

Berkhamsted *review*

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May 2003

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Experience

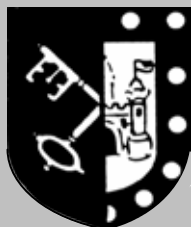
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Events



for Town and Parish **30p**



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

Welcome to the May 2003 issue of the Berkhamsted Review.

This is an issue with no overall theme but with a wide variety of items which we hope will provide something for everybody.

The past few weeks have been overshadowed by the war in Iraq. **Revd Peter Hart** asks some pertinent questions about where God fits into these awful events and reminds us that He has a different perspective from the conflicting desires of human beings with myriad roles in the conflict. We are reminded that 11-17 May is Christian Aid week providing an opportunity to do something practical to help in the present crisis.

Gerry Morrish recalls the way the beginning of the First World War was recorded in this Review.

Closer to home **Ian Reay** reminds us that local elections are about to take place and urges us to vote, while **Alex Evans** asks "*Who are the governors?*"

Looking forward, **Fr Mark Bonney** invites you to join a parish retreat, a unique chance for spiritual development in October.

Have a good read

David Woodward

Cover photographs – **E J Holland**

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Gerry Morrish compares war then and now.....**p21**

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

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Next copy dates (all Fridays): 2 May 6 June 4 July



***Planning a
retreat:
Fr Mark Bonney
invites you to a
special spiritual
experience in
October***

review leader

A couple of years ago I thought that it was about time that I arranged another Parish Retreat. To my amazement it was extremely hard to book anywhere because such weekends away are so popular. In order to book something I had to look two years ahead. It's well over three years since we had a Parish Retreat, but I'm delighted to say that there will be another one this year 10-12 October at the Chelmsford Diocesan Retreat House at Pleshey (just East of Chelmsford). The retreat will be led by Fr Roderic Ballantine who is a parish priest in London. Fr Roderic has been involved in teaching courses on spiritual direction for many years, and has much experience of leading retreats and weeks of guided prayer. Fr Martin will also be on the retreat.

A retreat is an opportunity to simply be with God in stillness and silence. An opportunity to reflect, to think and to pray in a more extended way that isn't normal day by day. Retreats can be both energising and illuminating as

well as challenging and even painful. There is much that we are ill at ease with, much that we bury inside ourselves amidst the rush of daily life: a retreat can be a time to look gently at these things and bring them before God. Above all it's a way of enjoying being with God, re-charging and revitalising parts of ourselves and being spiritually refreshed. It's normal to keep silence in the retreat house at all times, including meals; this may seem a little odd at first, but it is a vital way of maintaining the stillness and silence that are such an important part of being able to listen to God. There's a clear structure to the weekend, the retreat conductor will give talks through the day, services will take place, you can enjoy the lovely surrounding countryside, and someone else will prepare all the meals.

If you would like to know more about the retreat, or would like to book a place, please contact me. Places are limited to a maximum of 20. The weekend costs £84 including all meals from Friday supper until after lunch on Sunday. If you would like to come but cannot afford this there are ways and means - so please speak with me!

"Be still and know that I am God"
Psalms 46.10



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Hopefully by the time you read this there will be something worthwhile to look at.

A sister site
<http://allsaintsberkhamsted.org.uk>
 is planned

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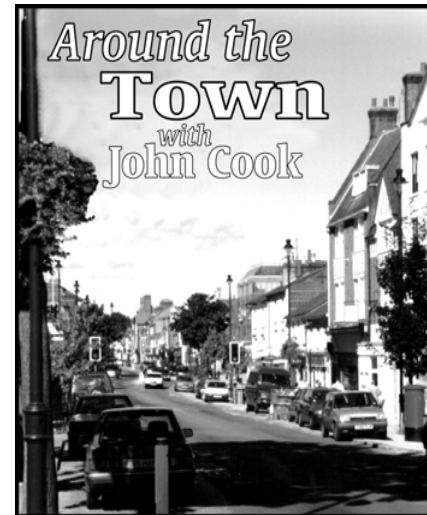
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Burials, inside and out

For six centuries nearly everyone who died in the parish of Great Berkhamsted would have been buried in St Peter's churchyard, or in some cases actually under the floor of the church. At a guess they amounted to an average of around 50 people a year for 600 years, which adds up to 30,000 bodies, and millions of bones, most of which must still be there. No wonder over the centuries the churchyard rose well above the level of Castle Street and the floor level of the Tudor building of Berkhamsted School. Only a few gravestones have survived: one of them, at the top of the steps from the car park, is to **Mr John Cook** (and could be recycled).

(not too soon God willing – ED)

Who got to be buried within the church? Records are sketchy, particularly before burial registers started to be kept in the 16th century. We can be pretty sure that those whose brasses are now mounted on the wall of the church on the south side and the nearby pillar were buried within the building, and the earliest of these is dated 1356. Originally the brasses would

have been over the graves, but they have been moved around a lot - some of them twice within living memory. Other monuments on the walls are to people who were not necessarily buried in the church.

In the early registers there are references to the exact place where the burials took place. The few surviving gravestones in the floor - more correctly called ledgers when laid flat - cannot be relied on now as markers of the actual burial place; these too have been moved about during various re-arrangements over the years. The only one that is now visible is that of the mother of the poet **William Cowper**, as well as her mother and some of her children. This was moved from the old chancel, where the rector, whose wife she was, had the rights to bury his family, to its present position in the corner by the small organ.

There are two, possibly three, family burial vaults under the church. One beneath St Catherine's Chapel is to the Brabant family and is thought to have a stone vaulted ceiling and to contain lead coffins. Another is near the north vestry door, and there is a brass plate on the windowsill saying that this one belongs to the Dorrien family. We have confirmed the precise size and position of these two by the use of divining rods.

Finally, there are three tomb chests in the church. These do not, and never did, contain bodies, to the disappointment of small boys who peer in the cracks hoping to see something gruesome. Old pictures show that these also have all been moved from their original positions, again more than once. They date from three different centuries and are particularly interesting because each of them is a monument to an important royal servant. The largest and oldest (14th century) is the one by the vestry door on the north side, and is thought to be that of

→ p7

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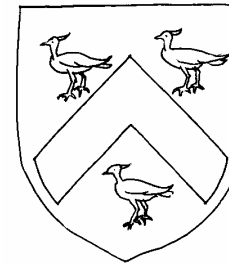
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Henry of Berkhamsted, the Black Prince's constable. It has his full size effigy and that of his wife in stone on the top - a splendid, if rather battered work of art carved out of Totternhoe stone. Henry's head rests on his ceremonial helmet, his feet on his dog.

The chest under the memorial book, with the remains of an elaborate brass of his coat of arms on top, is to **Sir John Cornwallis**, who died at Ashridge in

1544. He was a member of **Edward VI's** Council - a position of some power during the reign of the boy king.

The third one, with the black marble top and Latin inscription, is to **John Sayer**, **Charles II's** cook, who founded the almshouses in the High Street. Both the tomb chest and the almshouses have his coat of arms on them.



JOHN SAYER'S ARMS

A Local Poet

It is some time since I wrote about Berkhamsted's wealth of literary figures, and it has taken the sad death of one of them to prompt me to bring the subject up again. **John Cotton**, who died in March, was known, if only by sight, to many people in the Town; his unmistakable squat figure with little dog in tow was often to be seen around the shops, particularly after he retired. His obituary in *The Times*, which filled a third of a page, mentioned his achievements, particularly as a poet, quoting one of his poems in full. He had many roles - trade unionist, headmaster, poet, chairman of

the Poetry Society and deputy lieutenant of Hertfordshire - and there may well be some of our readers who enjoyed taking part in the poetry groups he used to lead. Some of his own poetry was published in anthologies by major publishers, and in later volumes by smaller presses.

I don't know who was responsible for writing the obituary (in *The Times* they are always anonymous) but I suspect it was **Fred Sedgwick**, a friend who was another local retired teacher and poet, and in the past has contributed to *The Review*.

Bird Populations

A speaker from the Royal Society for the Protection of Birds who lives locally spoke recently to the Rotary Club of Berkhamsted about the decline of garden and field birds. She singled out song thrushes and the house sparrow in towns, and the skylark and the green woodpecker in the countryside. But the decline is far from uniform over the country. To my mind the greatest loss Berkhamsted has suffered in recent years is the almost complete disappearance of house martins, those lovely summer visitors that used to nest in numbers under the eaves of the older houses in the town. On the other hand, in the countryside round about Berkhamsted, to the north and the south, there are skylarks in fair numbers, singing away merrily, sometimes quite close to you.

One of the birds that has decreased in numbers and is no great loss is the common or garden pigeon, although some of those that remain have found a way of getting into St Peter's Church, where they fly about disconcertingly, sometimes disturbing the most solemn moments in services. Any ideas for keeping them out, or for getting rid of them once they are in?

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Elizabeth Brown is MU President of the Diocese of St Albans and she will be coming to give a talk at our branch meeting in May. The Title of her talk is *Why The Mothers' Union matters in the 21st century*. The meeting will take place on Wednesday 21st May at 8pm in the Court House and will be followed by refreshments and the opportunity to talk with Elizabeth.

The meeting is open to non-members, female and male (many branches now number men amongst their members), and you are invited to come along to hear Elizabeth speak. She is an enthusiastic and committed MU member and I am sure her talk will be both interesting and thought provoking.

For those of you who are somewhat hazy about the MU, here is a little background information which I hope will whet your appetite and encourage you to come along and find out more:

The MU was founded by **Mary Sumner** in 1876, inspired by the need to encourage good parenting and help mothers to raise their children in the love of God.

It has subsequently seen incredible growth and development and now numbers one million members in sixty countries.

The aim of the MU is to preserve and strengthen marriage and Christian family life and its members are united by prayer and action.

The MU translates its aim into action through many projects in the UK and around the world, by raising money to support workers in many developing countries and providing relief for

THE MOTHERS' UNION

**Cathy Lally & Margaret
Burbridge explain**
“Why the MU matters”



women and children affected by sudden disasters.

In this country it works in:

- 84 prisons including 17 women's prisons
- 2 remand centres
- 8 young offenders' institutions
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The MU Parenting Programme trains facilitators to run courses in their local communities.

Overseas: more than 300 Mothers' Union paid workers are involved with their local communities through projects, by which women and their families are supported and affirmed.

A Literacy Programme has taught thousands of women to read and write in Sudan, Burundi and Malawi.

This is not all; MU is represented at meetings of UNESCO and has supported the Jubilee Debt campaign from the beginning. The project work carried out by members and their branches is wide-ranging and supports hospitals, women's refuges and child contact centres as well as organising holidays for families under stress. All this is undergirded by prayer, which unites members in their worship and service.

More than ever women in all parts of the world need help and encouragement to fulfil their role as mothers and to realise their true potential. The Mothers' Union is just one small route by which they can receive this help.

Please come to our meeting on 21st May and listen to Elizabeth. ❖

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About the time you are reading this the local elections will be taking place, or maybe they will have finished a day or two ago. In the scale of things going on at the moment: a war in the Middle East, pension funds in crisis due to the stock market falling year after year, and so forth, who runs your local council may not seem terribly important.

In fact, as I played my part in the election campaign: knocking on doors or attending public meetings, I was struck by three things. Firstly, how uninterested many people were in which political party runs their local council. More than in any previous campaign there was a high degree of indecision in people's attitudes. Secondly, there was a great deal of frustration at the seeming inability to influence what happens. People report and complain about potholes, puddles, about litter or about planning applications but somehow nothing seems to get done or their views are ignored. Thirdly, and this may go some way to explaining the first two, there was a lot of confusion as to who is responsible for what and about what processes are required to get anything done. The structure of local government, whether of the elected or unelected variety, is getting more and more complicated. We have town and parish councils, borough or district councils, county councils, unitary authorities, regional development agencies, police authorities, strategic health authorities, primary care trusts and so on and so on. These are all subject to more and more regulation, and red tape, and efficiency reviews, and oversight etc, etc.

A habit which is receding is the tendency to vote on party lines — with an almost tribal loyalty. In the past we would often vote for the same party at local or national level. Nowadays this is less likely. People are increasingly inclined to vote on specific

&news &views from a local councillor

**Vote, urges Ian Reay.
Not participating is no
answer to our problems**

the greater availability, from newspapers and television, of up-to-date information about what is going on.

Yet along with this greater understanding and willingness to take direct action there is a mounting sense of frustration that the bureaucracy that runs things is becoming increasingly unresponsive to public needs and is incapable of delivering the services that people feel entitled to receive, having paid ever higher taxes.

So we have on the one hand people who feel more independent minded, who are more knowledgeable about issues of direct relevance to themselves and more willing to express views about specific issues. On the other hand, the complexity of the bureaucracy means that we are less clear about the means of resolving the issues about which we seem to have such a clear understanding. It is as if the public at large is like a nagging wife to a complacent and unresponsive bureaucracy which wields an obscure and unyielding power.

I don't know what the answer to this is but I am sure about one thing and that is that the answer does not lie in abdicating from the process. We may feel that voting makes very little difference but we can be sure that not voting makes no difference at all. At the same time the responsibility lies with the public bodies that do have power, however diffuse that may be, to inform the public what they are doing and why, clearly and honestly. ❖

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WALSINGHAM 2003

Philippa Seldon tells the story of a pilgrimage

Here in 1061 the lady of the Manor had a vision of the Virgin Mary and was taken to the little house in Nazareth where Mary and Joseph had brought up Jesus. **Lady Richeldis** felt compelled to build a replica of this *Holy House* and in time the wooden structure and the well beside it became known for the remarkable miracles of healing which took place there. From the 11th until the 16th centuries many made the long journey to this remote spot to pray and to honour the Virgin and it became a favourite place of pilgrimage for the Plantagenet and Tudor Monarchs. However in the 1530's the Augustinian priory and the Franciscan Friary where suppressed and for the next 3 centuries Walsingham reverted to being a small farming community with monastic ruins. It was not until 1922 that the Vicar of Walsingham, Alfred Hope Patten, had a statue of the Virgin and Child carved, based on the ancient seal of the Abbey in the British Museum. From then on the local people prayed and made intercessions daily at the statue. In time a shrine church was built which contained what the Vicar believed to be the original spring and a 'Holy House' was built to the same dimensions as the 11th century one, where Father Hope Patten's statue of the Virgin was placed.

Since then prayers have been said daily at the Shrine and many make the pilgrimage to participate and experience the wonderful atmosphere of this holy place.

Our Pilgrimage started with a short service in St Peters to send us on our way and, on our arrival in Walsingham, we went to the Holy House for our *first visit* and to give thanks for a safe journey. The following morning Father Mark and Father Martin led us in the Stations of the Cross, which are situated around the

lovely garden. Together we made the journey with Christ from his condemnation to the Crucifixion, pausing at each station to listen to the appropriate reading, to pray for all who suffer and to sing a hymn. A wonderful walk in the spring sunshine followed, to the Roman Catholic Shrine,

which is about a mile away in the old Slipper Chapel.

That afternoon some went to the coast, but most of us had a guided walk around the village, which was most interesting. Sadly most of the old Abbey has gone, but many of the buildings used by the pilgrims of years ago are still in use and services are held in the Abbey grounds in the summer, when there is a huge pilgrimage attended by several thousands.

In the evening we joined with the other pilgrims in a concelebrated Eucharist and in the Liturgy of Reconciliation and Benediction, which was very moving. On Sunday we attended the Parish Church for their Eucharist. After lunch we were again in the Shrine Church for Sprinkling from the Holy Well, Benediction and the *last visit* to the Holy House.

During the weekend we had plenty of opportunity to get to know each other better, either over the excellent meals in the lovely modern Refectory or in the pub in the evenings. We also enjoyed talking to the other parish groups and a group of ordinands making pilgrimages as well as some day pilgrims.

The village itself is wonderfully peaceful and the Shrine has the special atmosphere of a unique place where worship and intercession have taken place constantly throughout the centuries. I was not the only one who was moved to tears at times by the sheer power of the experience. The confidence that this weekend of spiritual renewal gives in these days of conflict and uncertainty is valuable indeed.



The Oath

Early in 1532 an Act of Succession was put before Parliament. It declared the king's marriage to Catherine to be null and void; denied that any authority on earth could decide otherwise (a measure clearly aimed at the authority of the pope); established that Queen Anne's children would succeed Henry; and, fatally for Thomas More, required all subjects to "*make a corporal oath in the presence of your Highness or your heirs or before such others as your Majesty will depute for the same, that they shall truly defend the whole contents of this present act*". On 12th April

1534, as he walked from Mass in St Paul's to his old house in Bucklersbury for lunch with friends, he was handed a summons telling him to attend Lambeth Palace the following day to take the oath. Invited to take the oath he replied that "*though I will not deny to swear to the succession, yet unto the oath that is offered to me here I cannot swear, without the jeopardising of my soul to eternal damnation*". He declined to give his reasons, explaining that "*if I may not declare the causes without peril, then to leave them undeclared is no obstinacy*". He was not seeking martyrdom and Cranmer saw a possible way out of the problem. The archbishop suggested to the king that it would be enough for More to swear his loyalty to the succession. Henry refused and on 17th April, More was taken by river from Westminster to the Tower entering by

"A MAN OF ALL HOURS" Sir Thomas More

Stephen Halliday concludes the story of the Tudor martyr



implied that More's behaviour was encouraging others to behave in a treasonable manner. More refused to answer incriminating questions about his attitude to the Act of Succession or the Act of Supremacy which, in November 1534, had declared that Henry was "*supreme head in earth of the Church of England*", insisting only that he was the king's faithful subject. More's discretion did not save him. While this gentle persuasion was failing pressure of a grimmer kind was applied all around him. Three monks from the Charterhouse where More had resided while studying at Lincoln's Inn were hung, drawn and quartered, while Margaret visited her father in the Tower but More's reaction to their grim fate, which he must have expected for himself, was to tell his daughter: "*Dost thou not see, Meg, that these blessed fathers be now as cheerfully going to*

the water gate later known as Traitor's Gate.

As he contemplated the possibility of suffering the horrible death of a traitor he composed *A Dialogue of Comfort Against Tribulation*. More was now subjected to different forms of pressure. His wife Alice and his daughter Margaret were allowed to visit him in the vain hope that they would persuade him to turn away from the path of reluctant martyrdom.

Cromwell visited him on three occasions and

their deaths as bridegrooms to the marriage?”

“The King is good unto me”

On 12th June 1535 **More** received a more sinister visitor, the **Solicitor-General Richard Rich**. The purpose of the visit is not clear since until this time both Cromwell and Henry appear to have been trying to persuade More to conform to their wishes rather than incriminate him. Rich later testified at More’s trial in Westminster Hall, which began on 1st July 1535, that More had told him that Parliament did not have the authority to declare that the king was the head of the English church. Since More had consistently declined to incriminate himself by such statements this seems unlikely and More’s response to Rich’s testimony was “In good faith, master Rich, I am sorrier for your perjury than for my own peril”. He was nevertheless condemned to the death of a traitor though not before he had broken his long silence to express his true view of the proceedings, informing his accusers that *“this indictment is grounded upon an act of Parliament directly repugnant to the laws of God and His Holy Church”*.

The jury’s verdict of guilty, which was never in doubt, was followed by the sentence for treason:

“Sir Thomas More, you are to be drawn on a hurdle through the City of London to Tyburn, there to be hanged till you be half dead, after that cut down yet alive, your bowels to be taken out of your body and burned before you, your privy parts cut off, your head cut off, your body to be divided into four parts, and your head and body to be set at such places as the King shall assign”.

Eleven days before More’s execution **John Fisher**, bishop of Rochester, was

beheaded for refusing to take the oath. The king had been enraged by the fact that, shortly before his execution, the pope had made Fisher a cardinal. In the grim words of Holinshed’s *Chronicles of England, Scotland and Ireland* “The [cardinal’s] hat came as far as Calais, but the head was off before the hat was on”. The day before the date of More’s execution the king commuted the penalty to beheading. On the day of his execution, 6th July 1535, he was visited by **Sir Thomas Pope**, one of Henry’s councillors, who informed him that “the king’s pleasure is, further, that at your execution you shall not use many words”. Henry did not want any embarrassing speeches. As he mounted the scaffold, one account tells of a woman who shouted to him that she still had unfinished business for him to attend to. He replied: *“Good woman, have patience a little while, for the king is good unto me and even within this half hour he will discharge me of all my business and help thee himself”*.

He was beheaded with one stroke of the axe, his body buried within the Tower and his head impaled on London Bridge. His head is believed to have been recovered by his daughter, Margaret, and buried in the Roper vault in St Dunstan’s Canterbury. In 1936 he became, like Thomas à Becket before him, St Thomas.

Thomas More died in London where he had lived throughout his life. Like **Thomas à Becket**, the other great saint and martyr of London, he died because he believed that there were limits to royal authority which his conscience did not allow him to overlook. In the century that followed it his successors, Members of Parliament with much of their support in London, would place political as well as sacramental limits on royal power and it would be the monarch who would lose his head. ❖

Long-term readers of the Review may recall this as the title of an article in Volume 92, No. 10 dated October 1969, price sixpence. It seems time for an update, and a contrast between then and now!

Who are the (school) governors, and what do they do?

The objective of having a governing body is that volunteers from the community are empowered to make decisions on how their local school is run, local democracy. This laudable objective must take account of central diktats on the curriculum, teacher salaries, and meeting strict budgetary requirements. Very important responsibilities remain, however. In particular the governing body is charged with helping to improve standards, and being a "critical friend" to the head teacher and staff. It must ensure that best value is obtained from the school budget, and the other funding available. The Department for Education and Skills (DfES) summarises the roles as steering, monitoring, executing, accounting and supporting, and provides detail in a listing of eighty one key functions. Bureaucracy is alive and well.

What the governing body has to do will depend on the category of school, community or foundation, voluntary aided or controlled. The differences stem from who owns the premises, and who employs the staff.

Running Victoria school is a partnership between the governing body, the Local Education Authority (LEA), the Diocesan Board of Education and the head teacher. The LEA is responsible for ensuring that schools in its area are sufficient and suitable for purpose. It finances running costs and monitors performance. It provides services, often contracted out, which the school may not wish to provide itself, for example assistance in budget preparation and undertaking building projects. It has the power to intervene if a school is failing, and can take over the governors' role.

The head teacher is responsible for all aspects of the day to day running of the school. This ranges in practice from dealing with an upset

WHO ARE THE GOVERNORS?

Alex Evans asks and answers the question

child, through to setting the strategic direction of the school. The head is deemed to be an equal partner with the governing body, it often being said "*The head proposes, the governors disposes*".

So who can become a governor, and how do the individuals who volunteer work together as a governing body?

Governors are appointed for 4 year terms, which can be extended, and a governor can be a governor at a maximum of two schools if he or she wants to. There is no payment for being a governor, although expenses such as costs of caring while at meetings can be claimed. Employers are expected to give governors time off to fulfil their duties but do not have to do so, and do not have to pay the employee for the time away from work. Governors must be 18 or over. There is no upper age limit for being a governor, and anyone can apply, or be invited, except criminals, bankrupts, people on List 99, (the Criminal Records Bureau register of those unfit to work with children), and those likely to be detained under the Mental Health Act. It is permissible to resign at any time.

In the case of Victoria School, the chairman of the governors is **Revd Mark Bonney**, the rector of the parish. As an ex officio governor, he can be incumbent for as many years as he chooses, and does not have to be chairman. The diocese and the parish appoint governors. Secular appointments are made by the LEA, and the borough and town councils. Teachers and non-teaching staff are represented, as are the parents. The head teacher can opt to be a governor, but does not have to be one. He or she would still have to attend meetings to report to the governors.

The law applying to governors is extensive. An important factor in accepting a governor role in this day and age of suing and compensation is that each governing body has its own legal status, and exercises its powers collectively. No one individual or committee is held responsible for a decision or mishap, which is deemed to have been collectively

agreed. There is an exception to this, namely fraud or criminal intent by a perpetrator.

Only a few of the governors have teaching experience, and the majority will be amateurs but selected for valuable related experience gained from employment, not to mention the University of Life. A criterion for being a governor is the ability to work with people, and to be able to take wise decisions based on information provided by others, who are better qualified.

Enormous resources are made available to train governors for their roles. These include an excellent governor induction training course organised by Hertfordshire County Council, and other courses staged by the diocese and at the Herts. Education Centre. Regular briefings for heads and governors are again organised by the County, addressed by experts in their fields of education. Publications from the DfES, the county council and the National Association of Governors and Managers are regularly issued.

The governing body must by law tell the parents what is happening in their children's school via an annual report and meeting. It is a problem common to many schools that parents do not come to the meeting, unless there is a complaint or an issue which is important to them. The consolation of single figure attendances is an apparent satisfaction at the governors' performance.

How much time do governors spend on their roles? There are two formal evening governors meetings, and daytime committee meetings. Governors are expected to nurture community links, for example attending the town meeting to see what proposals and plans might affect the school, and to attend school events. These can include assemblies, parties such as the Jubilee celebrations, visits by dignitaries, church services, and fund raising events organised by the parent teacher association.

How does this compare with the roles of governors in 1969, as described in the Review article?

Much of it was familiar, even if the jargon was different. The governors then were bound by the Education Act of 1944; today we have

the School Standards and Framework Act, 1998.

An important role then as today was providing an extra channel for the expression of grievances by the public, particularly in relation to admissions. A governor on an appeals committee today can spend many hours pacing out the distance from the homes of appellants to the school to establish the nearest residence, and exercising the wisdom of Solomon to ensure the admissions policy has been fairly applied.

The article ended with a timeless truism; "*As in other fields of public life, the need is not so much to make it easier for people to take part. It is more to encourage more people to offer themselves for service*". More governors are needed, and our children are our future. You too could help to shape that future, by offering to serve as a governor. ❖

Solomon's Corner

Computers and their dismal failures are often a mystery, especially to professionals, and St Peter's parish office computer is no exception. **Chris Smalley** made a Word macro to pre-process verses, launched by a superb icon.

"Where's my yellow smiley gone"

cried **Jean Green**.

It could be sung to:

"Where have all the Flowers Gone?"

Us *Professionals of the Parish* came up with all sorts of elegant & complicated theories. The truth was more prosaic - Word had simply hidden it on the crowded toolbar.

First Lesson: >> symbol on a toolbar means
The more buttons button

Connect printers with USB leads if possible. A delighted Jean exclaimed "*I can print on both printers at once*" and she now has two spare leads and a printer switch box looking for A Good Home.

Second Lesson: USB (Universal Serial Bus) allows *hot* connection and disconnection of computer hardware, and is A GOOD THING.

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When we told friends we were thinking of opening our garden for charity, there were drawings—in of breath and dire warnings of unscrupulous visitors. “They’ll be taking so many

cuttings of your rarer items; they’ll remove all those chance seedlings you’ve carefully nurtured”, and so on. “But” we say, “Potten End gardens open every other year, (Sunday 29 June this year) and Aldbury opens up for three Sundays each year. If they can do it, so can we.”

We are now in our third year, opening our garden *Patchwork* twice for the *National Gardens’ Scheme*, and a few other times for groups by appointment. Garden openings attract all sorts, but we have found all our visitors to be most considerate. There are some know-it-alls, of course, but most come to enjoy themselves. Those coming some distance often combine a garden visit with a pub lunch — a nice day out! Those closer to hand may be neighbours being curious, or people new to the district wanting to see what grows well here. There will be keen gardeners, those no longer able to garden, and people who enjoy walking around a colourful, well-kept garden. Certainly, the reaction of visitors has been one of pleasure, even on a cold day.

The *National Gardens’ Scheme* was started in 1927, and currently includes 3500 gardens in the UK. They are listed in the *Yellow Book*, priced £5.99, and available at The Bookstack and W H Smith. <http://www.ngs.org.uk> is a user-friendly website which has more detail on each garden, many with a picture. Last year over £1.6m was raised by the NGS openings, with about 60% going to Macmillan Cancer Relief and to Marie Curie Cancer Care. 10% provides bursaries for 15 apprentice gardeners working for The National Trust, and the remainder goes to a variety of medical and caring charities.

The NGS conduct an inspection at the time of year you propose to open. The criteria we

OPENING “PATCHWORK” TO THE PUBLIC

Jean & Peter Block’s garden is open again on August 17th

found, include ‘well maintained gardens, good planting schemes, quality plants, innovative features and interesting vistas which offer the visitor around 45 minutes of interest.’ Luckily this assessment assumes visitors will browse amongst the plants for

sale, and have a drink and piece of cake. Our experience is that some people will rush around and are gone in 15 minutes, but that most do it in a more leisurely style. Last year at our August opening we had a glorious warm, sunny day and many seemed set on spending the whole afternoon admiring the garden and view.

Jean is the plantsman and chronicler; Peter is the implementer of the grand plans; Simon is a skilled helper. Our aim has been to create a garden that has something of interest throughout the year, with an emphasis on colour, form and perfume. ‘Patchwork’ at 1/4 acre is of a size most visitors can relate to. The north—facing slope, flints, clay and chalk provide the challenge. There is a lot of trial and error to find where plants are happiest, and which will survive in a frost pocket.

Quite a bit of work is entailed to open for the NGS. One wants the garden looking at its best, so the hosepipes and general paraphernalia have to be hidden or tidied up, the lawn edges trimmed and obvious weeds removed the day before. Then there are road-side signs to put up, proclaiming the garden is open TODAY. Two shifts of two cover the gate, collect entrance fees, and sell plants; two shifts of three serve teas. Lions’ ladies make the fresh cakes, and with the Lions provide the man-power during the afternoon.

Patchwork in Hall Park Gate is open on Sunday 4 May from 2pm to 6pm, adults £1.50, children free, dogs on leads. The exciting Spring garden is a sight for sore eyes, but is then transformed, and on Sunday 17 August has its dazzling Summer clothes on — don’t forget your sun glasses! ❖



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As I write we are one week into the war in Iraq, with the outcome far from clear.

Equally unclear is the moral justification of the invasion, churchmen being as divided on the issue as the laity. Many of us are undecided, welcoming the prospect of Saddam's removal yet suspecting that the action taken was premature and deeply damaging to the authority of the UN.

No such doubts were in evidence in September 1914, to judge from the editorial of the St Peters' Parish Magazine published in that month. National and international events rarely featured in the magazine in those days, but the outbreak of the First World War could hardly go unmentioned. The editor refers several times to the impact the war was already having on life in Berkhamsted. Incidentally, he was none other than the rector, the Rev. Reginald Hart-Davies. He wrote:-

"August is the holiday month, and generally the September magazine has not much to record in the way of parochial events, and little did our readers think when they were preparing for their holiday that we should be engaged in a European War of the greatest magnitude, fighting for our very existence as a great Nation and Empire, before the month was out. The War imposes duties and responsibilities on every one of us. The first duty of everyone is to discredit all wild rumours and scares and go about our everyday duties, but with greater energy and calmness, so that business and employment on which many depend for their daily bread may be as little disturbed as possible. It is hoped, and indeed it seems probable, that there will be no great shortage of food, as most of our trade routes are open, but it is the duty of every household to practise economy and

WAR AND PEACE

Gerry Morrish
compares then and now

especially to guard most carefully and strictly against waste of any good food.

We feel sure that now the call has been made for young able-bodied men to serve their country in arms, all who have no home ties to hinder them will come forward. Many of the older men have eagerly volunteered, and we feel every sympathy for those who have been refused on the score of age ...

The Red Cross Society are starting working parties for those who cannot easily work at home; the meetings will be held in the Court House ... Materials will be provided except scissors and thimbles ...

And lastly as Patriots and Christians who believe that God is the only giver of victory, and who believe in the power of intercessory prayer, we shall take our part in pleading for our Country and our forces in the field and on the seas and defending our land ... May God help us all to sink our differences, to do our duty, to be united as Christians and Patriots, to work and pray and to make our sacrifice for the land we love so well and may He, when we have valiantly striven, give us the great blessing of a lasting and honourable peace."

The peace, when it came, lasted twenty-one years, and the half-century following the Second World War has been punctuated by innumerable conflicts throughout the globe. Can we hope that the present crisis will be resolved more successfully where future events are concerned? I believe we need to make a real effort to understand just why people behave as they do. Such understanding can do much to defuse anger and promote reconciliation. How can we even begin to love our neighbour if we know next to nothing about him? ❖

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The Christian gospel demands that we do all we can to challenge injustice and inequality, following the example of Jesus. Jesus said: 'The Spirit of the Lord is upon me. He has sent me to proclaim release to the captives ... to let the oppressed go free' (Luke 4:18). To do that ourselves is a major challenge. Campaigning is a good place to start.

What difference does it make? These are some of the results of campaigning by individuals and groups over the past few years:

- More than £18.5 billion of poor countries' debt has been cancelled, leading to a 70 per cent rise in spending on health care.
- Sales of fairly traded products by supermarkets have increased more than 15-fold;
- Seven of the UK's largest supermarkets have committed themselves to working for better standards for producers in developing countries.
- The campaign for trade justice was launched in 2001 and action by individual campaigners has helped it grow in an exciting way: In the UK, 54 organisations have joined the Trade Justice Movement.
- Supporters have sent 57,000 postcards to the Department of Trade and Industry.
- More than 12,000 people turned up for last year's mass lobby of Parliament at Westminster, lobbying over half the MPs.
- More than 36,000 Trade Justice badges have been worn and the badge often appears on TV.

And that's just the beginning. But thanks to ordinary people who take the time to write a

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Angela Morris (866992) or Muriel Johnston (866447).

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- Put **28 June 2003** in your diary. That's the day when the trade campaign is launching a summer of action with a series of events across the country. Ring **Christian Aid** on the number above for more details.

IRAQ POSTSCRIPT

Extract from an appeal by **Dr Daleep Murkaji** (Director)

Christian Aid has been working with our partners to prepare for a potential humanitarian disaster. We have already committed £200,000 to our partners in the region to house and feed people fleeing the conflict and to purchase a mobile water purification unit. We will also work with the Middle East Council of Churches (MECC) to provide food and emergency relief items through reception centres in churches. As the crisis deepens we will be in constant touch with our partners so that we can respond immediately to their needs. **Christian Aid** is committed to working for the long-term future of the Iraqi people. We will continue to work in Iraq after the conflict to rebuild the country and equip the people to get on with their lives. I would encourage you to pray for the people of Iraq. If you can send a contribution to support this appeal, it would provide invaluable assistance to our partners in their work. Thank you.

Further information: **Margaret Pike** (866646)

postcard or come to a rally, or who simply wear a badge, trade rules are becoming news. Politicians have been shown in no uncertain manner that people want to see change.

What can we do next?

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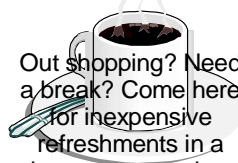


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*In our prayers,
God receives
many
irreconcilable
requests. Revd
Peter Hart
reminds us that
God's answers
are not at all like
our answers*

As I write this, the war in Iraq drags on, with civilian casualties, troops on the same side killing each other in so-called "friendly fire" incidents, vast amounts of ordinance being dropped on cities and military targets and the number of grieving families growing day by day.

Recriminations are starting to fly, judgements and plans are being questioned, protests continue. What too has happened to our prayers for peace? Faithfully we offer them, day by day, but we see no answer.

A number of myths are being rapidly debunked at present. First and foremost is the myth of a painless and clean war - there never has been such a war, and this conflict was certainly never going to be swift and casualty-free. Technological advances merely enable one side to inflict greater suffering on a greater number of people at less of a threat to those with the technological advantage, but distance from the strike does not make the strike any less painless or clean. The devastation wrought by high explosive and flying metal is intended to be painful and dirty.

Then there is the myth of the welcomed liberator. When has this ever been the case within a single, unified country? This is not the same as the allies opening up new fronts in Italy and France in 1943 and 1944. This is an army entering a self-governing

country and imagining that it will be welcomed by the local populace, as the regime currently in charge is so dreadful that anything else would be better. However much Saddam Hussein may be hated and feared, Iraqi sovereignty is important to Iraqis as a nation, and the incoming armies are invaders, not liberators.

But what of our prayers - have they been for nothing? Our prayers must be seen in the context of the overall actions of God. At present, faithful people are asking God for contradictory things - some are asking for victory for the coalition, while others are asking for victory for Iraq. Some are praying for a simple end to fighting, while others are pleading for safety for the innocent. Many on both sides are praying for the safe return of their loved ones, while others are wishing their immediate destruction. How can God possibly answer all those prayers?

We live in resurrection time - Easter is still a clear memory, our celebrations are still fresh in our minds. However, the full realisation of the meaning of resurrection took many weeks, if not months and years, to sink in to the consciousness of the disciples. The full effect of Christ's resurrection is still being grasped today. God's time is not our time, nor are God's answers anything like our answers. We must be faithful in our prayers, and realistic in our assessment of human actions and motivations as we present our requests for peace and deliverance to God, and we must learn to look to the unexpected and the long term for God's answers. ❖

JIM PULLEN R I P - 31 March 2003

Extracts from the funeral address by Fr Mark Bonney

Jim Pullen was a very special man. He filled so many roles, husband, father, grandfather, great-grandfather, friend and neighbour to so many.

Harold Ernest Pullen was known to all and sundry as Jim, apparently after Sunny Jim a popular character who appeared on packets of breakfast cereal in his younger days.

His early years were spent in Wembley. He was a chorister there. At the age of 12 he took part in the British Empire exhibition of 1924 where the choir sang Jerusalem in a Pageant of Empire at the newly constructed Wembley Stadium.

Jim and Vera met when dancing and married in 1938. At that time he worked in publishing. Whilst he waited to be called up, he served as a special constable receiving a commendation for helping a man in a bomb crater. It was entirely typical of Jim's modesty that Vera heard about this incident from a neighbour and not from Jim himself.

Called up, Jim served in the Royal Navy in the dangerous task of escorting convoys to Russia. His account of smashing through an Arctic storm in a Belfast-class cruiser was awesome. At one time, Jim was asked to teach shorthand to members of the WRNS. He did not mention to anyone that he knew no shorthand himself. Jim kept one chapter ahead of his students who all then achieved excellent results.

After the war, publishing was no longer an option and so Jim worked for the London Electricity Board. His job as a welfare officer particularly suited his temperament and personality. He retired in 1977.

The caring side of Jim's character was shown not just in his job, but in countless other ways.

For more than 40 years he was a loyal and involved member of St Peter's church. He was for many years Sunday school superintendent. He was a helper with the Pathfinders. Jim was especially sympathetic with and good at getting on with children. He was a great storyteller whether on family holidays or with children in the Sunday school.

He served terms as deputy churchwarden and as a member of the PCC.

One of his most sterling acts of service was as clerk to the trustees of the Sayer Almshouses. He was involved with the almshouses for 25 years, visiting his "*old ladies*" on most days; many of them were, by the end, somewhat younger than him. When he retired as clerk, it was necessary to find two people to fill his place. He handled the advertising for the Review for many years.

Jim was a keen sportsman (running, rugby, hockey and tennis). He was an enthusiastic water colourist. Being ambidextrous, he used his left hand for the left side of the picture and his right for the other!

review notes¬ices

BERKHAMSTED CASTLE WI



On Friday 4 April, Berkhamsted Castle WI celebrated its fourteenth birthday. Members were joined by two visitors, one of whom joined before the afternoon was over. Two members from Tring WI also attended.

Joint president Liz Baxendale chaired the brief business meeting, while joint president Joy Lovell stood in for the secretary who was unwell.

After the business we were entertained by The Jolly Jazzers with many tunes that brought back memories to all present. These gentlemen play to raise money for the Hospice of St Francis and beside a contribution from WI funds, members also made personal donations which brought the total raised to well over £50.

The entertainment was followed by tea, during which the presidents cut a lovely birthday cake made by Joy Lovell's husband Ken and decorated by Rene Jones and Barbara Chester, who are sugar craft experts. All in all a very happy time was enjoyed by everyone.

Please contact Liz Baxendale, at 3 Manor Close or on 866464 for further details or for information on how to join.

FRIENDS OF ASHRIDGE

The Friends of Ashridge will again be holding their annual plant fair on Monument Green, Ashridge on Sunday 11 May from 11am.

They hope very much to improve on last year's magnificent total of £6000.

There will be thousands of plants for sale from local gardens at very keen prices. The National Trust visitor centre will be open including the tearoom and the NT shop. There will be a number of trade stands from local nurseries.

THE CHILDREN'S SOCIETY THE BERKHAMSTED WALK OR STROLL SUNDAY MAY 11TH, 2003

Planning for the Berkhamsted Walk is complete. A lovely route, full of the joys of spring in the Chilterns. The Stroll is in the beautiful gardens of Ashridge, or add on a short walk in the countryside around.

Sponsor/entry forms are available in the local churches, at Berkhamsted Arts and Crafts, 258 High Street, and the Complete Outdoors, London Road, Bourne End. Alternatively 'phone 864968 for postal delivery.

To take part in the Stroll, be sponsored on a form, or come to Ashridge anyway between 1.00 — 3.00 pm and give a donation.

All proceeds go to the Children's Society to help deprived children.


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review notes¬ices

PETERTIDE FAIR 28 JUNE

The Petertide Fair will be held on 28 June, in and around St Peters Church and the adjoining Court House. All the profits from the fair will be donated to our causes. This year we will be supporting three, two local ones and one overseas.

Home-Start Dacorum is a local voluntary organisation, part of a national network of Home-Start schemes. A registered charity, Home-Start Dacorum offers support, friendship and practical help to families with at least one child under the age of five. Unpaid volunteers visit families struggling under the pressures of bringing up small children, helping them to avoid crises, and to enjoy family life. As well as home visits, Home-Start runs a family group which meets weekly in a church hall in Long Chaulden. Families attend from Hemel Hempstead, Berkhamsted and the surrounding villages

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Our money will contribute to the costs of running the group, ensuring that it can keep helping vulnerable families from our area.

The **Hospice of St Francis** is based in Shrublands Road in Berkhamsted, and provides compassionate care for people with illnesses in advanced stages. As the present building is rapidly running out of space, a planning application for a new hospice in Shootersway Lane is being processed. Our money will be used to help with building and equipment at the proposed new location.

The Institute for **the Indian Mother and Child** is an international charity. St Peters Sunday School sponsors a child in India through this charity. One of their projects is to build and run schools in remoter areas. The charity has plenty of experience of this work having created more than twelve schools in the last few years. Our money will pay for upgrading a small primary school that the charity has been running for the past three years, the current building being a straw and bamboo hut.

The fair will have lots of stalls for which donations of books, bric-a-brac, toys, plants and so on will be very welcome. Look out for more publicity coming out soon and in the June Review.

Contact Chris Clegg (875818) for further details.

A new Petertide Fair site is being prepared on:

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

review diary

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

May/June 2003

MAY

1	6.15am	Madrigals from St Peter's Church tower (Chiltern Chamber Choir) followed by breakfast <i>Court House</i>
2	10.00am	Little Fishes Toddlers Service <i>St Peter's</i>
2	8.00pm	Parish Confirmation service conducted by the Bishop of St Alban's.... <i>St Peter's</i>
4	6.00pm	Service of Thanksgiving and Commemoration for departed family and friends <i>St Peter's</i>
7	8.00pm	All Saints' Area Committee Meeting <i>3 Old Orchard Mews</i>
7	8.15pm	St Peter's Area Committee..... <i>Court House</i>
10		Exploring Prayer Day <i>St Alban's Abbey</i>
11	10.30am	The Children's Society sponsored Berkhamsted Walk starts from..... <i>The Court House</i>
13	10.15am	Chuckles Toddlers Service The House on the Rock..... <i>All Saints'</i>
15	8.00pm	Youth Committee meeting <i>17 Hall Park</i>
17	8.00am	ABC Prayer Breakfast <i>Kings Road Evangelical Church</i>
17	7.30pm	Bridgewater Band & Chiltern Chamber Choir Brahms Requiem etc.... <i>St Peter's</i>
18		All Saints' Sunday School and Pathfinders' Outing
29	8.00pm	Ascension Day Service..... <i>All Saints'</i>

JUNE

3	10.15am	Chuckles Toddlers Service The Lost Coin..... <i>All Saints'</i>
4	8.00pm	All Saints' Joint Council (Jenny Wells) <i>57 Meadow Rd</i>
6	10.00am	Little Fishes Toddlers Service <i>St Peter's</i>
8	9.15 or 9.30am	First Communion for Children & Communion Group <i>both churches</i>
10	8.00pm	Joint Worship Committee (John Malcolm) <i>Landswood, Shootersway</i>
17	10.15am	Chuckles Toddlers Service The Ten Bridesmaids <i>All Saints'</i>
17	8.15pm	Parochial Church Council meeting <i>The Court House</i>
19	8.00pm	Solemn Eucharist for Corpus Christi <i>St Peter's</i>
21	8.00am	ABC Prayer Breakfast <i>St Mary's, Northchurch</i>
28	10-3pm	Petertide Fair..... <i>St Peter's</i>

review registers

Weddings (St Peter's)

16 March Darren Edward Lavin & Clare Jane Gabbitass

Funerals

18 March	Roderick James Margree	West Herts Crematorium
20 March	Sandy Clement Wright	Chilterns Crematorium
31 March	Harold Ernest (Jim) Pullen	St Peter's Church (Chilterns)
2 April	Hilda Common	All Saints' Church (Kingshill)
8 April	Helen Mary Barton	All Saints' Church (Chilterns)
9 April	John Arthur William Cotton	St Peter's Church (Kingshill)

review factfile

Churchwardens and PCC Members for 2003-2004

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

Deputy wardens Christopher Green (863241), Richard Hackworth (863990)

Deanery synod members (ex-officio PCC members):

Alan Conway (865798),

Richard Foster (863359), Jenny Wells (870981)

PCC members

Rachel Below (862316), Tony Byrne (863783), Christopher Clegg (875818),
Cecily Coales (876779), Peter Drury (384794), Kate Hennessey (865729),
Pat Hunt (822607), Judith Limbert (873626), Mike Limbrick (384682),
Gillian Malcolm (874993), Helen Nicholls (873162), Michael Robinson (863559)

Area committees

St Peter's: Julian Dawson (871614), Barbara Groet (873788),
Rachel Hill (864387), Polly Rafter (865958),
Bill Stead (876176), Anne Vickers (863836)

All Saints': Andrew Beaumont (384453), Christine Dipper (873006),
Isobel Saffrey (873192), Judith Stringer (871424),
Felicity White (866223)

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Headteacher Mrs N Boddam-Whetham

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Contacts

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

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

St Peter's

Director of Music: Adrian Davis (864722)
 Asst. Director of Music: Mrs Jean Wild (866859)
 Organist: Jonathan Lee (0794 1113232)
Sundays
 8.00am Holy Communion (1st Sun BCP)
 9.30am Family Sung Eucharist with crèche, Wednesday 7:30am
 Sunday Schools & Pathfinders Thursday 11.00am
 (in the Court House) followed Friday 9.15am
 by coffee in the Court House. Morning Prayer: M-F 7:30am, W 7:00am
 Evening Prayer: M,W,Th 5:00pm
 Sat 5:00pm
 Holy Days - see weekly Notices

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

All Saints'

Choirmaster: Peter McMunn (874894)
Sundays
 8.00am Anglican Eucharist only as announced
 9.15am Sung Eucharist with Sunday schools & Pathfinders, then coffee in the Hall
 11.00am (Methodist Morning Service)
 6.30pm Anglican service only as announced (otherwise Methodist Evening Service)
 5th Sunday – United Anglican/Methodist service.
Weekdays
 Holy Communion: Tuesday 9.30am MP/EP see p29 Holy Days - see weekly Notices
 All Saints' is an Anglican / Methodist Local Ecumenical Partnership.
 Anglican priest-in-charge Revd Martin Wright (see *Contacts* above)
 Methodist minister: Revd Paul Timmis, 32 Finch Road (866324)



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