not difficult to find a small present, which would evoke memories of a stay in our beautiful historic town, Berkhamsted. Tea towels, mugs, coasters, table mats depicting present-day scenes or old prints abounded, or for a more expensive present there were several books on offer. Now it is quite difficult even to find a good postcard for children on an exchange visit to send home to the family. Perhaps the children of today with their mobile phones and text messaging don't write postcards any more! Now that we no longer have a local bookshop it has become increasingly difficult to obtain local history books, including the reprints which *Bookstack* produced a few years ago by Birchnell, Nash and Cobb and that very fine photographic record by Eric Meadows of our town in 2000, *Berkhamsted, Gateway to the Chilterns* also published by *Book Stack*. All, however, is not lost. The Berkhamsted Local History & Museum Society has been given the opportunity of selling the remaining stock of the *Bookstack* re-prints, together with copies of *Gateway to the Chilterns*, at a very favourable price. If you are seeking a gift for a visitor or a present for family and friends, or simply wishing to fill gaps in your own library please contact **Jenny Sherwood** (865158 - see p6). We also have copies available at a favourable price of *Berkhamsted – a History and Celebration* and its accompanying Quiz book, which was earlier available at Ottakars and withdrawn from sale when Waterstones took over.

## July

SUN	<i>St Peter's</i>	8:00am Eucharist 9:30am Sung Eucharist 6:00pm Evensong
	<i>All Saints'</i>	6 <sup>th</sup> 10:00am Morning Worship - Methodist led 13 <sup>th</sup> 10:00am Holy Communion - Methodist led 4:00pm Circuit Farewell Service for Paul Timmis and family 20 <sup>th</sup> 10:00am Morning Worship - Anglican led 27 <sup>th</sup> 1:00am Holy Communion - Methodist led

All services at *St Peter's* unless otherwise indicated. MP = Morning Prayer EP = Evening Prayer

MON	MP	7:30am	EP	5:00pm	Eucharist	6:00pm
TUE	MP	7:30am	EP	5:00pm	Eucharist	9:30am <i>All Saints'</i>
WED	MP	7:30am	EP	5:00pm	Eucharist	8:00am
THU	MP	7:30am	EP	5:00pm	Eucharist	11:00am ( <i>Fr Michael's day off</i> )
FRI	MP	7:30am	EP	5:00pm <i>both churches</i>	Eucharist	9:15am
SAT	MP	9:30am <i>St Peter's</i>	EP	5:00pm <i>St Peter's</i>	Eucharist	10:00am <i>St Peter's</i>
	MP	8:45am <i>All Saints'</i>				

3 <sup>rd</sup> Mon	GRIEF & LOSS SUPPORT VISITORS GROUP 7:45pm	Court House
	Contact June Haile (873087), Angela Morris (866992) or Ruth Treves Brown (863268)	
Tue	HILLSIDE GROUP: 8:00pm at 22 Upper Hall Park for bible study.	
	Contacts: Rob & Julie Wakely (875504)	
Tue	CHUCKLES PARENT & TODDLER GROUP:: 10:00-11:30am	<i>All Saints' Church Hall</i>
	Song Time or Short service as announced.	Jenny Wells (870981)
Tue	ST PETER'S CHOIR Children 5:15 to 6:15pm	<i>St Peter's</i>
	Contact: Adrian Davis (875674) or Jean Wild (866859)	
1 <sup>st</sup> Tue	TUESDAY CLUB 7:45pm	<i>A lively women's group with guest speaker</i>
	Contact chairman Val Atkinson (866792) or secretary Joan Gregory (864829)	Court House
3 <sup>rd</sup> Tue	MOTHERS' UNION: meets in members' houses at 8:00pm.	
	<i>Non-members always welcome.</i>	Contact: Kathie Lally (863526)
4 <sup>th</sup> Tue	MOTHERS' UNION PRAYER GROUP: 2:00pm	17 Shaftesbury Court.
	Tell us if anyone needs our prayers.	Contact: Jenny Wells (870981)
Wed	JULIAN MEETING: meets about twice a month	at Jenny's 57 Meadow Rd
	<i>All are very welcome at 11:30am as arranged</i>	or at Ruth's 1 Montague Rd
	Contact: Jenny Wells (870981) or Ruth Treves Brown (863268)	
Wed	PATHFINDERS GAMES CLUB 7-8:30pm . (yrs 5-8)	Jimmy Young (384929) <i>All Saints' Hall</i>
3 <sup>rd</sup> Wed	GRIEF AND LOSS SUPPORT Lunch at 12:30pm for those who have been bereaved.	
	Contact Sylvia Banks (871195)	
Thu	HOME GROUP: 8:00pm on 2nd & 4th Thursdays.	Contact Linda Bisset (862115)
Thu	TE'S (Youth club for yr 9+) 7-9pm	Jimmy Young (384929) <i>Court House</i>
Thu	BELLRINGING: 8:00pm Helen Ruberry (865048)	<i>St Peter's</i>
Fri	LITTLE FISHES PARENT & TODDLER GROUP: 9:30-11:30am	<i>Court House</i>
	Weekly meetings with a short service 1 <sup>st</sup> Fri in <i>St Peter's</i> (10am)	
	Carrie Wegenerl (877404)	
Fri	ST PETER'S CHOIR: Children 7:00-8:30pm, Adults 7:30-8:30pm.	<i>St Peter's</i>
	Contact: Adrian Davis (875674) or Jean Wild (866859)	
3 <sup>rd</sup> Sat	ABC PRAYER BREAKFAST: 8:00am for breakfast & prayers.	<i>Various local churches</i>

## review diary

Please see opposite for services at St Peter's and All Saints' churches.

**July / August**

### JULY

Tue	1	10:15am	Chuckles Toddlers' service <i>Invitation to a Party</i> ..... <i>All Saints'</i>
Fri	4	10:00am	Little Fishes Service..... <i>St Peter's</i>
Sun	6	11-1pm	Fairtrade Event, coffee, stalls, displays of children's work ..... <i>Victoria School</i>
Sat	12	3-8pm	Bellringers' District Meeting ..... <i>St Peter's</i>
Sun	13	6:00pm	Choral Evensong..... <i>St Peter's</i>
Sat	19	8:00am	Association of Berkhamsted Churches Prayer Breakfast ..... <i>Northchurch Baptist Church</i>
Wed	23	10:00am	Victoria School end of term service ..... <i>St Peter's</i>
		12noon	Thomas Coram end of term service ..... <i>St Peter's</i>

### AUGUST

Sat	2	10:30am	Bellringing: Universities Association of Change Ringers ringing tour ..... <i>St Peter's</i>
Sat	16	8:00am	Association of Berkhamsted Churches Prayer Breakfast..... <i>Berkhamsted Baptist Church</i>
Fri	29	8:00pm	Bellringing: Quarter Peal ..... <i>St Peter's</i>

## review registers

### Baptisms (St Peter's)

11 <sup>th</sup> May	James Michael William Brash, Oscar Edward Yaw Amankwah
17 <sup>th</sup> May	Alma Jean Kingdon
18 <sup>th</sup> May	Thomas George Rennie
25 <sup>th</sup> May	William Paul Temple, Joshua Alexander Peggs, Tommas Zachary Peggs

### Baptisms (All Saints')

15 <sup>th</sup> June	Matilda Naomi Timmis
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### Weddings (St Peter's)

17 <sup>th</sup> May	Jason James Kingdon & Katherine Alice Green
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### Funerals

12 <sup>th</sup> May	Joan Walker	St Peter's Church (Kingshill)
15 <sup>th</sup> May	Jean Nancy Hicks	Chilterns Crematorium
16 <sup>th</sup> May	Marjorie Pattie Smith	West Herts Crematorium
23 <sup>rd</sup> May	Evalina Beatrice Dancer	Chiltern Crematorium
23 <sup>rd</sup> May	Dorothea ( <i>Thea</i> ) Margot Chambers	St Peter's Church (Chilterns)
10 <sup>th</sup> June	John Brown	St Peter's Church (Chilterns)



# review factfile

## ASSOCIATION OF BERKHAMSTED CHURCHES

Telephone numbers to ring for times of services, etc.

<b>Northchurch Baptist</b>	<b>Revd David Russell</b>	<b>877001</b>
	<b>Barry Cook</b>	<b>877001</b>
<b>St Mary's Northchurch</b>	<b>Revd Jonathan Gordon</b>	<b>871547</b>
<b>All Saints' Anglican</b>	<b>Revd Dr Michael Bowie</b>	<b>864194</b>
	<b>Mr John Malcolm</b>	<b>874993</b>
<b>All Saints' Methodist</b>	<b>Revd Paul Timmis</b>	<b>866324</b>
	<b>Mrs Ida Rance</b>	<b>865829</b>
<b>Sacred Heart (RC)</b>	<b>Fr John Bolam</b>	<b>863845</b>
	<b>Mr Frank Furlong</b>	<b>862768</b>
<b>Society of Friends (Quakers)</b>	<b>The Clerk's Team</b>	<b>288 High Street</b>
<b>Kings Road Church</b>	<b>Pastor Billy Milton</b>	<b>864393</b>
	<b>Dr Richard Walker</b>	<b>875614</b>
<b>St Peter's</b>	<b>Revd Dr Michael Bowie</b>	<b>864194</b>
	<b>Mrs Jean Green</b>	<b>878227</b>
<b>Berkhamsted Baptist</b>	<b>Mrs Pat Ginger</b>	<b>865817</b>
<b>St Michael &amp; All Angels,</b>	<b>Revd David Abbott</b>	<b>865100</b>
<b>Sunnyside</b>	<b>Mrs S Bright</b>	<b>875025</b>
<b>St John the Evangelist,</b>	<b>Revd David Abbott</b>	<b>865100</b>
<b>Bourne End</b>	<b>Revd Dick Clarkson</b>	<b>873014</b>

### ← p23 Northchurch

unchanging and unable to suffer. No-one is going to come close to that.

The Biblical perspective from the Jewish scriptures speaks of God's perfection in a different way. God is perfect in faithfulness and in love. He is perfect in His faithfulness to His Covenant and to the people He loves. The call to perfection can be interpreted as a call to be open to that love and allow it to work in our lives. The Greeks have a word *Agape* or the love of God at work in the human heart. When the power of *agape* is at work in a human life you start to see other people how God sees them, as having potential and worth. You can view your enemies in a new light and can recognise that a human being is worth more than the sum of their actions.

Jesus was not naïve; he knew how hard it is to keep faith in difficult times and he also knew you could never achieve much relying on your own resources. It is by prayer and devotion to God that we can become more

open to the power of God at work in the very fabric of our lives. There is a saying that prayer changes things: it does in the sense that it changes the person who prays. Once we experience the love of God in worship and prayer it will follow that it will change how we live and how we see other people.

There are many people in prison who are not inherently evil, but more misguided. They have become caught up in a spiral of revenge and getting even that has in effect destroyed their lives. It is strange how in the context of a prison environment the words of Jesus can take on a profound depth that can change how people live. In the context of a the local Church maybe we can respond to the question of distinctiveness by saying that what marks us is that we are a community that worships and prays. We pray in the faith that God is at work in our lives and through this changing us into His image and helping us to be salt and light in the community in which we live. ❖

<http://stmarysnorthchurch.com>

# review contacts

## General

**The Revd Dr Michael Bowie**, (Team Rector), The Rectory, Rectory Lane (864194)  
(day off Thursday)  
**The Revd John Pritchard** (Curate), 6 Severns Close (870016) (day off Tuesday)  
**The Revd Prof. Luke Geoghegan** (NSM), 16 Gravel Path, (875970)  
**The Revd Canon Basil Jones** (Hon.Asst.Priest), 17 Lochnell Road (864485)  
**Canon Anthony Lathe** (Hon Asst Priest), 15a Kingsdale Road (863115)  
**The Revd John Russell** (Hon Asst Priest) 49 Tring Road, Aylesbury (01296 423022)  
**Christina Billington** (Diocesan Lay Minister), 13 Ashridge Rise (385566)  
**Marjorie Bowden** (Reader Emeritus), 16 Broadwater (871283)  
**Joan Cook** (Reader Emeritus), The Gardeners Arms, Castle Street (866278)  
**John Malcolm** (Reader), Landswood, Shootersway (874993)  
**Jenny Wells** (Reader), 57 Meadow Road (870981)  
 Parish Administration: **Jean Green**, The Parish Office, the Court House (878227)  
 Stewardship Recorder: **Miles Nicholas**, 46 Fieldway (871598)  
 Churchwardens: **Chris Hunt**, 11 The Firs, Wigginton (822607)  
**Philippa Seldon**, 1 Fieldway (871534)  
**Peter Bryant**, 36 North Road (871680)  
 All Saint's Representatives: **Tracy Robinson**, 36 Trevelyan Way, (863559)  
 Parochial Church Secretary: **Pat Hunt**, 11 The Firs, Wigginton (822607)  
 Council: Treasurer: **Michael Robinson**, 36 Trevelyan Way (863559)

## St Peter's

Director of Music: **Adrian Davis** (875674) <http://stpetersberkhamsted.org.uk>  
 Asst. Director of Music: **Jean Wild** (866859)  
 Organist: **Jonathan Lee** (0794 1113232)  
 Weddings and Funerals,  
 Banns of Marriage and  
 Baptisms: **Fr Michael Bowie** (864194)  
 Bellringers (St Peter's): **Helen Ruberry** 2 Hall Park (865048)

## All Saints'

Choirmaster: **Peter McMunn** (874894)  
 All Saints' is an Anglican / Methodist  
 Local Ecumenical Partnership. <http://allsaintsberkhamsted.org.uk>  
 Methodist minister: **The Revd Paul Timmis** (866324)

### Personalities in the Parish



Answer next month

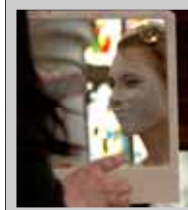
### June's Personality



**Jon Lee, our organist, aged 7, in a fun run in Windsor Great Park .**



Over for another year, and Town and Parish raised over £10,000 for the charities



Photos: Rowena Pike