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October 2001

**A time for
prayer**

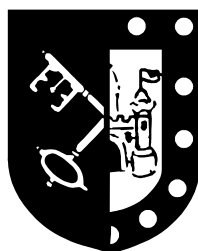
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for Town and Parish

25p



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

Welcome to the October issue of the Berkhamsted Review.

This month it is possible to detect a theme running through our magazine even though the subjects of this month's contributions are extremely diverse.

That theme appears to me to be Christians trying, in several quite different ways and in varying places, to make a positive difference to the world in which they live.

At home there is an invitation to hone the skills involved in caring for people and sharing their troubles by means of pastoral training. We have an account of a venture to set up a contact centre where children who are in danger of losing close contact with a parent can still be helped to keep in contact after the sadness of family breakdown.

We have an impassioned report on the problems facing Zambia, typical of many countries in sub-Saharan Africa. The report is leavened by the story of two Christians each in their own way trying to do something about a dire situation.

Let us all pray that we too can make a positive difference.

David Woodward

In this month's issue...

A prayerful response

Fr Mark Bonney says that contemplative prayer should be our response to the recent events in the USA.

Schooling in Berkhamsted

John Cook looks back at schooling in Berkhamsted while **Janet Robinson** brings us the latest news from Victoria.

A safe place to meet

Celestria Bell describes a local scheme helping children of broken homes.

Grave considerations

If the idea of luminous headstones doesn't appeal to you, **Liz Baxendale** might disagree!

A Zambian experience

Stephen Lally is angry about what he saw in the African country.

Sheer horror

Rev. Peter Hart reflects on the recent terrorist attacks in America.

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

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(Note early Dec copy date)



***Fr Mark Bonney
urges a prayerful
response to the
tragedy in the
United States.***

review leader

In the light of the terrible events in the United States on 11th September the following is an extract from the sermon I preached the following Sunday.

I desperately don't want to utter pious platitudes and pseudo religious justifications and accounts for something I simply don't understand. So what can we do? I suggest three things.

Well yes – we can pray, we must pray. But the rescue services don't need us telling God what to do. The relatives of those who have died don't need us to tell God to be supportive of them. Rather, our prayer needs to be of the hard silent type that plumbs the depths; that sits in silence in pain and hurt and waits, and waits; that hurts inside and carries on hurting; that in some very tiny, tiny way shares in the pain of the world as Christ did and does. I passionately believe that that kind of contemplative prayer is desperately needed.

Another thing we can do is to be very careful lest we leap to premature judgments. If there's some religious element behind the group or groups responsible for this we must be so careful of jumping on any kind of xenophobic bandwagon or entering an anti-Islamic or anti-Jewish or anti whatever rant. Religious fundamentalist extremists exist in all religions - Christian as well as Muslim, Jewish as well as Hindu and the rest. None of them are at all true to what their faiths really teach, but they give them an awful name and we can easily get sucked into the very fear and horror that they perpetrate. Deep contemplative prayer will stop us doing that.

And thirdly the Christian faith, and simple reflection on the history of the human race, surely warns us against the language of revenge and war that is so rife.

It's easy for me to say this as one miles away from it: but let me share with you the responses of two Bishops caught up in it. Rowan Williams, the Archbishop of Wales, was with pre-school children two blocks away from the World Trade Centre towers when this atrocity happened. He said, "The trouble is that there will soon be demands for retaliation against someone – anyone – long before we know who is responsible... What must be discouraged is pressure to relieve the tension by being seen to be doing something." And the Presiding Bishop of the Episcopal Church of the USA, Bishop Frank Griswold, said "Many are speaking of revenge. Never has it been clearer to me than in this moment that people of faith, in virtue of the gospel and the mission of the Church, are called to about peace and transformation of the human heart, beginning with our own." And then follow the words that I pray to God we and world leaders who call themselves Christian will take to heart, Bishop Griswold continued, "I am not immune to emotions of rage and revenge, but I know that acting upon them only perpetuates the violence I pray will be dissipated and overcome." President Bush has said that good will overcome evil – but it won't if revenge is the motive – if it is the dreadful cycle will continue.

As Christians we must hold fast to the words of St Paul in the letter to the Romans: 'I am convinced that neither life nor death, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God In Christ Jesus our Lord'.





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The Old Road

The digging up of the High Street to lay a new gas main gave us the chance to peer down into the trench and see if there was any evidence of the Roman road that existed here 1,800 years ago.

The Romans knew how to make roads. They built a huge network of them stretching from present day Turkey in the south east to Hadrian's Wall in the north west. Local materials were used. In some places the roads were paved with stone slabs, but not Akeman Street - the road that ran from the important Roman city of Verulamium (today's St Albans) to the north west.

The route they chose for this was through the valley of the River Bulbourne where Berkhamsted stands today, a little up from the boggy bottom. There is no building stone in Hertfordshire so paving slabs were out; but what were available were flints, so they were the obvious material for them to have used to form the surface for the road here.

The Roman road would have been largely destroyed through neglect by later generations of users. Probably only patchwork repairs, and not many of them, were carried out on the road for over 1,000 years after the Romans left, until the

maintenance of the section of the ancient highway from Bushey as far as Aylesbury was put in the hands of the Sparrows Herne Turnpike Trust in 1762. The Trust put the surface in some sort of order, using the revenue from tolls. Again they would have used local stones, probably flints gathered from the fields and later perhaps laid in a way we came to call macadam. In Victorian times the road was tarred, then asphalted.

So what then was there to see in the gas company's trench? Not a lot as far as I could make out; but there were plenty of flints, some of them two or three feet below the present surface, and some of them laid in layers. As many of the stones were rounded it suggests that they were collected locally from near the surface of the ground, probably having been turned up by harrow and plough on nearby farmland. It would be interesting to hear from someone who knows more about archaeology than I do on this subject.

As the excavation approached St Peter's a reader wondered if they would break into the legendary tunnel from the *Swan* to the church; but they didn't. That was because the tunnel does not exist, and surely never did.

Incidentally, the laying of the gas main brought merciful respite for a few days to the inhabitants of the upper part of Castle Street. For just a few days their road was closed and free from the usual speeding traffic.

Wild flowers and Weeds

A black mark to the borough council for allowing weeds to grow unchecked in Berkhamsted's streets. An even blacker mark to the Cricket Club for the opposite reason - for destroying with weed-killer all the wild flowers that grow along the edges of its extensive grounds in Kitchener's Field. By the footpath on the north side, between the immaculate turf of the cricket ground and the old thorn hedge, where there were mallow and knapweed, rosebay and hawkbit, as I write there is now nothing but dead foliage.

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In my reckoning the Cricket Club's sin is greater than the Council's. The countryside is the place for wild flowers to be allowed to flourish; but if we are to have them in the streets and call them weeds we can perhaps learn to enjoy them and marvel at the variety. Ragwort fleabane, feverfew and burdock are just a few that I pass on my walk to collect the morning paper from the station bookstall. And as for the brambles two or three varieties of them overhang the canal railings. This year they have offered fruit in abundance. But by the time you read this the flowers and the blackberries will all have gone for another year.

Libraries Yesterday and Today

My mentioning the old Institute library a month or two ago may have reminded some long-standing residents of the Town of other libraries that there used to be, like Boot's twopenny library, and Loosley's Circulating Library where the Oxfam shop is now.

Our public library moved from Prince Edward Street to its present purpose-designed premises in Kings Road in 1965, and unlike many constructions from that time still looks good: a well-designed building only marred by the ugly ramp stuck on the front a few years ago.

It would be very interesting if we could look at a snapshot of the shelves there as they were when it was opened, and compare them with what we have now. Apart from the introduction of computers I would think the most telling changes in the library has been in the reference section.

The heavy works are still there - the Oxford English Dictionary, the Encyclopaedia Britannica and so on - but what we have had added is a whole shelf containing politically correct material. There are separate fat files on young people's rights, women's rights, welfare rights, disability

rights, gay and lesbian rights and so on. How does all this stuff come to be there? Was it by popular demand? Does anyone ever refer to it?

When the pendulum has swung back in perhaps the next 30 or 40 years maybe all these will have been replaced by files not on human rights but on human responsibilities. Perhaps, but I hope not. This sort of thing really is not what public libraries are for in my view. But by then the library may well have become obsolete - washed away by the tidal wave of the internet revolution - and the premises converted into another nice restaurant.

The Kings Arms

John Macpherson, as busy as ever practising his ministry from where he and Pam live in Markyate, still finds time to read. He has written with this anecdote he came across in Hesketh Pearson's biography of Disraeli called *Dizzy*:

'Talking with friends at Hughenden, he said that he could not remember a public house called the *King's Arms* at Berkhamstead. "But you must remember the house, sir", insisted one of his guests: "there was a very handsome barmaid there - monstrous fine gal. You must have been in the *King's Arms*, sir." "Perhaps if I had been in *her* arms, I might have remembered it", answered Dizzy'.



The King's Arms (right) – scene of a romantic liaison for Benjamin Disraeli, or not?
Photo: Chris Smalley

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The new millennium saw the launch of two major programmes by the Mothers' Union – the Literacy and Development Programme initially being piloted in Burundi, Malawi and Sudan, and the Parenting 2000 Project here in the UK. This year the M.U. is celebrating its 125th anniversary and every member has been

asked to raise a small sum of money to be divided equally between these two projects and, through their fund raising activities, to increase the profile of the Mothers' Union.

Readers may be interested to learn a little more about these two projects as a background to our fund raising effort here in Berkhamsted – the sale of handicrafts, cakes and plants at the Community Market in the Town Hall on Saturday 6th October.

Currently 70 per cent of the 855 million illiterate adults worldwide are women and girls and many of these are M.U. members. Without literacy and numeracy skills their daily experience is one of poverty and disadvantage. With no access to education and no ability to make informed decisions, these women consequently lack access to employment and income and basic services such as health, education, water and sanitation.

The Literacy and Development Programme was set up in response to requests from our overseas members to work with them to overcome these disadvantages and to break the cycle of poverty and powerlessness. After the initial training programme two trainers work as a team to train a group of 12 literacy facilitators. Each facilitator then runs a literacy circle in their own community, continuing to receive support from their trainers. Once this group of literacy circles is well established the two

THE MOTHERS' UNION

Kathie Lally presents an anniversary challenge based around two important new projects for the M.U.


trainers move on and train a new group of 12 literacy facilitators. This multiplication continues throughout the programme which is planned to carry on for three years.

The programme teaches literacy and numeracy in situations relevant to the learners and builds on skills they already possess, rather than using pre-printed reading books.

This enables them to take more control over their lives. So, for example, it helps them to identify priorities and develop problem-solving skills in areas such as crop diversification, project work, setting up savings schemes, health issues and so on. Such a learning approach enhances the women's self-esteem, improves their status and increases their involvement in decision-making in their homes and communities.

The UK Parenting 2000 Programme trains M.U. members to facilitate parenting groups as a way of offering support for family life. Typically a group of 6-10 parents of children of similar ages will meet together for 6-8 weeks to share with one another their experiences of being a parent, learning more about the parent/child relationship and developing friendship and mutually supportive networks. The group facilitator is there to give the group cohesion and to guide the discussion, not as an expert with all the answers to the problems! With this programme the M.U. hopes to encourage parents to think more about their parenting skills, helping them to build better relationships with their children, which in turn will lead to improved family life.

These are just two of our many varied activities. Please visit our stall on 6th October at the Town Hall Community Market, 9:00-12:30 and find out more about the work of the Mothers' Union. ♦



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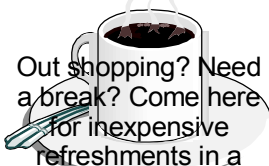
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Walking through the centre of town over a recent bank holiday weekend I was struck by how much the town has changed over the last ten years and is still changing. To replace the old chemical factories and wood-yards a mass of new houses has been built. That

Berkhamsted has not degenerated to an empty shell with no work and no people and remains a living, thriving community is, I think, because of the proximity of London with the good rail links. Berkhamsted is becoming a dormitory town with people working elsewhere, mostly in London. Nevertheless, a large number of small independent firms are based here: architects, marketing consultants, information technologists and publishers – reflecting the high level of education and culture of the people in the town.

So it does not seem right to associate the word ‘regeneration’ with the locality. Berkhamsted is comparatively rich. I recently went on a short trip to see the Eden Project in Cornwall, a visit I can recommend. Wandering around the towns of Cornwall, St Austell and Liskeard, I was struck by the contrast with home – how poor and depressed the towns looked. I was reminded that Cornwall is now amongst the poorest counties in the country and one of the poorest regions in Europe. The Eden Project employs over four hundred people and has doubled the bookings at the local guesthouses and hotels, giving the county a boost. The word regeneration seems to fit here – the Eden Project (a huge and stimulating cluster of spherical greenhouses called biomes) is definitely starting to regenerate this part of Cornwall. That county is

council & news views

Should Dacorum be the subject of ‘regeneration’? Local councillor **Ian Reay** isn’t sure.

probably a natural home for garden enthusiasts: another garden project there, The Lost Gardens of Heligan, has also been very popular.

Regeneration is a key theme in local government at the moment but a glance at a web-site devoted to urban regeneration did not convince me that the right approach

is being taken. Certainly it is necessary to cut crime, improve security and clean up neighbourhoods but public money, grants and subsidies, won’t solve the problem alone. The strengths of a locality need to be built upon to create meaningful purpose.

Despite the prosperity of the Dacorum area the borough council now has a Head of Regeneration and under the new council structure it is a major focus of the council’s activities. A lot of time in the past has been given to attracting money from the EC to provide, for example, free training to boost the confidence and skills of local traders. This is very good stuff but in my view the council needs to discover just what it is about this area that is its home grown character and to build on this. A good example is the Graham Greene Birthplace Trust, organiser of the Graham Greene festival, which has attracted people to visit the town from as far away as the United States. This recognises the history and literary links of the town. Its roots in the past are, in my view, one of its best features as a place to live. But this must not be allowed to shrink into resistance to change or ‘old fogey’-ism. The future cannot replicate the past but it should grow out of it and should match it as the pattern and colours of new curtains should ‘go’ with the carpets in the room. ❖

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Doris Sennitt R.I.P.

Priscilla Watt and Margaret Burbidge remember a former bellringer at St Peter's.

Doris Sennitt, who died in August at the age of 91, was a remarkable person. Sadly, following the death of her son, she became very confused and spent the last years of her life in a home, though she was remembered regularly in our intercessions.

Mrs Sennitt was a quiet, faithful member of the congregation and a Sunday School teacher and, in her mid-forties, she espoused bell-ringing. She was taught to ring by the former rector, the late Robert Brown, which in itself required tenacity and determination.

She attended the practice on Thursdays and service ringing on Sundays, but at that time St Peter's had a struggling band of ringers and she realised that she would have to go further to learn more. To this end she bought a car and learned to drive – no mean achievement for a person of her age around forty years ago! This brought freedom and pleasure and from that time it was Apsley on Monday, Northchurch on Tuesday and Kings Langley on Wednesday and further afield for ringing outings. She often took other ringers with her, particularly new recruits and Daphne Adkins, whom Mrs Sennitt had taught to ring. In addition she was tower captain at Berkhamsted, teaching new ringers and holding the band together over a difficult period.

May we be truly thankful for her life and that her twilight years are now over.

On the Sunday before her funeral, a quarter peal of Plain Bob Major was rung in her memory. ❖



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Creative Finance

In the opening years of the last century, Charles Tyson Yerkes added Whitaker Wright's uncompleted Bakerloo Line to his other projects and proceeded to raise money by means which were, if anything, more unconventional than his predecessor's. He first raised a million pounds by selling securities to American investors and then approached the very respectable German born banker (later Sir) Edgar Speyer who agreed to help Yerkes raise a further five million pounds in capital for a new company, *Underground Electric Railways of London Ltd.* Speyer became chairman of the company conferring respectability on the enterprise while Yerkes was managing director. Most of the new company's shares were taken up by American and continental investors with British investors, wisely, taking up less than one third of the half million ten pound shares. Yerkes himself subscribed for 32,000 shares.

In January, 1903, as work proceeded on the electrification of the District and the construction of the three tubes, Yerkes was faced with the need to raise more capital.

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Stephen Halliday has further
revelations on the turbulent
financing of London's tube
in its early days.

giving an instant profit to the fortunate owners; they would bear interest at five per cent, substantially more than the dividends then being paid by underground railways; and were to be redeemed by 30th June, 1908. By this time, it was confidently anticipated, the company's profits would enable this commitment to be met, a prediction based on forecasts of traffic and revenue made by an independent 'expert' carefully chosen by Yerkes.

This extraordinary arrangement succeeded, much of the stock again being taken up in the USA. In the next two years a further £3,275,000 was raised from the sale of debentures. Thus over £15,000,000 had been raised to electrify the District, which was losing money, and to finance three tubes which had not yet been built. As an exercise in raising finance it was magical but it burdened the forthcoming enterprise with unsustainable commitments. These included annual interest payments approaching half a million pounds and an obligation to redeem the £7,000,000 of 'profit sharing notes' by the end of June 1908.

The ability to meet these payments rested upon a belief that electric traction would prove to be much cheaper than steam as well as cleaner; and upon some optimistic forecasts of passenger revenue for the three tubes. The first hope was dashed by the cost of building and equipping the tubes, since heavy interest payments on the capital exceeded the

An attempt to do so by selling a further £2,000,000 of shares was badly received, barely 40 per cent of the offer being taken up. Yerkes therefore resorted to the ingenious device of offering £7,000,000 of 'profit sharing notes'. They were to be released at a discount of four per cent, thereby supposedly

savings made by the use of electric traction. The forecast of passenger traffic revenue made by Yerkes 'expert' was even more misguided. His expertise lay in trams: he had no experience of railways. More than twenty years passed before the three lines reached the traffic levels forecast by Yerkes when he raised the money. Dividends were minimal or non-existent during the early years. Nothing could hide the fact that the company was not making enough money to pay its debts.

Death of the Titan

Yerkes escaped the need to deal with the consequences of his financing methods. In November 1905, he sailed to New York where he died on 29th December in the suitably resplendent setting of the Waldorf Astoria hotel.

He had intended that his grand New York mansion, with its collection of paintings by Rembrandt, Holbein and Raphael, should be left to the citizens of New York as a memorial. However other claims were more pressing, and after much litigation his mansion, art collection and gold bedstead (formerly owned by the king of Belgium) were auctioned in April 1910.

Bankruptcy Threatens

The task of dealing with Yerkes' disastrous legacy fell upon the chairman, Sir Edgar Speyer. The most pressing problem bequeathed to them by Yerkes was the redemption of the £7,000,000 of 'profit sharing notes' whose profits had failed to materialise. Eventually Speyer put together a proposal to exchange the notes for a mixture of fixed interest bonds, due after 25 years on 1st January 1933; and a kind of preference share redeemable after forty years on 1st January, 1948. The scheme was finally accepted by 96 per cent of shareholders, the unfortunate owners of the profit sharing notes agreeing to the plan at the eleventh hour, on the date of redemption, 30th June, 1908. They had little choice, the alternative being bankruptcy.

Ingratitude

Sir Edgar Speyer was ill-rewarded for his services to the London Underground or for other philanthropic services to his adopted country. Besides his role in rescuing the Underground from bankruptcy he was a generous patron of the arts, subsidising the Whitechapel art gallery and the early Promenade Concerts at the Queen's Hall as well as giving his support to medical charities. He was fund raiser and chief contributor to Captain Scott's Antarctic expedition in 1910-12. In 1906 he had been created a baronet and in 1909 he was appointed to the Privy Council but none of these distinctions protected him from spiteful anti-German prejudice after the outbreak of the first World War. He was accused of trading with the enemy and, ludicrously, of signalling to German U-Boats from his Norfolk home. He offered to resign his titles and offices but King George V declined his resignation assuring him that 'these baseless and malignant imputations upon your loyalty' were no reason to resign. The charges against him were thrown out by every court to which they were taken but the campaign, involving some MPs, continued and Speyer was driven into exile. He lived for most of the remainder of his life in New York and died in 1932.

In 1933 the London Underground was absorbed into the London Passenger Transport Board and full nationalisation followed in 1948. These events effectively accounted for the bonds and preference shares with which Sir Edgar Speyer had rescued the system from bankruptcy in 1908. In the decades that followed nationalisation, the financing of the London Underground, and particularly of new lines like the Victoria and Jubilee Lines, was the subject of much controversy. In the twenty-first century this shows no sign of abating as the mayor, the Greater London Authority and the government debate the sources of investment in the network, whether they be via public private partnership, bonds or a mixture of the two. ❖

The history of schools in Berkhamsted dates back some 460 years, to the time when Berkhamsted School was founded by a prominent local citizen who also happened to be Dean of St Paul's. The house where Dean Incent lived is still there: the half timbered building opposite St Peter's. It is interesting to note that

although he managed to persuade Henry VIII to use the assets of a defunct hospital charity to help fund the building of the school, he substantially contributed to it from his personal wealth, and got others to do so too. A report at the time said the school was 'builded not without ye helpe of ye town and country'. So it can be said that Berkhamsted's tradition of schools being paid for from the three sources of charities, the state and its own citizens goes back as far as that.



Schooling in Berkhamsted

A handful of philanthropists were responsible for the early days of schooling in our town, as **John Cook** explains.

for both boys and girls was opened, named after its benefactor, Thomas Bourne. Later this was rebuilt at the expense of another generous local man, John Finch, and that building still exists. It is now occupied by the Britannia Building Society, and the coats of arms of Bourne, Finch and the town can still be seen on the front of it. Even so, as late as 1830 nine out of ten of the children of Berkhamsted and Northchurch still received no weekday education, their only opportunity for learning being given by the churches at Sunday schools.

But as with so many other aspects of life, it was the Victorians who really made elementary education take off here. A new parish school for boys and girls of all religious denominations called the British school was opened in 1834. A National (Church of England) elementary school followed four years later. The C of E continued to take the initiative in the field with the building of elementary schools at

Although one or two small private schools existed for the sons of the well-to-do (like the one the poet William Cowper went to in the building now housing Mackays), for nearly two centuries Berkhamsted School offered the only 'public' education in the town, and that for only a few, and of course only for boys. Then in 1737 a new free school

Gossoms End, Potten End and Northchurch. Although by then Government grants were becoming available, the funding of these schools was largely paid for



The former Thomas Bourne school in Berkhamsted's High Street and, above, a close-up of the three coats of arms of, left to right, Thomas Bourne, the Town and John Finch.



Victoria School NEWS

The summer term was a very exciting one at Victoria, with lots of interesting and stimulating events taking place. The KS2 production was called *Alice in Wonderland.com.* and was an updated version of the classic story by Lewis Carroll. Children and parents greatly enjoyed the singing and acting of the children. Our 74 leavers had a special sports party at the sports centre with swimming and gym activities. We wish them all the best in their new schools.

Sports day on the meadow attracted lots of support from parents and went ahead on the reserve day despite inclement weather during the week. The children went on various school trips including the

Chiltern Open Air Museum and The Imperial War Museum. On 6th July the children were very thrilled with a theatre production by the Seagull Theatre of the Gorge which included workshops and acting parts for several children.

A major input of time and energy is being made by both the Victoria School Association and the school to improve the playgrounds at Victoria. The VSA arranged lots of exciting events including a sports day and a week of playground and environmental activities for the children. An especially happy occasion was the garden party at the playground attended by Bishop Robin.

July marked the end of an exceptionally successful year for Victoria. We had our standards strengths and achievements clearly recognised by Ofsted in a very pleasing report and achieved an excellent section 23 inspection report. Summaries of these reports are obtainable from the school office.

After a challenging year all the staff and children looked forward to a well earned rest in the summer and to another successful year beginning in September.

Janet Robinson, Headteacher

from local sources. It was not until the coming of compulsory elementary education for all in 1870 that the emphasis changed to the present situation where most of the funding for schools was to be a charge on the public purse. Then the School Board, formed in 1871, enlarged the schools in the town and in 1897 built the first Victoria School in Prince Edward Street, and the girls' school next door a few years later.

Today the governors of all schools which are funded wholly or partly by the state have much more control over their budgets than was the case a few years ago. The onus is on them to decide, for example, whether to spend money on improving the school premises or on an extra teacher. These days there is perhaps

a risk that we might take the education system for granted, and assume that the state will fund everything that is needed. This is far from the case. Although with church schools some contributions come from local churches, there is still a pressing need for parents and others concerned about the education of our children to help out where they can. Keeping the tradition of locals supplementing the funding which comes from outside the town is really necessary if the high standards of our local schools are to be kept up and raised. ❖

In next month's Review Alex Evans, chairman of the Victoria C of E First School buildings committee, grapples with the rapidly changing scene of funding for improvements to school premises.

Undertaking a course of study in middle age is no small task, and many would agree that to do so verges on foolishness. Yet this did not enter my mind when I applied to do a theology degree taking 5½ years to complete by distance learning, while also teaching

part-time. The course was run by Westminster College, Oxford, now part of Oxford Brookes University. The reasons for doing this were many, and included wanting to explore from an academic point of view the traditional and long-held beliefs of the Christian faith that I had accepted almost without question from childhood. The course had to be relevant to today's world. Central to this degree is the belief that theology has to relate to the modern context.

In the first four years the major strands of the course were covered; the Bible and its interpretation, doctrine and practice, philosophy and ethics, and the study of other religions. Each year had its rhythm. The blue files arrived containing the study material. The essay titles were stuck on the kitchen wall, to be thought about while washing up. The essays were written, returned and the tutors comments deciphered to find, hopefully, encouraging remarks. The residential schools and study days brought contact with tutors and fellow students; finding solidarity in the face of the unremitting workload was all-important. There was much to read; erudite commentaries on the Bible, the weighty tomes of theologians and philosophers, some of whom I had heard of, but many more I had not. One significant piece of work from those early years was to explore Jewish identity, and in the course of the research I had the privilege of talking to five Jewish women, one of whom had been a pupil of mine long ago.

No small task!

Margaret Burbidge describes studying for a degree while carrying the burdens of family and part-time job.

The final eighteen months approached. A long haul, culminating in exams, lay ahead. The Bible and its interpretation was my major area of study, along with feminist theology and Celtic Christianity, and a 10,000 word dissertation. The dissertation was challenging, yet

rewarding. I chose to explore the significance of women's experiences for theology and the church, and grappled with the reality that theology, until recent decades, was done by men, and the church continues to be a patriarchal and androcentric institution.

Then came the exams in May. So for the first time for more years than I can care to remember I joined my fellow students for the papers taken in Oxford. Exhausted and with an aching hand, they were completed. I had ticks in all the right boxes! Feelings of relief and joy were mixed with weariness and fatigue, and all that was left was to wait for the results.

I was successful and achieved an Upper Second class degree. As I write graduation is to come. I and my fellow students will walk through the Sheldonian Theatre, bow at the right times and be truly proud of our achievements.

Looking back I see the course as a journey of exploration. I have discovered much about theology and God, and much about myself. I have learnt that there are no certain answers, but only different points of view and many ways of seeing things. I have met interesting people; students, tutors and through their writings, theologians over the centuries. It must be said that there is much I have forgotten, but not the experience. That has become part of me and will remain, and for that I am grateful. ❖

This new centre will be available from 2:00-4:00pm on the second and fourth Saturdays of the month, and started on 8th September. As a member of the National Association of Child Contact Centres it will offer a safe and impartial, child-centred venue, where children from two separated families can spend a happy afternoon with their non-resident parent. The volunteers who run it all receive basic training, and are checked under the child protection legislation. The centre has an agreed code of practice.

Child contact centres have very wide catchment areas and we anticipate welcoming families from Berkhamsted and Tring as well as from further afield. We are in touch with our neighbouring centres in Hemel Hempstead and Aylesbury, which both open on the first and third Saturdays. Referrals are made through solicitors, the courts and CAFCASS, social workers and others.

The chairman, Celestria Bell (381566), and the co-ordinator, Maggie McKenzie (824957), would also be glad to respond to informal inquiries.

The initiative for the Tring child contact centre came from the Well Trust. This is a local charity, sponsored by Churches Together in Tring. Its first stated objective is 'to provide places of information, advice, care, comfort, shelter, counselling and refreshment as an expression of the social mission of the Christian Church'. The trustees are

A Safe Place to Meet

Celestria Bell introduces a new scheme designed to help the children of broken homes.



nominated by the various churches in Tring. There is now an established centre with a coffee room and sports hall at Old Church House, Western Road.

As an initiative for 2001, the Well Trust decided to explore possibilities for establishing a local contact centre, as it

was felt that the one in Hemel Hempstead was too remote. An open meeting was called and the idea received a ringing endorsement and offers of support from potential volunteers including members of the Mothers' Union.

A steering committee was formed and embarked on the process of fund-raising, publicity, training of volunteers, acquiring equipment and so on. There has been enthusiastic local interest and many offers of help. The project is much more complex than we first thought, but there is good advice and support available.

None of us can escape the sad statistics of our time, indicating the break-up of so many families. A partnership may end but the hurt goes on. The lives of children may be devastated. Why should they lose contact with a father or mother just because their parents split up? Why should they have to take sides between two people so important to them? Through provision of a safe place to meet, child contact centres offer one way of bridging the gap and minimising the trauma, one way of healing the hurts of the next generation ❖



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I often listen to the Radio Four programme *Sunday*, which starts after the 7:00am news and continues until just before the 8:00am news. It is a programme that deals with 'matters religious' of every type and creed.

On 2nd September there was the story of a couple who lived in Harwood, part of my home town of Bolton. Having lost a little girl, they had raised a headstone over her grave incorporating an etching showing their daughter, and the words '...who fell asleep'. It seems that the powers that be of the Manchester diocese had objected to this wording, stating that it was 'not theologically sound' (in the light of the resurrection). You may remember that this was a common turn of phrase in earlier days, and after a fight the parents were allowed to leave it. However they were then told that the portrait could not be allowed. It would have to go.

Interviewed, the father told how it was a comfort to the family when they went to visit the child's grave. He also told us that there were four other headstones bearing portraits in the same graveyard. Nobody in the parish had complained about the memorial, but the church representative carried on arguing that it would not be allowed because if it was, 'we'll have lighted Christmas trees and who knows what else before we're finished'. (He did however apologise for the other four that had escaped notice until now.)

Now, I am not one for headstones at all actually, but surely the grief-stricken parents of a dead child should be allowed to express their sadness in their own way. Surely an etching is the modern equivalent of a stone effigy? And what about the treasured brasses in so many churches? I thought of Del Boy and Rodney's mum's memorial... with saints and angels in

Grave considerations

So what's wrong with pink cherubs and luminous headstones, asks
Liz Baxendale

abundance and, once painted with luminous paint, a hazard to aircraft!

I revel in the huge Victorian tombs, draped urns, weeping cherubs and enormous slabs of stone which seem guaranteed to keep Aunt Maud or whoever well and truly 'earthed' for eternity.

My favourite walk as a small child was a mile or so through the cemetery near my Bolton home, to visit a great shining white marble angel, mounted on three steps and standing before a marble cross inlaid with *gold* mosaic!

Travelling on the continent I always made a point of visiting cemeteries, to view the imposing monuments and different-style floral tributes. Many graves are adorned with photos and pictures, even models and drawings... all so interesting.

I must confess that listening to this story I felt very cross with the C of E, so much so that I almost didn't go to church at 8am. I felt that the chap representing the Manchester diocese was the Church at it's most maddening. Do we really want to be told how to mark our rites of passage? Let folk sing *Jerusalem* at their wedding if they want to, and let us put what we want on our graves too. I do not want to be dictated to by some stuffed theological shirt – this one didn't even live in Bolton!

Most people have enough 'taste' - whatever that is - not to go too far over the top, but if a few do does it matter? Are we not big enough and tolerant enough to let 'em? Do we really need a Church of England 'taste police'?

(continued on next page)



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I'd like to send the Manchester man to Mexico to celebrate the Day of the Dead. Everyone dresses up as a ghost or skeleton and they go off to have picnics on relatives' graves, with coffin shaped buns and cakes. What fun!

Or maybe, if he is still under 60, we could give him his coffin for his sixtieth birthday, as they do in parts of China. Then he could fish it out each year and decorate it to rejoice in surviving another year.

I know a youngish man who already has his coffin, a well polished oak job, which he uses as a drinks cabinet. Perhaps his family will have a whisky bottle engraved on his headstone... I wonder if the diocese will allow that?

Now I'm off to plan my funeral service. Do come along if you get the chance... in this mood I can assure you that I may well come up with something quite spectacular!



I returned from my 18 day family holiday in Zambia with many unexpected opinions. Staying with my nephew, we mixed, not with tourists but with what might be called real Zambians – businessmen, aid workers, bar owners and mothers, both black and white. I was surprised by their opinions on the present state of Africa and its future. I may have got things wrong. Perhaps my opinions are outrageous but they are food for thought.

The overall impression is one of decline, depressing and accepted by all as inevitable – decline in life expectancy, schools closing, roads breaking up, health service in chaos. Sixty people a day were dying in state hospitals because doctors and nurses were on strike for more pay. The once beautiful colonial park in the centre of dilapidated Livingstone is being sold for development because the council needs the money. Agriculture has declined to the extent that most beef is imported from Brazil and is cheaper than that produced locally. Forty per cent of the population has HIV, 80 per cent in some areas. When they don't get paid the police set up roadblocks to fine motorists. We negotiated a fine down from US\$117 to \$35 and got a receipt for \$17. 'Hijacking is common in some areas but seldom involves violence unless you resist' was useful advice in the guidebook. What are the reasons for this decline?

A dramatic rise in population. With 80 per cent unemployment and no dole, those who have nothing kill and eat every living thing, chop down every sizeable tree for firewood. Every stopping place has groups trying to sell you a bowl of oranges, one fish, some charcoal, a basket.... The land is denuded, the rivers fished empty. What next? 'Never mind,

A Zambian Experience

Stephen Lally has recently returned from a visit to Zambia and is shocked by what he found.

AIDS will solve the problem' was a common answer as if it was peoples' only hope.

Corruption. There is a resigned acceptance that anyone in power has almost unlimited rights and privileges. The idea of equality or spreading wealth downwards receives only scant lip service. While we

were there the independent national newspaper carried evidence that a government minister had transferred US\$125m to his own bank account. He didn't deny it. He'd just borrowed it until the project for which it was allocated got started. When would that be? He hadn't decided yet. Was he fired? No. Also while we were there, a minister was shot dead in his heavily guarded house the day before he was due to give evidence in a corruption trial. Nobody was surprised. The only question was, 'How much had the guards got?'

A staggering waste of donor money. Donor countries in Europe vie to spend their money on high profile projects. The manager of a big project to install a mains sewerage system covering seven remote villages up to 200 miles apart assured me the whole scheme was unworkable and would soon collapse. The only people who would benefit would be those who could afford a flush toilet – currently only 3,500 of them. This was no secret but the money had to be spent. If he didn't do it, someone else would. His large salary was waiting for him in dollars in the UK. What 'real' people want is food and education. Food marked 'A gift from the people of the USA – Not for Resale' was for sale in the shops. Aid money is advertised to businesses but no real checks are made once the grant or loan is made. Easy come, easy go! Yet the Mothers' Union in

(continued overleaf)

Lusaka can't raise the money for a drop-in centre for street children.

Wealth pouring out. The elite are government members and managers, embassy staff, UN and European aid workers. They drive their free FWD off-landers and stay in the good hotels. They and all businessmen, black and white, get all their money out of the country and into US dollars as fast as possible. So most aid money and earnings come into the country and go straight out again. Few profits are re-invested in Zambia. The country is being sucked dry. The kwacha, worth £1 in 1964, is now at 5,500 to £1. The Nigerian owner of a bar in Lusaka had moved there because it was so much better than his home. 'So little corruption, few drugs, no protection rackets, an ideal place to do business.' He hoped for an influx of whites from South Africa when that country collapsed like Zimbabwe. They would bring jobs and create money. But how long till Zambia collapses too? Oh! he'll have his money out and be gone before that happens!

What does all this mean? The lucky few are living on an enormous gravy train financed by corruption or donor money. The vast majority have absolutely nothing. The charming waitresses in our hotel earned 70p for a 12+ hour day, 27 days a month. Is Africa such a basket case? Is all aid money wasted? Not all, but so

much of it is so far removed from the real needs of the people. What can be done about it? Let me give you two examples of hope over adversity.

The Mothers' Union worker in Livingstone covers an area almost the size of England, mainly on foot or hitchhiking or on the ramshackle buses. She has the use of a Land Rover but can't usually afford the petrol. (Since the refinery burnt down all petrol comes by road from South Africa). She educates mothers in literacy and numeracy (so they don't get ripped off) and in hygiene. She has re-opened a closed school and organised the older boys to teach the young ones as they have nothing else to do. She has persuaded the government that the school is open again and been given some books – no mean feat.

We picked up an American nurse walking alone on a dirt track. She had given up her job to minister to and educate 'sex workers' and truckers at the main border crossing where a five day paperwork and bribes delay is good for business. A terrifying prospect, in my opinion. Trans-Africa truckers aren't the sort of people you would approach, particularly to advise on their sex lives.

These two are the real aid workers, getting down, quietly, to the real needs of the people. Why are they so far removed from the donor gravy train? ❖

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Last month Peter Hart, the Rector of Northchurch, wrote about the importance of Baptism and his writing has provided the springboard for what I want to say this month.

One of the many exciting underlying themes in the new Common Worship services is its emphasis on the centrality of

Baptism. It gives a call to encourage all who are baptised to understand more fully the significance of their baptism. In many people's minds Confirmation is often thought of as more important than Baptism, and the current focus on the central importance of Baptism is a far remove from what some people were writing in the 19th century when one Archbishop of Canterbury was able to write, 'Confirmation seems more present to the earliest Christian habits of thought than Baptism itself'. I don't think there's any Christian writer that would say that now, although the vestiges of such thinking run very deep as discussions about children and communion before confirmation show.

When someone is ordained (and many of us were delighted to be present at Martin Macdonald's ordination as deacon last month) people often talk about him or her 'going into the Church' as if they weren't in the Church beforehand. The truth of the matter is that it's at *Baptism*, not ordination that 'we enter the Church'. But such a view is common, and the offshoot of it is that many feel that unless we see the rector or the vicar, or have a

Training to Care

Fr Mark Bonney discusses how we enter 'the Church' and suggests a way we can fulfil our baptismal vocation.

visit from them then 'the Church' hasn't been to see us or taken care of us. All who are baptised are 'the Church' and when the baptised visit, pray, do good works it's just as much 'the Church' doing these things as when the Rector does them.

I'm very aware of, and grateful for, the enormous amount of

caring and visiting that's done quietly and unsung by the baptised. Most is done without being self-consciously thought of as 'the Church' caring, but that's what it is. I'm also aware that many who visit, and some who would like to visit (with or without an 'official' hat on) would like an opportunity to develop and reflect upon the skills needed in this area. With this in mind we are running a five week Pastoral Training Course for up to sixteen people who would be interested to join. The course is being facilitated by the same group who have successfully worked with the Grief and Loss Support Group, and will consider, among other things, aspects of listening, silence, understanding oneself, responding empathetically and respecting the views and beliefs of those we visit. If you would like to join this course or know more about it, then please do get in contact with me. This may be part of your baptismal vocation that it's right for you to consider further. The course will run for five Monday evenings at All Saints' beginning at 8pm on Monday 29th October. ❖

This article was originally written as this month's leader.

Pastoral Training Course

A five-week course for up to sixteen people interested in developing skills in pastoral visiting. The first course begins at 8:00pm on Monday, 29th October. If you are interested in joining the course or would like further details please contact Fr Mark Bonney (864194).





reviewnorthchurch

**Rev Peter Hart
reflects on the
horror of the
terrorist attacks
on America.**

The range of emotions that run through us as we sit and ponder the enormity of the terrorist acts perpetrated against the World Trade Centre and the Pentagon is such that our feelings veer from incomprehension to anger, from helplessness to grief. We question the motivation of those who organised and carried out the attacks, we try to put ourselves in the position of those who died, those who have lost loved ones, those who struggled to help the survivors, we construct response scenarios for politicians and security chiefs. Most of all, however, we are aware of our own vulnerability, the weakness of our own bodies to violence and explosive force. How do we respond, though, as Christians?

Firstly, we grieve with those who grieve and we weep with those whose lives are full of tears. Secondly, we cry out in our common human pain to a God of love and compassion who feels all the distress and anguish, desolation and anger that we do. God's image in his creation has been marred once again and God suffers with his suffering world.

Then we pray. We continue to intercede for the injured and the bereaved, the shocked and the traumatised. We keep on praying for governments and local authorities as they wrestle with desperately difficult decisions and we plead for truth and mercy amidst a rising tide of calls for retribution.

Above all, the people of God must look at themselves, how they live in God's world, how their lives reflect God's character and priorities. We live in huge privilege, with possibilities that are beyond the wildest dreams of many of God's poor and dispossessed. How do we live honestly and faithfully, when so many of our brothers and sisters in Christ are oppressed by the violence of exploitative trade and marginalised by the crushing burden of debt?

We too, the people of God in this parish and this country, have some hard decisions to take concerning our lifestyle and our involvement in the way God's world is run. We have a voice - let us use it. We have the tools of prayer - let us use them consistently. We have lives which can be lived as positive examples of the operation of God within his world - let us live them faithfully and courageously, for the sake of all God's people, throughout his world.



Dear Editor...

Have you got a point you'd like to make? Or a comment on something you've seen in the magazine? Then pick up a pen and write to us!

This is your magazine - we want to hear your comments, arguments and criticism. Don't leave it to someone else - our address is inside the front cover. And don't forget you can also email your letter to us, at review@c-of-e.freemasonry.co.uk.



SERVICES AT ALL SAINTS'

Until further notice there will be no Anglican Eucharists or Evensongs at 8:00am and 6:30pm (first Sundays) at All Saints'.

The usual (though not invariable) pattern of Sunday services will be:

1st Sunday:
Sung Eucharist (Fr Stephen Wells) 9:15am
2nd Sunday:
Sung Eucharist (Fr Mark Bonney) 9:15am
3rd Sunday:
All-age family service (non-Eucharistic)
(Jenny Wells and/or John Malcolm) 9:15am
4th Sunday:
Sung Eucharist (Fr Mark Bonney) 9:15am
5th Sunday:
Joint Anglican/Methodist service 10:00am

Fr Martin Wright will be licensed on Wednesday, 30th January 2002 at 8:00pm.

BERKHAMSTED CITIZENS ASSOCIATION

Berkhamsted Citizen's Association programme for 2001/2 opens on Thursday, 11th October at 8:00pm in the Great Hall, Berkhamsted town hall. Roger Protz, chairman of the British Guild of Beer Writers and editor of the *Good Beer Guide* will give an illustrated talk entitled *Beer and Berkhamsted*.

Future events in the association's programme are as follows:

Thursday 15th November: Memories of Bletchley - speaker: Hilary Talbot-Ponsonby, in the Great Hall, Town Hall at 8:00pm.

Friday 7th December: Christmas celebration, music and carols with mince pies and mulled wine. Great Hall, Town Hall at 8:00pm. Members only.

Tuesday 1st January 2002: Traditional New Year's Day ramble to Aldbury. Leader John Cook; meet at the railway station 10:30am.

Wednesday 13th February: Chenies Manor - an illustrated talk by Valerie Edwards, head guide at Chenies Manor. Great Hall, Town Hall at 8:00pm.

THE CHILDREN'S SOCIETY ANNUAL BOX OPENING



Please bring your boxes to the 9:30 am service at St Peter's on any Sunday during October so that I can take them away to empty.

If you don't come to this service

I am happy to visit you at home - just give me a call on 863526.

If any reader would like to have a collecting box - a convenient home for your heavy copper and fiddly 5p coins - do please contact me and I will be happy to give you a box and explain more about the Society's work.

Kathie Lally

CHARITY CHRISTMAS CARDS

Charity Christmas cards will be on sale in the Court House on the following dates:

Friday 26th October	10:00am-4:00pm
Saturday 27th October	10:00am-4:00pm
Friday 9th November	1:00pm-5:00pm
Saturday 10th November	10:00am-4:00pm
Friday 23rd November	1:00pm-5:00pm
Saturday 24th November	10:00am-4:00pm

OXFAM'S 13TH CHILDREN'S WEAR EVENT

The sale of children's clothes, toys and equipment took place at the Civic Centre on 6th September. This twice-yearly event has gained a reputation that is spreading far and wide.

Generously donated goods, an enthusiastic band of helpers, and many hours of preparation of the clothes and toys gave rise to record takings of over £2,000.

The organiser's dream of raising £2,001 in the year 2001 was achieved! Thrifty, discerning, customers, swelling the funds, were well pleased with their purchases.

We have together made a difference to the lives of the poverty stricken in distant lands where a water-well is life's blood. Thank you everyone, donors, helpers and customers. And please make a note in your diary for 21st March 2002, the date of the next event, the fourteenth.

BERKHAMSTED CASTLE W.I.



Our president, Liz Baxendale, was pleased to see so many members and to welcome two visitors to our September meeting.

With secretary Janet Mitchell she asked members for their opinions on speakers they would like to hear in the coming year. It looks as if we will again have an interesting programme to look forward to in 2002.

It was a privilege for us to listen to Olive Pepperdine, a founder member of our institute, who gave us a talk on *Denmark - land of Hans Christian Andersen*. She told us of how with a friend she was able to travel to many parts of this delightful country including going by boat to visit the many islands and the lovely city of Copenhagen.

Many photos together with a map were on display for us to follow and understand Olive's love for the country even though she did not fancy their coffee! An expression of thanks was given by Liz Baxendale.

During teatime the raffle was drawn and the competitions for a flower of the month and for a wooden ornament were judged.

Next month on 5th October our speaker will be Graham Atkins with his subject being *British Orchids* at the Court House, Berkhamsted at 2:00pm. ❖



CALLING ALL PHOTOGRAPHERS!

We know there's a wealth of artistic talent amongst our readership. Don't be shy – we're always on the lookout for good photographs for the cover of the Review each month. Let's see what you can do – don't just leave it to our regular contributors! We'll handle all material with care and return it to you.



Calling all Journalists !

Do you have a contribution for the Review? Our subject areas are diverse - from church matters to the secular, serious and light-hearted. Don't wait for someone else to write about your pet subject! Photographs and drawings are always welcome, both for inside the magazine and for the cover. We can handle contributions in many formats: paper (typed, double spaced if possible but handwritten not refused) and word processor disks (most common PC formats). If you're 'online' then you can email copy to us at review@c-of-e.freemove.co.uk.

SUNDAY	St Peter's:	8:00am	Eucharist				
		9:30am	Sung Eucharist, crèche, Sunday School & Pathfinders followed by coffee in the Court House				
		6:00pm	Evensong [except 1st Sunday]				
	All Saints'	8:00am	No Eucharist for time being.				
		9:15am	Sung Eucharist, crèche, Sunday School & Pathfinders followed by coffee in the hall (This service will be replaced by a family Eucharist or, All Saints' being shared with the Methodists, a 10:00am United Service as announced)				
		6:30pm	Methodist service each Sunday until further notice.				
		7:30-9:30pm	Youth Fellowship (contact Carole Dell 864706)				
MONDAY	St Peter's	7:30am	Morning Prayer (MP)	5:00pm	Evening Prayer (EP)		
TUESDAY	St Peter's	7:30am	MP				
	All Saints'	9:30am	Eucharist				
WEDNESDAY	St Peter's	6:45am	Eucharist	7:30am	MP	5:00pm	EP
THURSDAY	St Peter's	7:30am	MP	11:00am	Eucharist	5:00pm	EP
FRIDAY	St Peter's	7:30am	MP	9:15am	Eucharist		
SATURDAY	St Peter's	7:30am	MP			5:00pm	EP
1st Sunday	SUNDAYS TOGETHER LUNCH: 12:30pm in the Court House For anyone on their own on a Sunday. Contact: Joan Morris 863780						
Mondays	GRIEF & LOSS SUPPORT GROUP 8:00-9:00pm in the Court House as announced. Contact Sylvia Banks 871195 or Ruth Treves-Brown 863268.						
Mondays*	HOME GROUP: For all information contact Linda Bisset (862115) (*not 1st in month)						
1st Tuesday	TUESDAY CLUB 8:15pm in the Court House A lively women's group with guest speaker Contact chairman Jean Bray 864532 or secretary Joan Gregory 864829.						
Tuesdays	CHUCKLES PARENT & TODDLER GROUP:: 10:00-11:30am All Saints' Church Hall. Song Time or Short service as announced. Special activity weekly. Gillian Malcolm 874993 or Kate Spall 873470.						
Tuesday	MOTHERS' UNION PRAYER GROUP: 2:15pm fourth Tuesday at 61 Kitsbury Road. Tell us if anyone needs our prayers. Contact: Jenny Wells 870981						
Tuesday	TUESDAY STUDY GROUP: Tuesdays 1:15-3:00pm for informal Bible study. Young children welcome. Contact: Kate Semmens 866531 HILLSIDE GROUP: 8.00pm [alternate weeks] at 32 Hillside Gardens for Bible study. Contacts: Rob & Julie Wakely 875504						
3rd Tues	MOTHERS' UNION: meets in members' houses at 8:00pm. Non-members always welcome. Contact: Margaret Barnard 862794						
Wednesdays	MEDITATION GROUP: meets about twice a month as arranged at Jenny's 57 Meadow Road and at Ruth's 1 Montague Road. Everyone is very welcome to join us for about half an hour of quiet prayer. Contact: Jenny Wells 870981 or Ruth Treves Brown 863268						
Wednesday	PATHFINDERS GAMES CLUB 7:00-8:30pm in All Saints' Hall. Carole Dell 864706						
2nd Wed	MEN'S DISCUSSION GROUP: 8:00pm at Peaches Bistro or as announced. For information and booking: Rodney Cottrell 384963 or Steve Spall 873470						
4th Wed	WOMEN'S FELLOWSHIP: meets 2:30-4:00pm in the Court House. The meetings are usually addressed by a guest speaker and the group attracts senior members for whom lifts can be arranged. New members and visitors always welcome. Contact: Vera Pullen 862196						
Thursday	BELLRINGING: 8:00pm at St Peter's. Priscilla Watt (Captain of the Tower) 863804						
Friday	LITTLE FISHES PARENT & TODDLER GROUP: 9:30-11:30am in the Court House. Weekly meetings with a short service on 1st Fridays in St P (10am). Nicole Varndell 828541						
Friday	ST PETER'S CHOIR: Children 7:00-8:30pm (& Tuesday 5:15-6:30pm), Adults 7:30-8:30pm. Contact: Adrian Davis 864722 or Jean Wild 866859						
3rd Sat	ABC PRAYER BREAKFAST: 8:00am for breakfast & prayers. Various local churches.						
Sunday	YOUNG PEOPLE'S FELLOWSHIP 7:30-9:30pm in the Court House. Contact Carole Dell 864706.						

reviewdiary®isters

There is Eucharist every Tuesday (9:30am) at All Saint's and every Wednesday (6:45am), Thursday (11:00am) and Friday (9:15am) at St Peter's. At St Peter's there is 7:30am Morning Prayer every weekday and 5:00pm Evening Prayer on Monday, Wednesday and Thursday; there is 7:30am Morning Prayer and 5:00pm Evening Prayer on Saturdays. A priest is available for confessions by appointment (phone 864194).

October / November 2001

OCTOBER

1	8:00pm	Eucharist with Prayers for Healing	<i>St Peter's</i>
5	10:00am	Little Fishes' Toddler Service	<i>St Peter's</i>
7	3:00pm	Hospice Service of Thanksgiving	<i>All Saints'</i>
9	10:15am	Chuckles Toddler <i>Harvest</i> Service	<i>All Saints'</i>
9	8:00pm	Parochial Church Council	<i>All Saints'</i>
14	6:00pm	Choral Evensong	<i>St Peter's</i>
14	7:30pm	<i>'Cellos in Concert: Recital</i> (see p22)	<i>St Peter's Lady Chapel</i>
20	8:00am	ABC Prayer Breakfast	<i>Way Inn Christian Centre</i>
28		Return to GMT – clocks go back one hour!	
30	10:15am	Chuckles Toddler Service <i>Balaam and his donkey</i>	<i>All Saints'</i>

NOVEMBER

1	8:00pm	All Saints Festival Eucharist.	<i>All Saints'</i>
		Preacher: the Revd Richard Pyke	
2	10:00am	Little Fishes' Toddler Service	<i>St Peter's</i>
2	8:00pm	Solemn Requiem for All Souls'	<i>St Peter's</i>
5	8:00pm	Eucharist with Prayers for Healing	<i>St Peter's</i>
8	8:00pm	All Saint's and St Peter's Area Committee meetings	
13	10:15am	Chuckles Toddler Service <i>Joshua and his trumpet</i>	<i>All Saints'</i>
17	8:00am	ABC Prayer Breakfast	<i>St Andrew's URC</i>
17	7:30pm	<i>CHANTERYE</i> : concert of medieval entertainment	<i>St Peter's</i>

Registers

Weddings (St Peter's)

4 August	James Stuart Thornborrow and Victoria Louise Joanna Brown
25 August	Simon Nixon and Caroline Nodder
	Keith John Lloyd Varndell and Nicole Sara Addy
1 September	Adam John Langford and Lisa Michelle Reeves

Funerals

27 April	Leslie Hall	Chilterns Crematorium
9 August	Lily Mabel Dwight	Chilterns Crematorium
21 August	Eva Harriet Smith	St Peter's church (burial at Kingshill)
4 September	Doris Violet Sennitt	Chilterns Crematorium
7 September	Jennifer Mary Ray	St Peter's (Chilterns Crematorium)
10 September	Doris Mary Pearce	Chilterns Crematorium

Young people

Churches

PCC 2001/2002

Contacts

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 Angela Dunford (875226) 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 Libby Jones (862438)

All Saints'

Sunday school and Pathfinders run from 9:15 to 10:15am. Sunday school caters for 3-9 year olds; Pathfinders from 10 years upwards. Children from both groups join the service in time for Communion. On the third Sunday in the month there is a Family Eucharist when everyone is together for the whole service. Contact Kathy Beaumont (384453) or Felicity White for Pathfinders (863526). Crèche is available at the same times as Sunday school for children under 3. Please contact Sandra Simpson (384915).

Youth Groups

The youth fellowship meets in the Court House each Sunday 7:30-9:30pm. Contact Carolyn Gunn (875865).

Pathfinders games club meets 7:00-8:30pm each Wednesday in All Saints' hall. Contact Carole Dell (864706).

For mid-week activities for toddlers please see page 29



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Headteacher Mrs N Boddam-Whetham

Contacts

The Revd Mark Bonney, The Rectory, Rectory Lane. Tel: 864194 (day off Friday pm / Sat am)
 The Revd Canon Basil Jones (Hon.Asst.Priest), 17 Lochnell Road. Tel: 864485
 The Revd Jim Lawrenson (Hon.Asst.Priest), Downside, 7 Torrington Road. Tel: 865999
 The Revd Preb Stephen Wells (Hon.Asst.Priest), 57 Meadow Road. Tel: 870981
 Christina Billington (Diocesan Lay Minister), 13 Ashridge Rise. Tel: 385566
 Miss Marjorie Bowden (Reader), 16 Broadwater. Tel: 871283
 Mrs Joan Cook (Reader), The Gardeners Arms, Castle Street. Tel: 866278
 John Malcolm (Reader), Landswood, Shootersway. Tel: 874993
 Mrs Jenny Wells (Reader), 57 Meadow Road. Tel: 870981
 Parish Secretary: Mrs Jean Green, The Parish Office, The Court House Tel: 878227
 Stewardship Recorder: Miles Nicholas, 46 Fieldway. Tel: 871598
 Churchwardens: Chris Smalley, 18 Osmington Place, Tring. Tel: 826821;
 Peter McMunn, 37, North Road. Tel: 874894
Parochial Church Council: Secretary: Richard Foster, Vandykes, 29 Ashlyns Road. Tel: 863359
 Treasurer: Michael Robinson, 36 Trevelyan Way. Tel: 863559

St Peter's

Director of Music: Adrian Davis 864722 Asst. Director of Music: Mrs Jean Wild. 866859
 Organist: Terry Charlston Tel: 01582 462024

Sundays		Weekdays	
8.00am	Holy Communion (1st Sun BCP)	Holy Communion	
9.30am	Family Sung Eucharist with crèche, Sunday Schools & Pathfinders (in the Court House) followed by coffee in the Court House.	Wednesday	6.45am
		Thursday	11.00am
		Friday	9.15am
		Morning Prayer:	Mon-Sat 7:30am
		Evening Prayer:	M,W,Th 5:00pm
6.00pm	Evensong & Sermon (except 1st Sunday see All Saints')		Sat 5:00pm
Holy Days - see weekly Notices			

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

Choirmaster: Peter McMunn Tel: 874894

All Saints'

Sundays
 8.00am No Anglican service until further notice
 9.15am Sung Eucharist with Sunday schools & Pathfinders, then coffee in the Hall
 11.00am (Methodist Morning Service)
 6.30pm No Anglican service until further notice (*see Evensong at St Peter's above*)

Weekdays
 Holy Communion: Tuesday 9.30am Holy Days - see weekly Notices
 (All Saints' is an Anglican / Methodist Local Ecumenical Partnership)

Methodist minister: Rev. Paul Timmis, 32 Finch Road. Tel: 866324



WAY INN - A Christian Centre at 268 High Street

Come to the **Post Office** for foreign currency, travel insurance, passport applications and forms E111 - and for everything else a main **Post Office** provides. Come through to our **shop** which sells greetings cards, Christian books, stationery and many gifts. **Upstairs** you will find our **coffee shop** serving lunches, teas, snacks or just a cup of coffee.