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This month's Notes & **Events** 





for Town and Parish

*30p* 



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

# Welcome to the June 2004 issue of the Berkhamsted Review

As we go to press, our rector Father Mark Bonney writes:

In the past few days I have been offered, and have accepted, the post of Canon Treasurer of Salisbury Cathedral. Suffice it to say for the moment that our nearly 8 years here have been immensely happy and it will be an enormous wrench to leave such a wonderful parish as I set out to pursue further my priestly vocation.

The Canon Treasurer not responsible for finances (which is a relief) but rather for the fabric and treasures of the cathedral. I will be the canon principally involved in steering its interior reordering as well as being closely involved with furthering diocesan and civic links. I will share the duties of a residentiary canon with the dean and two other canons.

Legally the responsibility for running the parish during a vacancy falls to churchwardens, and in Carol and John we have two splendid people.

Father Martin will bear the greatest weight of the priestly duties and the day to day management of things. With Father Martin we are very blessed and I could not be leaving the parish in more capable hands. My last Sunday will be the 18<sup>th</sup> of July which will be followed by a holiday already arranged. We will move in August for an installation in early September, the exact date to be fixed.

Please pray for us as we pray for you.

Father Mark

Cover photograph of Petertide 2003 by Rowena Pike

In this month's issue...

#### **BUILDINGS FOR WORSHIP**

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#### **COME TO THE FAIR**

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#### HOPE I'M NOT TOO LATE

#### **KEEPING PACE**

The Kingdom of God is moving forward, says Rev Peter Hart. We have to keep pace with it......p25

... plus our regular features,

notes & notices and diary dates

Editorial Team: David Woodward, 3 Murray Road, Berkhamsted, HP4 1JD (862723)

email: woodies@chyverton3.freeserve.co.uk

Guy Dawkins, 334 High Street, Berkhamsted HP4 1HT (874108)

email: guy.dawkins1@btinternet.com

Tony Firshman, 29 Longfield Road, Tring, HP23 4DG (828254)

email: review@c-of-e.freeserve.co.uk fax: 828255

Advertising:David Woodward, 3 Murray Road, Berkhamsted, HP4 1JD (862723)Circulation:Sheila Miller, 31 Lincoln Court, Berkhamsted, HP4 3EN (864277)Treasurer:Miles Nicholas, 46 Fieldway, Berkhamsted, HP4 2NY (871598)

Parish office: The Court House, Berkhamsted, HP4 2AX

Sec: Jean Green (878227) email: j.green@c-of-e.freeserve.co.uk

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



# WORSHIP Fr Mark Bonney examines the fundamental reasons why our use of buildings for worship is as it is

# review leader

Discussions about rearranging the altar area in St Peter's remain very much on the agenda as I have reported in The Review before, and as I said in response to question at the APCM. As I have also said, when the

architect has come up with clear plans there will be plenty of opportunity for discussion and comment. What is most important is that the discussion and comment is informed and rational, rather than uniformed and emotive. I have tried over the past few years on different occasions to talk about liturgical developments in order to educate us and to help informed reflection. Unfortunately evening talks in the Lady Chapel don't always reach the largest of audiences - and sermons aren't the best teaching slot either; so I suspect that many will remain less than well informed about a number of issues that lay behind the present discussions. With this in mind I propose to give a little bit of historical background to church buildings and places of worship. The spaces that Christians have used for worship have never remained the same for very long, whatever we may think, and since we're emerging from a period of liturgical change, and since the way we worship powerfully expresses what we believe, it would not be at all surprising if new liturgies led to some rethinking about the ways we worship and the arrangement of the furniture.

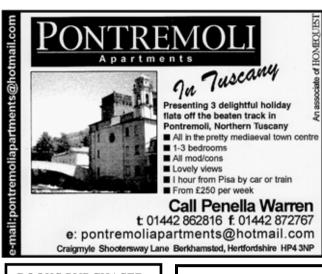
# Old Testament worship and Early Christianity

I can only paint in broad brush strokes here, but in Genesis a common reaction to an experience of God was to make a pile of stones and create a sacred space. With Moses this all became regularised (Exodus Chs 24-31 gives very precise instructions for things). However the Israelites at this time were a people on the move, and so

was the sanctuary of God (the Ark of the Covenant): the book Exodus gives an exciting dynamic picture of God being with his people to meet them wherever they come to rest. Things started to change in about the 11th century BC. Despite warnings from the prophet Samuel the Israelites demanded a king. It wasn't long before the union between religion and the monarchy became enshrined in a permanent structure - the Temple. Begun by King David and completed by Solomon, the Temple gradually became the place where a proper sacrifice could be made. Instead of his people encountering God alongside them on the road, they had to take the road to Jerusalem.

The Temple was destroyed in 587BC, was restored after the Exile, and then in AD70 was razed to the ground by the Romans. Following this disaster the Jewish faith reverted to its roots as a pilgrim people and their worship focussed not on a single place but on the home and the synagogue, and it was in this setting that the early Christian communities grew up. The early Christian Church had no building or architecture of its own. They borrowed places, often the homes of the wealthy. The earliest permanent meeting place we know of dates from around AD230. Known as Dura Europos it is an ordinary house made into a meeting place.

In AD313 the Emperor Constantine became a Christian and this changed things at many levels. The church of the martyrs had gone, and baptism was now a political advantage. Bishops were granted honours and wore the insignia of civil magistrates. The Church continued to borrow buildings to worship in, but now it was the Basilica (literally 'Hall of the King'). A building associated with law and order and the glory of the Roman Empire now became synonymous with the Christian assembly, and that had **→**p5



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#### **←**p3

significant theological and architectural repercussions. Basilicas had an apse at the east end where the Bishop sat surrounded by the presbyters. Initially the altar was something around which everyone could gather but over the next few centuries sharp distinctions arose. Women were excluded from the sanctuary, then all the laity. The sanctuary and the nave became distinct in a way that remains in many places today, and coupled with this was the grouping together of all the liturgical furniture in the sanctuary (except the font) thus distancing people even further from the liturgical action.

#### **Towards the Middle Ages**

This was a continuum that reached its apex in the late Middle Ages when gazing on the elevated host was the ultimate substitute for receiving it. The introduction of the elevation and the birth of gothic architecture both in Paris in the early 13th century was no coincidence. They are related events that underscored the sacredness of the priest and reduced the role of the congregation to that of spectators. Buildings were designed to keep people at a distance, they could see but hardly hear let alone respond other than in private pious devotion.

#### **England after the Reformation**

Things really started happening with Edward VI's two Prayer Books of 1549 and 1552, and then, after a brief return to Roman Catholicism. the Elizabethan Settlement of 1559. It was a period of iconoclasm, and it's remarkable that so many gothic buildings survived, although their interiors were radically reordered. Chancel screens were not removed, but the minister said most of the service the nave side of the chancel. All the people would move into the chancel when there was a Eucharist. Stone altars were replaced with wooden tables placed length ways down the chancel. People gathered around the table in a haphazard way (as far as one can ascertain from pictures). Chancel and nave were two rooms for different activities, not making a division between priest and people or between holy and more holy.

The Puritans had a strong influence on worship and the respect with which church buildings were held (or not!) Things reached such a state that in 1637 Archbishop Laud wrote "it is accounted superstition nowadays for any man to come with more reverence into church than a

tinker and his bitch into the alehouse." There are examples of the chancel becoming a school room and the communion table the school table; it was a place where the churchwardens did their accounts, workmen put their clothes and dogs fouled. It was the latter problem that led to altar rails being introduced. In his Visitation of 1638 the Bishop of Norwich asks, "Is your communion table enclosed...close enough to keep out the dogs from going in and profaning that holy place, from pissing against it or worse?"

With the Long Parliament of 1640 all altars at the east end were abolished, and many rails were burnt, but the Restoration saw a fairly widespread return to the Laudian model. The principle however remained that the minister should be close to the people so that they could see and hear what was going on.

These post-Reformation changes were largely alterations of existing buildings. Next time I'll describe the affects of the Fire of London which saw the first serious set of new buildings for many years.

#### **PETERTIDE**

The question in June is have you got enough stamina to do full justice to the events of Petertide?

The Petertide Fair has, in recent years been a substantial benefactor to a diverse list of deserving causes. The current practice of sponsoring two charities each year, one domestic and the other operating overseas means that over time we can spread our help fairly widely. The financial success of the fair, on the other hand, has meant that the charities we assist can be given some really significant help. This will continue this year if we all pull together. This edition tells you what is on, where and when and what you can do to help (as well, of course, as actually turning up on the day!) Please help if you can.

The patronal festival combined with our worship on the Sunday, the day after the fair, this year bring to Berkhamsted two high calibre speakers in close succession. On Sunday 27 June we welcome **Bishop Randolph George**, Bishop of Guyana. On St Peters Day itself we are honoured with the presence of the new Dean of St Albans. Canon Jeffrey John

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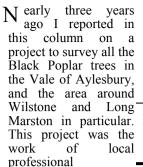
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Marston in particular. Ian Reay describes the Challenge of the Black Poplars

have a trunk diameter of between half and one metre. which means they are mostly of similar age and that there are very few young ones. It has been conjectured that the oldest trees date from the time of the enclosures in 1853/54 which would make

them about 150 years old. Last Spring (2003) about 150 cuttings of

local trees were planted in ditches and hedgerows around the Wilstone and Long Marston area. Unfortunately the hottest, driest Summer for many years then followed and as a result almost none of the cuttings survived until the Autumn. This was of course very discouraging but a new batch of cuttings has been planted this Spring and, hopefully, we will have a cold, wet Summer (!?!) so that they will survive.

Although it is of course not

possible to know the age of

a tree without counting its

rings, which is rather

destructive, some idea of the age of the trees can be

found by measuring their

trunk width. The survey has

shown that most of the trees

One of the problems with so many trees from such a limited genetic base, and with no female trees to allow regeneration through a widening of the gene base, is that the trees are very vulnerable to disease. If the wrong kind of infection turns up, the whole population could vanish like the Elms which so disastrously disappeared from the English landscape in the seventies, through Dutch Elm Disease.

If you are interested in these trees you may like to do The Black Poplar Trail, a walk designed by the Countryside Management Service, which wends through the country between Wilstone and Long Marston. The map of the walk and some leaflets on the tree can be found at Wilstone Village Hall.

environmental groups with the help of the Long Marston and Puttenham Women's Institute. The Black Poplar is a rare, native English species of poplar. It is called the Black Poplar apparently because if you saw through a branch the core of the wood is dark coloured but surrounded by wood of a much lighter colour. This species likes wet conditions and grows in the flood plains of rivers or along wet ditches. Since the ground is becoming dryer due to draining for agriculture and warmer weather during the 1990's the population of Black Poplars has been shrinking. There are now less than 10,000 Black Poplars left in the country of which a half are found in the Aylesbury Plain and about a thousand in and around Long Marston and Wilstone.

The survey, and the analysis of the information obtained from it within the area of Dacorum, is now complete and as a result a lot has been learned about the tree and what can be done to help preserve it in the locality. This particular tree needs both female and male trees close to each other in order to be able to set seed. However, the survey has revealed that all of the trees are male and indeed an analysis of their genes has shown that they are all cuttings or suckers from about half a dozen original trees. A lot of Black Poplars are found in hedgerows and on roadsides so a lot of them were probably planted as boundary markers. The female trees produce copious amounts of fluffy seed, "clouds of down", and it is thought that this was such a nuisance that the female trees were deliberately not used in this role.

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I t's a funny name really. Well, you don't have to be a mother any more these days to join. or even female. But why a union? If we talk of a union, many people immediately think of trade unions, strikes and militant groups of people who seem to enjoy making life uncomfortable for us, and that's not the MU. Strikes have never been on our agenda!

# Mother's Union

Jenny Wells reflects on the true nature of the Mother's Union



No doubt I'm being unfair to trade unions. They look after their members very well and have from their earliest formation dealt with injustice and poverty.

But that is only part of OUR brief. As the largest non-political women's organisation in the world, we are united in our aim of Christian care for families worldwide. We may not be a political organisation but politicians do ask our advice and value it and when political decisions affect families, we are not slow to react.

When the MU was started by **Mary Sumner** over 125 years ago, women had no voice and no vote - the position of the ordinary working class woman was not generally valued. Many families were desperately poor, women were overworked and children were malnourished.

In 1885, a rather shy Mary Sumner was asked by the Bishop of Newcastle to speak to "working women" at the Church Congress in Portsmouth. The hall was filled to overflowing with women described as "poorly dressed, sad, anxious, thin and pale, with "unmistakable marks of poverty and need". Eventually Mary was persuaded to speak and she told of her vision for women who were responsible for the upbringing of their children and for the blessings to be found in a Christian home and family.

We are told that she received a tumultuous ovation and as a result the Mothers' Union which she had started to help the women and families in her parish at Old Alresford, spread from parish to parish, diocese to diocese and where the Anglican Church was abroad, the MU spread worldwide. This was always with the important framework of prayer.

A few years ago, we were asked to consider changing our name. Was it too "mumsy"? Did it imply that only mothers could be members? Should we update it to give a better image of a modern MU? We needed to do away

with the idea of an elderly group that only dealt with the refreshments at church "dos".

I'm told that a women's group from the Catholic Church were anxious to take the name if we discarded it. They were disappointed. Members voted to keep the name.

Until recently there has been no MU in the USA. That has now changed. Women from the Episcopal Church have joined us and our membership is even larger. Next time I visit my family there, I must remember to sport my badge. I have one on my car and it has caused quite a few car park conversations in this country!

Although our branch usually meets on Tuesday evenings in members' homes, we held our April meeting on a Thursday morning in All Saints hall. We invited members from other branches and members of the congregations to hear **Lynn Sales** give a talk for the International Year of the Family. She talked of our work, and described our many projects here and overseas. She posed the question, "What is a family?" This proved to be a very popular morning and we are considering holding another daytime meeting with a speaker in the future. Watch this space!

We'd love to welcome new people to any of our meetings or to our prayer group. Times and places are always published in the pew leaflet.

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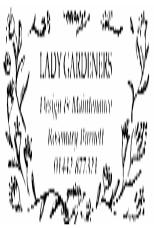
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# review letters

From the Bishop of St Albans following the appointment of Canon Jeffrey John as Dean of St Albans

Having had to stay completely silent until the official announcement from Downing Street was made about the appointment of Jeffrey John as Dean of St Albans, it is now a great relief to be able to put pen to paper.

As you will be aware the appointment of the Dean is in the hands of the Prime Minister and the Crown after soundings have been taken in the Church at large, in the Abbey itself, and after consultation with the Archbishop of Canterbury, and with me. The consultation process was conducted with great care and thoughtfulness.

It became clearer and clearer to me, after many weeks spent in prayer and thought (and, of course, I was not able to talk about the appointment), that Jeffrey John would be absolutely the right candidate. He is, as you will know, a priest of great integrity, a preacher and teacher of real significance, and a man of prayer. He is very committed to the mission of the Church and longs to help parishes grow and develop. His gifts have been tested and strengthened in university chaplaincy, in his work as a parish priest and latterly in his work in Southwark Cathedral and diocese.

You will be aware that following the storm surrounding his nomination as Bishop of Reading, he had to endure the most prying and exposing scrutiny. It was an ordeal that no-one should have to undergo, but he behaved throughout with dignity, heroic patience and forbearance. He has made it clear that he is homosexual but lives a celibate lifestyle. In other words, he lives within the parameters of the House of Bishops' statement.

There are those who will welcome his appointment very warmly - and I am amongst them; there will be others who will be perplexed, and yet others who will be highly critical. I would ask you, whichever category you consider yourself to be in, (and there will be more categories than I have outlined), to simply pray: to pray for our Cathedral and Abbey Church, to pray for wisdom and to pray above all, for Jeffrey. In the Church, whatever our beliefs may be, we are brothers and sisters in Christ. (Isn't that what the Lord's Prayer implies?), and we need to do all we can to ensure understanding between us and not to fall into the trap of stereotyping each other.

There will be much talk of biblical authority and teaching - and again, we shall need the grace and wisdom to distinguish between the inherent authority of Scripture itself and the claims any of us may make that our own interpretation is the only one which has real authority. We have much to learn from each other - and that requires a quiet but perspicacious attention to the Scriptures, to God and to one another.

I have little doubt that Jeffrey's appointment under God's mercy and grace, will be a blessing to our diocese and to the wider Church. What we are all involved in is a quest for the truth revealed by God through Jesus Christ, truth which necessarily embraces self-understanding, the understanding of society and the great doctrines of the Church. Please pray for Jeffrey, for the Abbey and for me: but pray that together as a diocese within the Church of England, we may grow in concern and compassion for one another - and may learn, above all else to work for the increase of the love of God and love of neighbour in our generation.

# +Christopher

(see statement in support of Canon John on http://stpetersberkhamsted.org.uk/dean.htm)

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## GRAHAM GREENE CENTENARY CELEBRATIONS

To celebrate the centenary of Graham Greene's birth in Berkhamsted, there will be a centenary festival from 29 September to 3 October 2004.

The Graham Greene Birthplace Trust will offer a very full and varied calendar of films and talks. The historic venues for the entertaining activities will be further enhanced by a new and stimulating exhibition of Greene memorabilia. Graham Greene was born on 2 October 1904 at St John's House, Chesham Road, where his father was the housemaster. In January 1911 his father was appointed headmaster and the family moved to School House.

The festival will comprise a mixture of films, talks and other events held in the Town Hall or in Greene's old school.

The programme for this celebratory occasion will include the following speakers:

Sir John Mortimer, David Lodge, Brigitte Timmermann on The Third Man, Alexander Kulpok on The German Connection, Tom Aitken on The Lost Childhood in the Cinema of Greene, Cedric Watts on Conrad and Greene, Judy Adamson on Greene's Publisher, Max Reinhardt, Richard Greene on Graham Greene's letters, Bruce Kent on GrahamGreene, Louise Dennys (Greene's niece) will talk on a literary relationship, Neil Sinyard will describe Greene's relationships with Charlie Chaplin while, Robert McCrum considers Connections with P.G. Wodehouse

Films include *The Third Man* - Graham Greene's best-known screenplay, and *The Comedians*, the film of his novel, set in Haiti. There will be other films based on his short stories. Festival visitors will have an opportunity to see a performance of *Travels with my Aunt*, which is being presented during the festival by the Ad Hoc Theatre Company at the Court Theatre, Pendley, in nearby Tring.

A centenary exhibition will run from 27 September to 2 October 2004 including the internationally travelled Third Man Exhibition from Vienna. Greene's awards and medals will also be on view, and a display of Greene cartoons. The latest information about festival activities can be found at <a href="http://www.grahamgreenebt.org">http://www.grahamgreenebt.org</a>

# Tax Repayments!

Have you received a tax return? Are you due a tax refund for the year ended 5 April 2004?

This year, for the first time, you can donate all or part of your tax repayment to a charity of your choice using your self assessment return. All you have to do is to choose the charity (who will receive the money directly from the Inland Revenue) and tick the relevant boxes in question 19A. Your donation to the charity can be gift aided (increasing it by 28 per cent) and it can be anonymous if you wish.

Charities taking part in this scheme have been given a unique code number. The code number for the PCC of Great Berkhamsted (St Peter's and All Saints Churches) is WAB82BG.

The Inland Revenue website to find the charity codes (www.inlandrevenue.gov.uk/charities/charities-search) has the *Berkhamsted* in our name as *Berkhamstead*, but have promised to correct it on the next update!

Please be generous and take advantage of this new scheme.

#### An embarrassing winner

In 1863 a portion of the site for the new Natural History Museum was acquired by Act of Parliament, the offending structure built for an 1862 exhibition was demolished and a competition was announced for the design for the new museum. Entries for the competition were submitted anonymously to a panel of architects and

by a bizarre twist the prize was awarded to captain Francis Fowke, the very same architect that had designed the despised, and recently demolished, pavilion for the 1862 exhibition. Fowke's success had aroused the envy of the architectural profession who did not think it right that a military engineer should

enjoy so much success in designing public buildings. This is the museum that would no doubt have been built if it were not for the fact that, in 1865, Fowke died probably from overwork.

Faced with the untimely demise of their architect the trustees approached Alfred Waterhouse, the now celebrated architect of the much-admired Manchester assize courts which were by this time in course of construction. Waterhouse could hardly decline such a prestigious (and eventually lucrative) commission but the increasingly confident advocate of the gothic revival was now faced with the prospect of executing another architect's classical design.

In March, 1868, Waterhouse submitted his proposed design for the new museum. It was radically different from Fowke's. In Waterhouse's own words he "abandoned the idea of a Renaissance building and fell back on the earlier Romanesque style which prevailed largely in Lombardy and the

# ALFRED WATERHOUSE (1830-1905) AND VICTORIAN GOTHIC

The Building of the Natural History Museum



Rhineland from the tenth to the end of twelfth century". Waterhouse was readv with arguments in support of the Romanesque design that he proposed. With the support of Richard Owen. whose brainchild the museum was. Waterhouse

argued that the exterior of the building should be decorated with representations of the birds and beasts that were to be found within, these serving an educational purpose as advocated by Ruskin. Such figures were a feature of mediaeval buildings, as found on the great

cathedrals. A concession was made to the classical style in the symmetrical layout of the building, with towers on either side of the main entrance and at the end of the east and west wings.

#### A diversion: the Victoria Embankment

A change of government now intervened and in December 1868 the new Liberal government, with Gladstone as prime minister, proposed a complete change of plan. At this time Sir Joseph Bazalgette's Victoria Embankment was nearing completion. This magnificent structure, stretching a mile and a half from Westminster bridge to Blackfriars bridge, was created to solve several pressing problems that faced the capital. It reclaimed thirty-five acres of land from the Thames which at that time was the receptacle of all of London's sewage, making the river deeper, faster and hence cleaner. Gladstone proposed to build offices on Bazalgette's reclaimed land, these to be let at a substantial

profit to the Crown. In this he was thwarted by the stationer-statesman WH Smith who organised protest meetings, a petition to the queen and a debate in Parliament in his capacity as M.P. for Westminster. He argued that Victoria Embankment gardens should be retained as an open space. Gladstone, with great reluctance, dropped the office plan but countered by proposing that the embankment would be an eminently suitable site for the new museum. Waterhouse duly produced a design which would follow the curve of the river.

#### **Back to South Kensington**

In May, 1870, two months before the Victoria Embankment was opened. Gladstone finally abandoned his designs on Bazalgette's new structure and reverted to the South Kensington site. However he now presented Waterhouse with another problem in the person of Acton Smee Ayrton (1816-86) whom he appointed First Commissioner for Works, in which capacity he was responsible for public buildings. Ayrton, a lawyer by profession, yielded nothing to his master. Gladstone, in his enthusiasm for low taxation and economy in public works. It is hard to disagree with the judgement of Mark Girouard, historian of the museum, that "Ayrton's main passion was for economy; he despised art, disliked most architects and artists, and felt that one of his main functions was to cut them down to size". For these tendencies he earned Sir John Betjeman's description of him as "that stinker Äyrton". Even Waterhouse's legendary charm failed to overcome Ayrton's hostility. One of Avrton's first acts was to cut Waterhouse's budget for the new museum from £500,000 to £330,000. Faced with the loss of one third of his budget Waterhouse re-designed the museum so that, instead of the "E" shape he had planned, it simply comprised two wings radiating from a central, nave-like hall: a "T" shape. As a further cost-saving measure he cut the height of the two central towers on either side of the entrance so that they were the same height as the towers at the end of the east and west wings. We have captain Shaw, chief of the London Fire Brigade, to thank for the fact that the two central towers were restored to their original height. The towers accommodated the cisterns which were to supply water for the building and Shaw insisted that the towers be restored to their original height in order to generate sufficient pressure for his hoses. A delay in inviting tenders which was caused by the leisurely pace at which the "stinker Ayrton" considered Waterhouse's plans meant that the contracts were not let until 1872, by which date building costs had escalated owing to the amount of building work which was going on in London at the time.

Building began in the spring of 1879 and proceeded reasonably smoothly until the main contractors, Baker and Son, went bankrupt. The creditors of the bankrupt builder sued for alterations to the contract and were awarded £25,000 compensation but they allowed the work to proceed and the museum opened in 1881. The final cost of the building was £412,000, plus Waterhouse's fee of £19,730.

The new museum was widely applauded. The visitor entered through a magnificent recessed polychromic doorway built in the Romanesque style. The doorway was reached by an imposing double staircase which led the visitor to a hall fifty-two metres long and twenty-two metres high. large enough eventually to accommodate the museum's lifesize models of the largest dinosaurs. The visitor's eye was drawn to the brilliantly painted ceiling and to another ornate staircase, more baroque than mediaeval, at the far end of the hall, which led to the upper floors. The public never saw the two figures at the foot of the great staircase which had been the object of protesting press correspondence led by a Mr Newton who complained that they would "corrupt and degrade public taste". They were removed. It is assumed that they were nude figures for which the Victorian citizenry were not yet ready.

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



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I f you are reading this after 9.45pm on 10th June then it will only be of academic interest to you. Anyway, here goes -

The time and date are critical because polling stations for the European elections close (or closed) at 10pm on that day.

These elections must not be confused with the referendum issue which has been the subject of so much debate. Every five years all EU citizens have the opportunity to vote for their preferred political party to represent them in the European Parliament.

You will note that you vote for a party - not an individual. Each party participating in the election has a list of candidates selected by party members. The candidates are placed on the list in order of preference. Ballot papers simply detail the political parties participating; you put an X against your choice.

Of the 732 seats to be filled by the new Members of the European Parliament, 78 are reserved for representatives of the United

# I HOPE THAT I'M NOT TOO LATE

# says Stanley Sharpe

Kingdom. Seven of these seventy-eight will be representing the region of the East of England.

That is where your vote counts. In case you are unsure, the region is made up of six counties - Bedford, Essex, Norfolk,

Suffolk, Cambridge and Herts (BENSCH for short).

It will be the responsibility of each political party participating to inform you of the merits of its candidates and to outline its European manifesto.

Counting of votes will take place (will have taken place) on Sunday 13th June, throughout the enlarged union. A somewhat complicated (but fair) formula is used to determine the distribution of seats between the parties. 732 newly elected MEPs, representing a population of over 450 million people, will set about forming political alliances, constructing committees and generally getting the wheels of the western world's largest democratically elected vehicle turning on the path to peace and prosperity.

#### Exercising mind and body to stirring music

Alastair Cuthbertson President, Berkhamsted Strathspev and Reel Club

Readers may be surprised to learn that Scottish Country Dancing is widely practised in the South of England and is by no means confined to those people with Scottish blood. It is a most enjoyable and sociable way of exercising the mind and body to the accompaniment of stirring music.

While many of us are familiar with dances like The Dashing White Sergeant and The Gay Gordons, these provide but a taste of the many thousands of Scottish dances. It may appear extraordinary that so many dances have been written, but there seem to be few bounds to the ingenuity of some of the devisers. Those who are intrigued by patterns and formations, even if they are not of a mathematical bent, enjoy the way they can be varied to provide a most satisfying, uplifting experience.

Our own community has an active club (which has been in existence for over 50 years) where Scottish dancing can be enjoyed each week save for August. We hold special social evenings throughout the year. These include Ceilidh dances, Hallowe'en, and Burns' Night. The highlight of the year is the club's Highland Ball. On Saturday evenings during June and July dancing takes place in members' gardens (weather permitting!) These evenings provide an opportunity for members and their friends(often with children) to enjoy dancing in relaxed, sociable conditions followed by a bring and share supper.

This September we will be running classes for the inexperienced, to be followed early next year by classes for the more experienced. So, whatever your ability at dancing, come along and sample the delights of Scottish dancing. We meet on Tuesdays at 8.15pm from September to May in Potten End Village Hall. Beginners are most welcome. Contact **Linda Godbold (**866651) or visit our website: http://www.berkhamstedreelclub.org.

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J im Lawrenson, who died in February, was a much-loved figure not only at St. Mary's, but also in many of the surrounding parishes in which he presided in all conditions so willingly during his long and active life of service to others.

His seven years theological training at Kelham, living the religious life with the Society of the Sacred Mission, prepared him for his first curacy in Atherton, a Lancashire coal mining and cotton town. There he

went down the mine shaft on his day off, wielding a pickaxe as a "hewer" in the narrow seams. Next, he was recruited by Tubby Clayton to Toc H in war-torn Hull, as Warden to the Mark (home to sailors between ships). When the Mark was bombed out, he moved to Portland as Chaplain to the Borstal and the American forces preparing for D Day landings. Here (with a wife and small baby by now) he was bombed out yet again.

After the war he moved to Rochester, and later (with two more children in the family) to the London Police Court Mission, training Probation Officers and running Probation Hostels, the famous Cotswold School for young offenders and care home for abused children.

In 1956 he brought his family to Berkhamsted, where his chaplaincy and teaching at the school were augmented by his sporting contributions in soccer, athletics (100 yards in 10 secs), swimming, tennis and squash, and enthusiastic coaching on

# REVD JIM LAWRENSON 1912-2004

Malcolm Eames has kindly given us this account of Jim's early years

the field. Staff, boys and parents remember him gratefully as a wise counsellor, friend and teacher. During his 22 years at the school he saw 20 pupils go forward for ordination as priests and readers: the last of these were Canon Peter Mullins and Reader Geoffrey Scott who both took part in his joyful Thanksgiving Service at St. Peter's.

When Jim "retired" in 1978, he went on to teach at Tring Park, but more importantly continued as priest during vacancies, holidays, and sabbaticals at St Peter's, St Mary's, St. John's Boxmoor, Little Gaddesden, Bovingdon, Sunnyside, Drayton Beauchamp, Wigginton, Marsworth, Gadebridge, and at countless weddings, baptisms and funerals.

In our 10 month vacancy in 1996-97 he was Priestin-Charge, and is remembered with affection and respect by all those who came to know him in his many capacities. Only a few months ago he recalled with a twinkle in his eye the 33 baptisms of St Mary's vacancy. The Churchwardens benefited from his wise counsel and robust moral support. He was due to fill in during Peter's Research term in the summer of 2001, and he told me this with great relish. Alas, it was not to be. Jim was supported magnificently during his long ministry by his wife, Nancy, and to her and the three succeeding generations we offer our good wishes and condolences.

#### APRIL PCC REPORT

Fr Mark welcomed two new members to the first PCC meeting of the newly elected council held in April, and the honorary officers for the forthcoming year were elected along with conveners and members of the PCC sub-committees.

Following the decision to hold this year's Parishioners' Meeting and the Annual Parochial Church Meeting immediately after a parish service, Fr Mark reported that there was a higher than normal attendance at the meeting and it was decided to continue this pattern for the 2005 APCM.

Reports were received from the conveners of the Finance, Youth Work and Outward Giving Committees updating the council in their particular areas.

The chairman of the Petertide Fair Committee reported that arrangements for the fair were proceeding well although volunteers were still needed in some areas. The two charities benefiting from the proceeds of the fair this year are our local St Francis Hospice, and WaterAid as the overseas charity.

The main item brought to the attention of the council was the Berkhamsted Deanery Review 2004 which set out the issues associated with consolidating parishes within the deanery bearing in mind the number of clergy who will be available.

Finally, the PCC passed a resolution authorising the Joint Council to approach the Diocesan Advisory Committee to obtain the necessary letter of authority enabling continuation of painting the walls in All Saints' Church. The council also agreed a moderate expenditure to cover the cost of a modification to the sound system in St Peter's Church.

Pat Hunt. PCC Secretary



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# review letters

#### DEAR LORD AND FATHER

I was puzzled by Billy Milton's outraged reaction to Patrick Baker's version of the hymn in the April Review. I submitted this piece for publication not in order to take a "backhanded swipe" at anyone, least of all the good folk of KRC, but because I thought it was very amusing. Several people have told me that they enjoyed it, including some of an evangelical persuasion. It was a gentle satire, really, poking fun at trendy guitar-playing vicars and suchlike. And there was wisdom in it too. "Triumphalism is not all, for sometimes we feel down" is a sentiment which those who conduct worship would do well always to bear in mind.

I can't imagine that Christian unity was in any way endangered by the appearance of these verses in print. I myself fully respect the preference of those who attend what Billy calls "the livelier churches", even if personally I feel more at home with traditional liturgy. Live and Let Live, I say, but let's not lose sight of the funny side of human behaviour.

Gerry Morrish, 17 New Street, Berkhamsted, HP4 2EP

# Help is needed by 1st Gossoms End Scouts!

Were you once a scout or a guide? Do you have children who might become one?

The1st Gossoms End Scout Group currently has a membership of about 60 youngsters in its Beaver, Cub and Scout sections, and each section has its trained (and unpaid) adult leaders. The group has its own premises at the corner of Queen's Road and the High Street (close to the Total petrol station currently being rebuilt).

The leaders are supported by adult lay helpers in a group executive committee and a fund raising sub-committee.

The group is looking for help to strengthen membership of its executive committee and the core fund raising sub-committee, and to set up a premises sub-committee.

The group executive meets once a month for around 1 to 2 hours in the evening.

Please volunteer to help if you can! Further information can be obtained from the Group Scout Leader **Roger Smith**, at rogersmith59@hotmail.com or on 863507.

My son, Andrew, gives most of his free time as a leader there and will, I know, be delighted to have more lay support!

#### Michael Robinson

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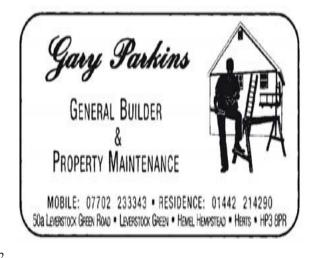


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## FRIDAY MARKET

The Friday Bric-à-Brac and Collectables market reopened on Friday 7 May and will continue, weather permitting, until Christmas 2004.

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continuing to expand towards St. Peter's

Enquiries about stalls on the Friday and

Saturday markets should be addressed to

the market inspector, Don Nicholls

The Saturday Market is

Church.

(247017).

# Markets, Markets!

Enquiries about the French Market should be addressed to **Bruno Girardeau** (0208 6421792)

# FARMERS MARKETS

The monthly Farmers Market will continue to be held on the third Sunday of each month from 10am to 2pm throughout 2004 as follows:

Sunday 20 June Sunday 18 July Sunday 15 August Sunday 19 September Sunday 17 October Sunday 21 November Sunday 19 December

Enquiries about the Farmers Market should be addressed to **Ian Rogers** (07778 706179)

For general enquiries: please contact: **Ken Sherwood** (865158).

# FRENCH MARKETS

Further French Markets will be held on Sunday 13 June and Sunday 28 November 2004. The markets commence at 10am and finish no later than 4pm.

\*

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The Kingdom of

God is moving forward says

Revd Peter

Hart.

We have to keep pace with it.

# review northchurch

Αt the recent confirmation at St Mary's, three of those confirmed were how can we put it politely - well into their retirement Thev brought children and grandchildren to the service, while all the brought others parents, and even grandparents. It was a real delight to see

this complete range of ages represented, that the desire to confirm publicly promises made at baptisms over 80 years ago can still be fulfilled today. The Church is enriched by this comprehensiveness, and this is a sign of its continuing vitality.

A lot has changed over those intervening vears, both in the Church as well as in society as a whole. Our understanding of God has developed, just as the ways we organise our lives have been transformed by political circumstances, human and natural interventions and a new perception of our humanity. It would be valuable and instructive to spend time reminiscing. reviewing the alterations and discovering that which has changed for the better and what has been detrimental in its erosion and loss. However, this is not the time to do that, for the Kingdom of God moves forward, and Confirmation is a forward-looking commitment: to which the long series of "will you..." questions in the Commission section of the service bears witness.

If the Kingdom of God moves forward, then we have to keep pace with it, as it is our responsibility as God's people to make it a reality amongst those with whom we live and work. Where is it leading us? Primarily, God is leading us into a greater understanding of his ways with his creation, ways of love and forgiveness, reconciliation and transformation. If God is a God of mercy, then we must be merciful. If God's love reaches out to everyone, then we cannot

withhold our care and engagement from anyone. If God welcomes everyone, so must we. It is that all-embracing welcome that we as human beings find the hardest to match. We become easily content with what we know and the people we regard as acceptable, so we erect barriers to acceptance of those who fall outside our self-constructed limits. Evidence of this constantly surrounds us. The announcement of the appointment of Jeffery John as Dean of St Albans led to a majority response of delight, but the voices of the few who would exclude were more widely heard. The European Union expanded by 10 countries last month, and negative voices about floods of benefitseekers were promoted over against the riches of experience and culture that were being brought to the Union.

It would have been possible for us to say that it was all a little too late for those older confirmation candidates, and just not worth the fuss. God does not operate like that, and God's desire to welcome and include extends well beyond anything that we can imagine. As the people of God, we need to strive towards a truly divine perspective on welcome and inclusion - age, gender, origins, sexual orientation etc make no difference, for all are encompassed in the excessive love of the one who died and rose again for all. How can we exclude, when our God welcomes with such love.

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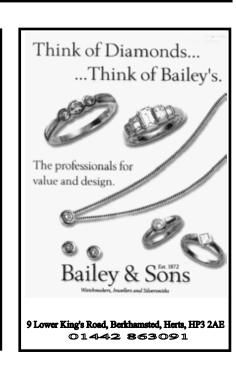
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# review notes & notices

#### BERKHAMSTED CASTLE WI



The May meeting of Berkhamsted Castle WI took place in the Court House on the first Friday as usual. The meeting was the annual resolution meeting, and after

opening business, the joint president Joy Lovell handed the proceedings over to Mrs Jean Curl from the Hertfordshire Federation. Jean is the representative for Denman College, the WI's own college at Abingdon which offers a wide variety of courses to members each year and for which the Hertfordshire Federation is able to offer bursaries. After her "commercial" spot on behalf of Denman, Jean proceeded with the resolution business. The three topics for consideration this year were: the trafficking of persons for the purpose of exploitation; the growth of GM crops in the UK; and the provision of government funding for the air ambulance service. After some very interesting discussion of all three, it became apparent that our delegates would be voting in favour of the resolutions, as all our votes were unanimously in support. Members felt that legislation is needed to protect innocent people from exploitation by those who would coerce them into what often amounts to slavery. No-one present was in agreement with the continuing growth of GM crops as there are so many "unknowns". It was generally felt that the air ambulance should be treated as part of the Ambulance Service. in view of the congestion on the roads, and the fact that air ambulances often get to incidents in rural areas very much faster than other vehicles. It was this speed of response that often saves lives.

Jean was thanked for her input to the meeting, and she was asked to judge the competition for *Spring Flowers*. The posies had decorated the table admirably. Names were taken for a coach trip to the WI

Summer craft exhibition to be held at Ware Priory on 18 July. This will feature some work from our institute and will be open to the public.

New members and visitors are always welcome at our meetings. Please contact **Liz Baxendale** (866464) for further details.

#### NATIONAL ARCHAEOLOGY DAY

Take advantage of National Archaeology Day with The Dacorum Heritage Trust and Berkhamsted & District Archaeological Society on Sunday 18 July 2004 at The Museum Store, Berkhamsted.

Take a tour of The Museum Store paying particular attention to the archaeological store. Meet local archaeologists and bring along your finds for possible identification.

Places must be booked in advance. Please telephone or email to book your place: **Catherine Peet** at the Museum Store on 879525 or at cpeet@dacht2.freeserve.co.uk

## **JOHN DICKINSONS 1804-2004**

The Dacorum Heritage Trust presents a special exhibition to celebrate 200 years of John Dickinsons. The exhibition will be open from 10:00am - 400pm on the following Fridays and Saturdays:

25-26 June, 30-31 July, 27-28 August and 24-25 September, and also on Bank Holiday Monday 30 August.

The exhibition will be held at Frogmore Mill, Apsley, Hemel Hempstead and there is a car park off Durrants Hill Road.

Admission is free and tours of Frogmore Paper Mill will be available. We would love to hear from readers who have any photographs, memorabilia or interesting memories of their time with the company. For further details please contact The Dacorum Heritage Trust on 879525 or at cpeet@dacht2.freeserve.co.uk

# review notes & notices

#### PETERTIDE FAIR

Please see the item on page 16 for the main details. We do however need your help. Gifts of toys, items for the bric-a brac stall and for the tombola will be very welcome. Please leave them in the boxes in either Church or ring **Chris Clegg** (875818) if they need to be collected.

#### CEFAA

The Church of England Flower Arrangers Association (CEFAA) was formed in 1981 in the Liverpool diocese and from there other branches were formed including one in our own diocese of St Albans.

CEFAA is not only for Church of England flower arrangers. All those baptised into the Christian faith are welcome. Its aims are to expand interest in church flower arranging. CEFAA members along with non-members take part in flower festivals of all sorts throughout the area.

Workshops are held in varying parts of the diocese which are well attended and afford an opportunity to exchange ideas on the differing aspects of flower arranging in church.

The association produces a quarterly news leaflet which contains useful tips on such things as containers, mechanics and designs to suit our older churches as well as those more modem and recently built. The association has its own prayer:

0 Lord the creator of all things of beauty, grant to those who serve you with their gifts of floral art, a sense of your majesty and a desire to heighten the worship of the Holy Church by the dedicated use of their gifts. This we ask in the name of Him who with the Father is the creator and sustainer of all good things, Jesus Christ our Lord.

#### TUESDAY CLUB

**John Cook**'s fascinating talk, with slides, on St Albans Abbey gave us an excellent start to 2004. As a follow-up members have been offered a morning tour of St Albans led by John, lunch in the Abbey refectory, and an afternoon tour of the Abbey.

At our birthday celebration meeting in February, **Lindy Foster Weinreb** held us enthralled as she took us through her life in Berkhamsted from living on the canal in the sixties through to her present day projects and visions for our town's future development.

April brought us a visit from Mary Payne-Cook, founder member of the Tuesday Club, who told us of her three years experience working for the bereaved in the Caribbean.

We shall, as usual be running the Petertide cake stall and shall be most grateful for help with contributions.

#### PRAYERS FOR OUR SCHOOLS

Prayers for our Schools is a monthly meeting, devoted as the name suggests, to praying for the work of the schools in Berkhamsted. Meetings this Summer term will be at 9:15am on Mondays 7 June and 5 July at 16 Greystoke Close, the home of **Eva Wallace-Hadrill**, whose phone number is 879216. All are welcome. Coffee is served from 9am and prayer is from 9:15am. For further details please ring **Marjorie Davis** (01494 783034).

# BERKHAMSTED QUIET PLACES

The next meeting of Berkhamsted Quiet Places will he on Thursday 15 July. from 930am to 1230pm at The Golden Parsonage, Gaddesden Row. The theme will be The Weaving of Life's Tapestry led by Rev Janet Ridgeway, curate of St John the Baptist Church, Aldbury. To book a place or to obtain further information, please ring **Frances Norrington** (871855).



Fri

SUNDA	V	St Peter's:	8:00am	Eucharist	:			
SUNDA	. 1		9:30am		harist, crèche, by coffee in the			ders
			6:00pm	Evensong	•			
		All Saints'	8:00am	Eucharist	only as annour	nced		
			9:15am	Sung Eucharist, crèche, Sunday School & Pathfinders followed by coffee in the hall <i>On the 3<sup>rd</sup> Sunday each month</i> (and on festivals as announced) there is instead a 10am united service with the Methodist congregation.				
			6:30pm	Methodis	t service each S	unday until	further notic	e.
MONDAY		St Peter's	7:30am	Morning	Prayer (MP)	5:00pm	Evening Pra	ayer (EP)
TUESDAY St Peter		St Peter's	7:30am	MP	All Saints'	9:30am	Eucharist	
WEDNESDAY St		St Peter's	7:00am	MP	7:30am	Eucharist	5:00pm	EP
THURSDA	Y	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)
SATURDA	Y	St Peter's	8:45am	MP(AS)	except 3rd Sat i	n month)	5:00pm	EP
1 <sup>st</sup> Sun SUNDAYS TOGETHER LUNCH: 12:30pm in the Court House  For anyone on their own on a Sunday. Contact: Joan Morris (863780)  3 <sup>rd</sup> Mon GRIEF & LOSS SUPPORT VISITORS GROUP 7:45pm in the Court House.								
5 Mon C								863268)
1st Tue T	Contact June Haile (873087), Thelma Harris (865785) or Ruth Treves Brown (863268)  1st Tue TUESDAY CLUB 8:15pm in the Court House A lively women's group with guest speaker							
					ray (864532) o	0 1	0 1	
Tue C								
			Song 7	Time or Sh	ort service as a	nnounced.	Jenny Wells	(870981)
3 <sup>rd</sup> Tue MOTHERS' UNION: meets in members' houses at 8:00pm.								
			Non-m	embers alv	vays welcome.	Contact:	Kathie Lally	(863526)
Tue H	HILLSIDE GROUP: 8.00pm at 22,Upper Hall Park for bible study.							

Contacts: Rob & Julie Wakely (875504) 4rd Tues MOTHERS' UNION PRAYER GROUP: 2:00pm at 17 Shaftesbury Court. Tell us if anyone needs our prayers. Contact: Jenny Wells (870981)

Wed JULIAN MEETING: meets about twice a month as arranged at Jenny's 57 Meadow Road and at Ruth's, 1 Montague Road. Everyone is very welcome to join us for about half an hour of quiet prayer. Contact: Jenny Wells 870981 or Ruth Treves Brown (863268)

2<sup>nd</sup> Wed MEN'S 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)

4th Wed WOMEN'S FELLOWSHIP: meets 2:30-4:00pm in the Court House. New members Contact: Biddy Shacklock (864574) and visitors always welcome.

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)

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)

3rd Sat ABC PRAYER BREAKFAST: 8:00am for breakfast & prayers. Various local churches.

Sun YOUNG PEOPLE'S FELLOWSHIP 7:15-9:15pm in the Court House or as announced Contact Jimmy Young (876736)

# review diary

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

# une/July 2004

JUNE			
Fri	4	10.00am	Little Fishes Service
Mon	7	8.00pm	Service of wholeness & healing
Tue	8	8.00pm	Deanery Synod
Wed	9	8.00pm	AGM & Joint Council (at the Hackworth's) 14 Oxfield Close
Thu 1	10	8.00pm	Corpus Christi Solemn Eucharist
Sun 1	13	6.00pm	Choral Evensong
		7.30pm	Chandos Ensemble – short concert including <b>Bach</b> Cantata (no 29)
			Wir danken dir Gott with collection for the piano fundSt Peter's
Tue 1	15	10.15am	Chuckles Service The Good Samaritan
Sat 1	19	8.00am	Associated Berkhamsted Churches Prayer BreakfastSt Peter's
Tue 2	22	8.15pm	Parochial Church Council
Wed 2	23	8.00am	Parish trip to Wintershall Life of Christ leave
		10:00am	arriveGuildford
Sat 2	26	10am-3pm	PETERTIDE FAIR in and around
Sun 2	27	9.30am	Sung Eucharist –
			Preacher: The Rt Revd Randolph George, Bp of GuyanaSt Peter's
Tue 2	29	10.15am	Chuckles Service The Loving Father
		8.00pm	Patronal Festival Solemn Eucharist
		_	Preacher: Fr Jeffrey John
JULY	7		
Fri	2	10.00am	Little Fishes Service
Mon	5	8.00pm	Service of wholeness & healing
Sat 1	17	8.00am	ABC Prayer Breakfast (breakfast in the Court House)
Sun 1	18	6.30pm	Pepper Praise
		•	(& no 6pm at St Peter'sCentenary Hall, Collegiate School

# review registers

St Peter's (Chilterns)

#### Baptisms (St Peter's) 18 April Thomas Matthew Veall William Matthew Hunter, Thomas James Kidd 25 April **Funerals** 13 April Winifred Kersting Chilterns Crematorium 19 April Patricia Irene Juliet Harvey Chilterns Crematorium 22 April Audrie Beaney Chilterns Crematorium 30 Apr Terence Leslie John Collender Chilterns Crematorium

7 May

Daryl Barker

# review factfile

# **CONTACT LIST**

Names and local telephone numbers for jobs, rotas and information (for clergy, parish officers, music, bells and banns etc. see back page). Parish Office in the Court House (878227) is usually open 9:30am-5:30pm Tues/Wed, 9:30-12noon Friday (answering machine other times)

#### St Peter's

#### All Saints'

Altar service Chalice rota Sunday school Church maintenance Church cleaning Flower arrangements Sunday morning coffee Service recordings Intercessions **Epistle Readers Electoral Roll Pathfinders** Sidesmen Catering Hospice contact **Christian Aid** Youth worker

Alan Conway (865798) Jean Green (863241) Sally Emery (870656) Christopher Green (863241) Jean Green (878227) Sarah Dawson (871614) Rene Dunford (862420) Alan Conway (865798) Revd Mark Bonney (864194) Ron Fisher (865846) Judith Limbert (873626) Stephen Lally (863526) Christopher Green (863241) Val Atkinson (866792) Rachael Anderson (871997) Angela Morris (866992) **Jimmy Young (876736)** 

Jenny Wells (870981) Jenny Wells (870981) Carenza Wilton (875147) David Brunt (873198) Kate Spall (873470) vacancy Sylvia Banks (871195) Peter McMunn (874894) Jenny Wells (870981) Jenny Wells (870981) Pat Hearne (871270) Penny O'Neill (843422) John Malcolm (874993) Christine Dipper (873006) Jean Merrett (866263) Muriel Johnston (866447) Jimmy Young (876736)

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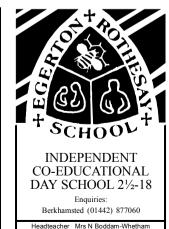
# **DAVID GIDDINGS**

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# review backpage

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

The Revd Martin Wright, All Saints House, Shrublands Road (866161) (day off Monday) The Revd Prof. Luke Geoghegan (NSM), 16 Gravel Path, (866361)

The Revd Canon Basil Jones (Hon, Asst, Priest), 17 Lochnell Road (864485)

The Revd Preb Stephen Wells (Hon. Asst. Priest), 57 Meadow Road (870981)

Mrs Christina Billington (Diocesan Lay Minister), 13 Ashridge Rise (385566)

Miss Marjorie Bowden (Reader), 16 Broadwater (871283)

Mrs Joan Cook (Reader), The Gardeners Arms, Castle Street (866278)

John Malcolm (Reader), Landswood, Shootersway (874993) Mrs Jenny Wells (Reader), 57 Meadow Road (870981)

Parish Administration: Mrs Jean Green, The Parish Office, The Court House (878227)

Stewardship Recorder: Miles Nicholas, 46 Fieldway (871598) Churchwardens: Carole Dell, 4 Clarence Road (864706)

John Banks, Ladybrand, Cross Oak Road (871195)

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

Director of Music: Adrian Davis (864722) Asst. Director of Music: Mrs Jean Wild (866859) Jonathan Lee (0794 Organist:

1113232)

Sundays 8.00am Holy Communion (1st Sun BCP)

Family Sung Eucharist with crèche. 9.30am Sunday Schools & Pathfinders

(in the Court House) followed by coffee in the Court House.

6.00pm Evensong & Sermon Weekdays

Holy Communion

Wednesday 7:30am Thursday 11.00am Friday 9.15am

Morning Prayer: M-F 7:30am, W 7:00am Evening Prayer: M,W,Th 5:00pm

Sat 5:00pm

Holy Days - see weekly Notices

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

Choirmaster: Peter McMunn (874894)

allsaintsberkhamsted.org.uk

stpetersberkhamsted.org.uk

Sundays

8.00am Anglican Eucharist only as announced

Sung Eucharist with Sunday schools & Pathfinders, then coffee in the Hall 9.15am 10:00am United service with the Methodist congregation (3<sup>rd</sup> Sunday in month)

(Methodist Morning Service) 11.00am

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

5<sup>th</sup> Sunday – United Anglican/Methodist service.

Weekdays

Holy Communion: Tuesday 9.30am MP/EP see p29 Holy Days - see weekly Notices

All Saints' is an Anglican / Methodist Local Ecumenical Partnership.

Anglican priest-in-charge Revd Martin Wright (see *Contacts* above)

Methodist minister: Revd Paul Timmis, 32 Finch Road (866324)



# $W\!AY~INN$ - A Christian Centre at 268 High Street

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I havent a clue how to get rid of this blank page!!!!!