

Berkhamsted *review*

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Same
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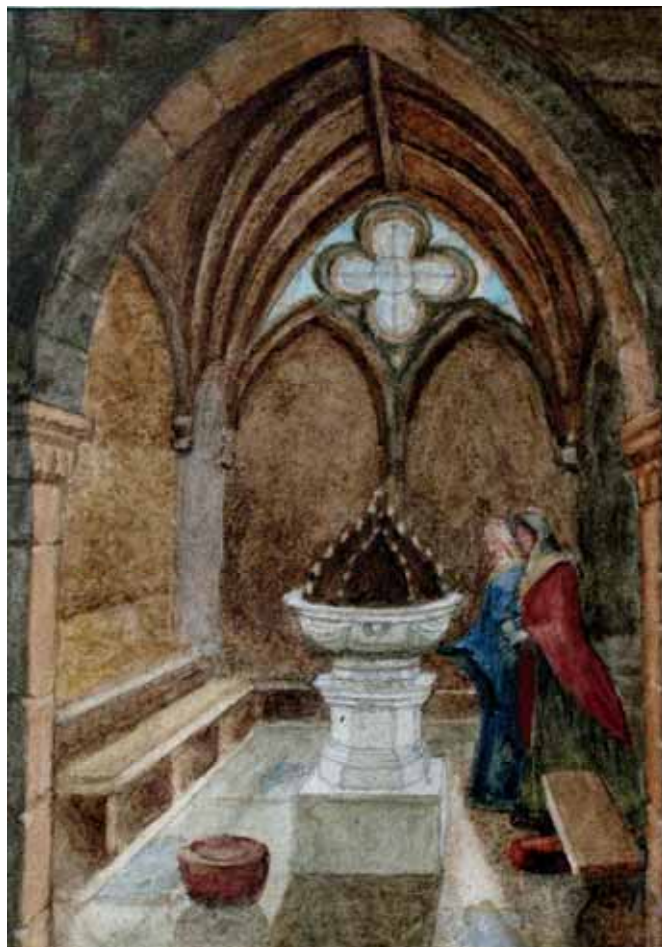
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for Town and Parish

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

**Welcome to the February 2008 issue of
the Berkhamsted review**

In leap years, February is particularly distinctive with its 29 days instead of 28. We need this peculiarity in the calendar because the Earth doesn't go round the Sun in a neat 365 days, but loiters and takes 365.2422 days - not even a neat $365\frac{1}{4}$ days. So, although in general leap years come every four years, in years divisible by 4, they don't come in years divisible by 100, except those divisible by 400! The need for leap years was well understood by the Romans and the present leap year cycle has continued unbroken since AD8 when it was introduced by the Emperor Augustus. It wasn't always called *leap year* and the extra day wasn't always 29th February. The term *leap year* appears first in Icelandic in the twelfth century, though no one knows why, and it isn't recorded in English until 1387. In the Roman calendar the day equivalent to 25th February was simply counted twice in leap years and this practice was still being authorised in the Book of Common Prayer in the reign of Edward VI. It wasn't until late in the seventeenth century that the 29th became firmly established in England as leap-day.

Christopher Green

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

Cover picture: from a watercolour (p30)

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Next copy dates (all Fridays)

1 February 29 February 4 April



Defining 'Love'

The Revd John Pritchard's dictionary fails him

The anticipated phone call, or the rushed return visit to the hospital to be there in time for someone to die, sometimes centres around one last opportunity for us to say something significant. Even if the person who is the cause for our concern is unconscious, until that last moment, we may well put off saying what we think we ought to say. It might seem that the closer we say *something* towards the end of another person's life the more sincere or honest it will sound. Or simply, that of all the words we have in our imagination and vocabulary, the ones which might offer the most comfort, and ease the pain and fear of death for all of us, are those concerning *love*.

Out loud or even written on this page, I do not think I can really articulate what love is. My dictionary suggests:

love *n.* fondness, warm affection; sexual passion; sweetheart or loved object; (tennis etc.) no score. nil; *in* ~ (*with*); feel affection for; delight in; admire; like to see. ~**affair**, temporary or illicit relationship between two people in love. ~ **all**, state of game before either side has scored.. (my 1969 dictionary seems obsessed with tennis!)

Many of the ritual words we use with the dying, if we are fortunate to be with them in their last moments of life, rarely mention love. As I read my bible I notice the response from the people who surrounded Jesus at his death, as written in the Gospels, talks of tears, of silence, fear and confusion. There are no dramatic statements of love as we would understand them, perhaps because Jesus on the cross

review leader

was the ultimate act of love.

There is however, a wonderful exchange between Jesus and the criminal crucified alongside him. The criminal says *Jesus, remember me when you come to your throne* Jesus answers *Truly I tell you: today you will be with me in Paradise*.

Many of us are slowly coming to terms with the untimely or unexpected death of loved ones just before Christmas and the New Year. A significant number of well known people from the parish and town have died, they have either come to Church or had a Christian funeral at Chiltern Crematorium, all of them have been loved, mourned and all of them will be remembered by many of us.

In this Valentine's month where our shops are adorned with cut-out paper hearts and where over-sentimental gestures of love are purchased and exchanged, some affirming good relationships, others, simply papering over the cracks; can I suggest that the word *love* for Jesus as he was Crucified, and for God in his *forever nature*, with each of us, centres on *tomorrow* and our being remembered. God's eternal promise is that he continues to remember and know each of us in life and in death.

It seems that when we say to someone who is dying or even to someone who we want to spend a lifetime together with *remember me*, this speaks as powerfully as those words *love me* or *I love you*.

Our Christian faith suggests that God loves us by remembering us. We might understand that as love grows and diminishes between each of us, and as we go about our daily lives sometimes mourning those people who have been important to us, at best we can imitate God by remembering those who have died. Put simply, God shows His love for us by remembering us and we can show our love for others by remembering them. ❖

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NEW LOGO SAME COMMITMENT

Kathy Lally writes



Have you noticed the new Mothers' Union logo at the top of this article? This new logo has been in use on all publications and publicity material since the beginning of 2008.

In this day and age marketing, image and logos are considered so important that companies spend huge amounts to ensure a memorable impression for their goods or services. Research carried out recently by the Mothers' Union showed that although the name is really strong with 130 years' worth of recognition, the problem is that when people recognise it they think it is an old ladies' club or the Christian WI – a little bit old fashioned and very conservative – and this certainly doesn't reflect the passion and commitment of the 3.6 million members or the work which is being carried out worldwide.

The new logo was developed after extensive research to promote the Mothers' Union name with pride. The typeface was chosen to give the grassroots feel and the colour blue because it is a calm caring colour reflecting how the organisation wishes to be perceived. The strap-line was kept as short as possible – *Christian* being the first word followed by *care for families* which sums up perfectly what we are about. The word *worldwide* was removed from the old strap-line but the fact that we are a worldwide movement was emphasised by adding a globe.

The new logo is designed to promote the modern forward-looking and dynamic image of the Mothers' Union enabling members to promote the organisation's work with families and communities throughout the world.

One aspect of Mothers' Union work which is not generally known is its work at the United Nations. It has been building this relationship for seven years now. Each February MU representatives attend a meeting of the Commission for the Status of Women (CSW) at the UN headquarters in New York. Here commission members

lobby government representatives so that the voices from the grassroots communities are heard at this major international decision-making body.

CSW exists because gender inequality is a life-threatening and

daily reality for many women across the globe. Mothers' Union members, in their work to promote and support good marriage relationships as outlined in the marriage service, have first hand experience of how gender inequality undermines this vision, leading to broken and unequal relationships. MU is therefore working to bring about gender equality from birth to adulthood.

In 2007 the theme addressed at CSW was 'the elimination of violence and discrimination against girls'. A worldwide survey of MU members revealed that particularly in the developing world this discrimination and violence is experienced mostly in the sphere of education. For example if families do not have enough money to pay for all their children to go to school, boys are given preference. Even if girls go to school, when they come home they have to help with domestic chores and cooking, while boys do their homework and wait for food to be put in front of them. Additionally girls cannot be class leaders in school because that would put them above the boys and go against traditions.

This traditional inequality amongst children needs to be addressed urgently. Educating children to respect each other will go a long way to providing good foundations for marriage and stable relationships in the future. Political lobbying at the UN enables Mothers' Union to encourage gender equality and make its educational programmes known to the delegates, thereby ensuring greater worldwide support for its work. ❖

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On the evening of Tuesday, January 30th, 1855, **The Revd John Cobb** gave a lecture at the Berkhamsted Mechanics Institute as part of a series on the *History and Antiquities of*

Berkhamsted.† On this evening he described the architecture and some of the history of St Peter's Church, Ashridge, the School, the Market House and the butts.

In an appendix to his lecture Cobb listed fifty different ways of spelling Berkhamsted, from Bercam (the shortest) to Berkehampstedde (one of the longest), which have been used throughout the history of the town. Not included in this list is the spelling *Berkhamstead* which according to Cobb was a very common way which he did not deign to include in his list of fifty. What the Revd Cobb also says in the appendix is that "The Railway Company, the Post Office, and all the parish authorities, have now adopted the spelling *Berkhamsted*". One would have thought that that would be enough to ensure a consistent spelling but not so. In the Charity Commission's scheme for the Northchurch United Charities (dated 24th June 1913 – 68 years after Cobb's lecture) the spelling Berkhamstead was used. Berkhamstead seems to be the most common mis-spelling; no doubt because of the similarities to Hampstead and Hemel Hempstead. I frequently see, more than 150 years after Cobb declared the matter settled, non-official spellings of the word, for example, *Berkhampstead Road* in Chesham.

In connection with street names, I was struck on reading the Revd Cobb's lecture, by how many of the family names he brought up in his talk are now street names around the town. There is mention of the *Torrington* family, members of which are commemorated in effigies in the church and which formed marital unions with the Incent family. He mentions **John Raven, Esquire** of the Black Prince, **Sir Raufe Verney**, executor of the will of **Edmund de**

Ian Reay's &news &views

Street Names

Ian Reay highlights a tradition

la Hay, Lord Ellesmere, Sir Thomas Egerton and the Earl of Bridgewater. All of these are now names of streets, roads or closes in the town – as is the name of *Cobb* himself.

Looking at the Charity Commission's scheme for the Northchurch United Charities (which mis-spelt the name of the town) I also noticed that among the benefactors listed are: **John Edlyn** (will attested 1672), **Mary Edlyn** (1730), **Elizabeth Loxley** (1887) and **Edward Salter** (1696). All of these family names are now used to name roads or closes at the Northchurch end of the town. The Edlyn family (based in Norcott Court) are described in **Percy Birtchnell's** book, *A Short History of Berkhamsted*, as playing a leading if not inflammatory role in fighting the enclosures in the 17th Century. **John Edlyn** and his father William were arrested for tearing down newly erected fences, but were let off with a caution.

This road naming tradition continues. One of the powers that the Town Council has is to suggest names to the borough for new roads in the town. If there is no conflict with other names (which might cause a problem for Royal Mail) these will as a rule be accepted. Recently the planning committee recommended names for three new roads to be built at the Stag Lane site. After taking advice from **John Cook** the three names put forward were:

Sheldon Way – after the local artist **Harry Sheldon** whose pictures of the town now appear on the cover page of the town council newsletters.

Birtchnell Close – after **Percy Birtchnell** the local author and retailer.

Nash Close – after the author **Henry Nash** who wrote *Reminiscences of Berkhamsted* (with Illustrations) in 1890. This book was also re-published by the Bookstack in 1988

† Reprinted and published by the Bookstack in 1988.



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By her brother
Christopher

JOAN MORRIS

Joan was born in 1928 the youngest of four children. Sometimes the youngest child is the favourite but not so in Joan's case, our parents being very even-handed. Indeed, I fear she tended to be sat on by her siblings. Perhaps this is why in later life when Joan had an opinion she had an opinion, clearly expressed and not open to argument.

After attending Berkhamsted School for Girls, Joan went to Berridge House to study Domestic Science and Drama. She taught domestic science at a number of schools and finally at Langleybury School near Hunton Bridge. Here she was Head of the Domestic Science Department for many years. She also assisted with the production of school plays, sometimes acting herself, having talents as an actress, and serving as wardrobe mistress, making many of the costumes.

Joan was a very good cook which led to a demand for the making of cakes, particularly wedding cakes often for former colleagues and pupils. But she had many interests. She was active with the WEA and attended some of the courses it ran, including those on art and opera. She was a great reader and keen on history both local and national.

But to many she will mostly be remembered now for her commitment to the parish. In the early days she assisted in the running of the All Saints' Sunday School, then catered for fund-raising events for the 1950s restoration of St Peter's and headed up the social committee. It was however with the Court House that for the last three decades she worked tirelessly, eventually becoming unpaid Steward, cleaning, ordering supplies, arranging boiler maintenance, locking and unlocking for events, walking

From words spoken at her funeral



down daily, sometimes twice daily, from Kitsbury Road to make sure that all was in order.

By Father Michael Bowie

When I first came to Berkhamsted, one of the most impressive things to my clerical eye was the astonishing order and cleanliness of the Court House - a charming building by anyone's estimate, but, as I was to learn, a sparkling and shipshape monument to Joan and her commitment to her faith and the life of this parish.

Few of us are able to leave something concrete behind for the use, enjoyment and benefit of others and it should be honoured when we do. I don't suppose Joan expected to be remembered for this, but she certainly should be. For Joan the reward was the task itself, well done, and the motivation the service of the church as an outworking of her Christian faith. The Sunday lunches in the Court House for people on their own, again a substantial piece of work which she undertook with determination and enthusiasm, have been an important piece of parish work in which, truly, Joan was fulfilling a Christian ministry.


We shall miss Joan. She is someone whose presence we all knew as a constant in the life of this community; and she was always here in church too, her commitment to regular worship as solid as her dedication to her other contributions in the life of the parish.

John Bunyan writes of Master Despondency and his daughter Much Afraid

They softly went, but sure; and, at the end Found that the Lord of Pilgrims was their friend

So may it be with Joan.





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Last orders for Christmas

All Saints' Church was filled to capacity when the Riding Lights Theatre Company presented its new play *Salaam Bethlehem* in December. Written by Bridget

Foreman, the play evolved as a result of the company's visit to the Christian community in modern-day Bethlehem.

It depicts the life of the Mansour family as they struggle to live out their lives and their faith in the context of the ever more oppressive restrictions imposed on the Palestinian community in the West Bank by the Israeli forces. The massive wall cuts them off from their land and their employment.

The excellent company of five brought the realities of the situation vividly to life. Balance was maintained by explaining the Israeli point of view in vignettes between scenes.

Salaam means peace, a scarce commodity in the land of Christ's birth. Once a thriving hub of tourism, one of the characters wryly remarks that the Holy Family would have no problem finding accommodation today. The hotelkeepers would be begging them to come in.

The household comprises father, mother, teenage son and an older daughter. A Palestinian Arab woman lodges with the family who took her, her husband and son

FROM BETHLEHEM TO BERKHAMSTED

Tale of a Troubled Land

Audrey Hope writes

in when their home was destroyed by Israeli action. Her son becomes radicalized when his father dies of a heart attack because the ambulance taking him to hospital is refused

permission to pass an Israeli checkpoint. He himself is kept waiting for three days in the open despite having the necessary permit.

In his bitterness he becomes a suicide bomber, blowing himself up in a crowded Israeli market. Among the injured is the daughter of the household who is permanently lamed as a result of following him.

Despite their problems, the family struggle to keep the faith by seeking reconciliation, not confrontation. A graphic and moving account of the realities of life for people living in a situation that attracts many headlines and few solutions, this excellent play highlights the intolerable conditions under which everyday life is being lived.

The Christian community in Bethlehem has said *Pray for us, visit us, tell our story*. This play brilliantly fulfils the third request. We can all pray and there is an opportunity to join the company on a return visit to the city when their *Living Stones* company travels there next November. Details are on the website

<http://www.ridinglights.org> ❖

St Peter's Plodders

Run with endurance the race that God has set before you

On Low Sunday, 30th March 2008 - **The Plodders**. will run between all of the Team Churches in a bid to raise at least £3,000 towards the appeal for the St Peter's Organ.

The group of runners from the congregation, including your Curate, John Pritchard; the Organist, Jon Lee; members of the Choir, Hilary Armstrong, Barbara Groet and Tony Firshman; Jimmy Young, our youth worker and others - who at the time of writing don't yet know they are running - will run on, run on in majesty! Please feel free to join the run or to sponsor the runners - per church or per mile (12) or per person who makes it. There is a rumour that David Pearce will be riding ahead offering words of inspiration and encouragement to the running band of pilgrims. If you would like to be noted as an honorary runner but not actually run, there is a £12 representation fee and the group will run on your behalf.

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Late last year a little book appeared on the shelves of our Waterstone's. It is only A5 in size and a quarter of an inch thick, with a cover

that does not catch the eye, so it is easy to miss. It is called *A Town in the Country*, with the sub-title in quite small print *Berkhamsted 1939-1999*.

Jean de Lisle, its author, says it is about modern Berkhamsted and all the changes that have come into being during the years 1939 to 1999; and the people, what they thought, and still think, of events over those 60 years. The author says it is aimed at future historians, and she acknowledges the help received in compiling it from old local residents who have a feel for the town's past and a good knowledge of it, particularly **Eric Holland** and **Barbara Ross**.

The book is written more like a report than a story, mostly in a series of short sentences, often with only one sentence in a paragraph, like the *Sun*. It only takes an hour or two to read, but for anyone at all curious about the history of 20th century Berkhamsted it offers a wealth of interesting information. Crammed into fewer than 70 pages is a litany of facts about Berkhamsted's shops, businesses, houses, pubs, schools and a lot else, and the changes that took place to them from the outbreak of the Second World War until the end of the century. As a sort of postscript, the book has a pretty complete list of the names of all the shops that existed in the town in 1939, a reminder that not only have we lost a great number and variety of shops, but that some categories of shops have also gone for ever. Never again are we likely to see a shop called a haberdashers, or a cobblers, or even a grocers or a tobacconists.

BERKHAMSTED BOOKS

John Cook reviews
A Town in the Country

But it is not only the buildings and places; there are frequent references to Berkhamsted people and social attitudes in the town during those years.

It is a very personal account; examples of snobbery and social distinctions are often referred to, and also differences between newcomers to the town and those who have lived here all, or most of their lives (**Jean de Lisle** moved here when she was five). The author refers with apparent feeling to two clear divides which she has identified in Berkhamsted, one between *upper crust* and the working classes and a lesser one between east and west. These distinctions faded over the decades, but have they gone altogether?

There are anecdotes about prominent people such as **SH Smith**, **Eric Bayliss**, **Percy Birtchnell** and **Bob Aitchison**, all members of St Peter's congregation. Another well-known character, **Jim Milburn - Bosun** - is also mentioned as if he too were a figure from the past, although he looked very much alive when I bumped into him the other day.

The book came out in 2007 but it appears to have been written some eight years earlier, when the Rex and the old Waitrose were still eyesores, so the impression is given that the High Street is less attractive than it actually is today. This is a pity - it would have been even more interesting if it had been brought up to date. But on the whole the book is a really worthy effort, and valuable because it puts on public record the facts about 60 years of the history of our town while they are still fresh in the memories of people who lived through them. At £5.50 it is quite a snip. ❖

Six Bucks walking up Castle Hill in mid afternoon on an early January day prompted me to learn more about Deer.

In 1066 in Berkhamsted the Saxons ceded kingship to William of Normandy. Shortly afterwards the Earl Moretain is reputed to have built the first Berkhamsted castle, a seat of Norman power. It is probable that the Normans then introduced fallow deer into Berkhamsted and southern England from south east Europe. In 1900 the tiny Muntjac deer was introduced to Woburn Abbey from south east Asia. An early escape from the Woburn deer park accounts for the second species of deer inhabiting Ashridge and the Chilterns.

Fallow deer over the centuries have been hunted as a source of food. Deer hunts in the forests reserved for royal sport have given us the legacy of national parks and forests, not least the New Forest, Epping Forest and Windsor Great Park. From Tudor times onwards neither royal residence nor stately home, protected by a haia, would be without its fashionable deer park, while also providing a valuable source of protein in the winter months.

Deer parks were stocked by driving feral deer into parks over a deer leap, the reason for the area around Little Gaddesden being known as Deer Leap. Ashridge House was entirely circled by a deer fence until the second world war when the railings were removed and smelted to support the war effort. The Ashridge deer leap can still be seen at the roadside at Prince's Riding, the avenue

DEER IN MY GARDEN

Alex Evans writes



leading to the house and opposite Monument Drive. Deer were driven into the man-made slope with its funnelling walls. The deer leapt from the high level of the slope over a fence to the lower level, leaving them captured and unable to leap out of the park.

In Berkhamsted we are well aware of the deer in the National Trust Ashridge estate and in the farms and fields around. Although the deer are managed by the National Trust and landowners they are wild animals and do not actually belong to anyone. They are often seen running through trees, the natural habitat, perhaps with a barking dog in pursuit, and sometimes grazing in

fields and paddocks. Their familiarity with man has lessened their timidity. In the Castle Hill area, to the east of the town, deer droppings have become a familiar sight in recent weeks on roads and in gardens. In winter and early spring the deer have a tendency to visit gardens and allotments as wild food can be in short supply, the probable explanation for the incursions in Castle Hill.

The Muntjac, timid and rarely seen in summer months, has also been often sighted in Castle Hill and on the countryside boundaries of the town. The Muntjac is partial to the tender shoots of winter pansies, wallflowers and other tender plants. The fallow deer when in gardens enjoy eating leafy shrubs and the bark of trees, while droppings and cloven hooves leave more than imprints on lawns. In the author's garden,

illuminated by a security light, four bucks with resplendent antlers showed no fear of human presence before effortlessly leaping a fence, four feet high, into the adjoining sheep field. Fences of less than two metres in height are no barrier to fallow deer.

Deer, there are six species in Britain, are prolific nationwide. Since the extinction of the wolf, about 250 years ago, deer have no predators except man. Living largely in woodlands, the herds can increase annually by about a third in numbers. A herd of 100 deer could become over 1,500 in ten years! Each doe gives birth to one or, rarely, two fawns a year, a recipe for rapid growth of the herds. An annual cull is necessary if numbers are to be controlled and the health and quality of the herd is to be maintained. A balance between deer numbers, the needs of woodland management, and damage to crops is necessary. The shooting of a doe-eyed Bambi may seem cruel and unnecessary but the alternative is malnutrition and starvation. Moving surplus deer to other locations is not an option when the problem of too many deer is country wide.

It is estimated that there are several hundred deer in Ashridge and the surrounding farms. It is impractical to be precise since many are in hiding, staying totally still to avoid detection. Herds move from place to place, along well defined tracks, with the risk of double-accounting.

A cull achieved by shooting, is carefully planned to ensure the herds are healthy, the sexes are equally balanced, and, most importantly, to decide on the size of the herd which the habitat can sustain. Marksmen, using rifles of a power and calibre stipulated by legislation shoot the selected deer through the heart causing instant and painless death. The dead deer is disembowelled on the spot with the entrails left for the animals of the forest, mainly foxes. Culling is highly specialised and carried out by an

experienced stalker. The deer must be stalked by the marksman in a position downwind to ensure he or she is not sensed by the deer's keenly sensitive nostrils. The fatal shot must be made at no risk to people, ensuring the deer is not just wounded, and the high velocity bullet, in the event of a miss, must go into a safe background.

The cull of bucks takes place between August and the end of April. Does are culled between early November and March with carcasses available for butchering and consumption. The carcasses are hung for 7-10 days before butchering by the sole distributor, Gade Valley Game. Venison products are sold as cuts of meat, gluten free burgers, and sausages. They are available from the distributor, at farmers' markets, and selected butchers, Eastwoods in Berkhamsted being one. Gade Valley Game is at Lower Game Farm on the Leighton Buzzard Road, HP1 3BP.

Deer are vulnerable to poaching by individuals and organised gangs. Fallow deer come in a range of hues from a dappled sandy colour with a white flash along the back, seen principally in animal parks, to almost black. The Ashridge herd is largely black and is selectively culled to maintain it so. The infra red rifle sights of poachers do not pick up the darker colour, a protection for the deer against poaching but increasing the risk of night time collisions between vehicles and deer. Over a hundred deaths of deer by collision are reported to the National Trust at Ashridge each year, with the probability of unknown others being injured and dying painfully in the woods. There is a well-known deer crossing on the Ringshall Road close to the Ashridge Golf club where interactive warning signs have recently been installed. They detect the presence of deer and warn motorists with a slow down sign coupled with an alternately flashing depiction of a deer, both illuminated. The device also illuminates a 50mph sign at speeding motorists. New speed limits and the

➔ p26



CHRISTMAS AT ST PETER'S

The Nativity Play



On Sunday evening, 23rd December 2007, in St Peter's Church, Berkhamsted – the church being happily once again well-heated – a full audience was privileged to hear a

splendid and exhilarating performance of Johann Sebastian Bach's *Christmas Oratorio*, given by the Chiltern Chamber Choir and Orchestra directed by **Adrian Davis**. From the very opening notes (a solo on the timpani, unique in all Bach's output) to the final chorale (where each phrase is surrounded by sumptuous orchestral passages that especially feature three trumpets) the choir, the four soloists and the orchestra vividly combined to retell the Christmas story, and to help us

BACH'S CHRISTMAS ORATORIO

Richard Grylls writes

Bach conceived the piece as a single work when he wrote it in 1734, he did not intend it to be performed at one sitting, but rather as six distinct, self-sufficient parts (each similar in design and length to one of his numerous cantatas) that were to be performed consecutively on the six public holidays from Christmas Day to Epiphany. It appears that this was how it was performed during Bach's lifetime, after which the whole piece was promptly forgotten. It is thought that the first performance of all six parts in one sitting

celebrate the glory of that event in a truly appropriate manner.

To be slightly more precise, we heard just over two-thirds of Bach's *Christmas Oratorio*! Though

Photos: Rowena Pike



was given in Berlin in 1857, so the Berkhamsted performance (which consisted of Parts 1 to 4, and excerpts from Parts 5 and 6) happily marked the 150th anniversary of that event.

The Berkhamsted performance was given in German, but fortunately many audience members received a sheet giving a translation into English. Throughout the performance the Chiltern Chamber Choir sang with great spirit and unanimity, and (to the untutored ear of this listener) in pretty convincing sounding German too. The choruses and chorales in the *Christmas Oratorio* are the work's chief glory. The very first chorus, with its low unison opening followed a few bars later by high pitched paeans of praise in harmony, and then contrapuntal entries complete with trills, was thrilling. At a performance of this piece in Aylesbury a few years ago, period instruments were used and the pitch was lowered a semitone to what is thought by some to be Baroque pitch. Good though that performance was, it was exciting to hear the piece at modern pitch level, the sopranos of the Chiltern Chamber Choir singing the plethora of top As that Bach

allotted to them with apparent ease. The tenors in the choir did sound a bit stretched occasionally, but they are a little low in numbers at present. All parts of the choir managed the fast runs in *Ehre sei Gott* (the main chorus in Part 2) and in other choruses with precision and excitement.

The Christmas Oratorio is held together as a story by the tenor soloist, taking the role of the Evangelist. **Daniel Auchincloss** sang the recitatives with sensitivity and great clarity – it was easy to follow in the English translation what he was singing in German. He was perhaps less successful in his arias, lacking weight occasionally. This was particularly noticeable in *Ich will nur dir zu Ehren leben*, the tenor aria in Part 4. This aria includes marvellous

→ p19

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←p17 Christmas Oratorio

obligato parts for two violins (superbly played by **Stuart James** and **Max Pitcher**), which somewhat overshadowed the singing of the solo tenor. But this is often a problem in Bach's arias. Bach frequently provided a stunning obligato part for some solo instrument, and the poor solo singer in an aria is left having to sound even more brilliant and characterful than he/she would if accompanied by less imaginative orchestration. Also the vocal line Bach provides in arias is often very taxing. In Part 1 of the *Christmas Oratorio* there is a bass aria with trumpet obligato, another superlative piece. **John Bernays**, the bass soloist, had to *compete* with **Giles Fowler's** stirring trumpet playing, and did not manage to produce a similarly stirring sound. However, later in the work, particularly in the duets with the soprano soloist in Part 4, **John Bernays** sang beautifully, with great expressiveness.

The soprano solo part in the *Christmas Oratorio* is a not as rewarding as in many of Bach's other choral works. **Kathryn Jenkin**, though radiant-sounding as ever, seemed less at ease than usual, except in the glorious aria in Part 4, in which her words *Jah* and *Nein* are echoed by a solo oboe (**Hazel Todd**) and a solo offstage soprano (**Emma Semmens**). This aria went superbly, and elicited a profound *purr* of satisfaction from the audience. But it was to the alto soloist that Bach gave the most rewarding arias in the *Christmas Oratorio*, and in this performance **Jeannette Ager** sang her three arias with great feeling, a golden tone and complete precision. Each of them was a real pleasure to listen to.

None of these choruses, arias or duets mentioned above would have given as much pleasure as they did were it not for the contribution of the orchestra. The playing was of a very high order indeed, in all sections of the orchestra. The oboe section excelled, and the contribution of all four of them to the *Sinfonia* at the start of

Part 2 was very special. The three trumpets sounded glorious, and the strings (the mainstay of Bach's orchestra) played beautifully throughout. The two very high horn parts at the start of Part Four caused the players a few problems, but this was not surprising, since the players had sat without playing for 90 minutes before this and had little chance to warm up their lips and instruments. In Bach's day they only had to turn up for one part of the oratorio, the one performed on the Feast of the Circumcision – they no doubt arrived well aired and *lubricated*!

Just before concluding, I am going the play Devil's Advocate on two matters. In the early twenty first century in Berkhamsted should not the *Christmas Oratorio* be sung in English rather than the original German, unless all audience members are provided with a text and translation and enough light to read it by? Secondly, might it have made audience members more comfortable if the programme had included a few words about the nature of the gaps between the parts? A distinct interval might well have been inappropriate in this performance, but a clear invitation to have a quick stretch or walk-around for a specific, short length of time would have been welcomed by this listener.

To end on a positive note, in this performance of the *Christmas Oratorio* **Adrian Davis** kept his performers right up to the standard we have come to expect of the Chiltern Chamber Choir and Orchestra, and provided the audience with a very uplifting experience. The enthusiastic expressions on the faces of choir members *in full flight* – and of several orchestra members too – and the involuntary foot-tapping that affected large numbers of the audience during the ensemble's performance of the chorus *Ehre, sei dir, Gott, gesungen* (the third piece from the end) provided the peak of a very good performance, and a fitting tribute to all the effort that had gone into its making. ❖



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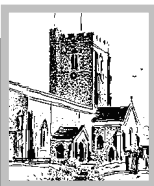
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The Importance of Friendship

The Revd Jonathan Gordon writes

One of my daughters was given a Christmas present of *Friends* DVD's. *Friends* is also shown on a regular basis on one of the freeview channels on television and it seems sometimes in the Rectory household

there is no escape from Rachel, Ross, Chandler, Joey, Phoebe and Monica. However, I read an interesting article this week by Stephen Vernon, who used to be an Anglican priest, but is now a writer and philosopher, which in part focused on the importance of friendship in finding happiness. He quoted research from the Mental Health Foundation, in which two thirds of people with mental health problems reported that it helped to have friends around. Related to this survey were statistics from the 2007 British Social Attitudes Survey that found that 77% of women and 67% of men in full-time work would like to spend more time with their friends and those closest to them. Whilst you can make what you will of statistics the evidence would seem to suggest that people's working lives can put unwelcome strain on close relationships.

The survey struck a chord with me in regard to thinking about the Church. Jesus called his disciples friends and the image suggests that the Church should be a place where we can find welcome, acceptance and support. One of the qualities of friendship is freedom and honesty - the ability to be yourself; to share your anxieties and hopes, in the knowledge that what you say will be respected and valued. Likewise, the gift of friendship implies that others can be honest with us and enable us to gain a sense of perspective or self-understanding. Friendship is always a reciprocal relationship in which we can give and receive.

However, the building of friendships is a

subtle process. Putting a group of people together does not mean that in time they will discover shared interests and perspectives and grow in understanding, as *Celebrity Big Brother* has proved in the last year. There are also many dimensions to friendship. Stephen Vernon draws attention to the thinking of Aristotle who distinguished three types of friendship. The first is utility friendship - the friendship that grows from doing something together (work). The second is pleasurable friendship - the form that grows from the delight in doing something together (shopping or football). The third type is excellent friendship - the love of another person based on who or what they are in themselves.

This third type of friendship has a character that resonates with Christian thinking. The friendship between Jesus and his followers as shown in the Gospels or the characteristics of love expounded in 1 Corinthians 13 in essence give us a glimpse of the love that God has for each person. If this is the starting point for thinking about relationships within the Church community then any problems, or disagreements can at least be given a proper perspective. A church should theoretically be a place where friendship can flourish, and where we can support and encourage each other along life's journey. ❖

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review notes¬ices

LONDON MARATHON

This year's Marathon marks the centenary of the first London Marathon, held as part of the 1908 Olympic Games. **Rob Wakely** has won a place in the ballot for this year's Marathon on Sunday 13th April. He plans to raise money for both Christian Aid and the Coram Foundation. Look out for sponsorship forms at St Peter's and All Saints'.

PEPPER AT THE OPERA

Sunday 17th February 7:00pm at the Centenary Hall, Berkhamsted Collegiate School, Kings Campus. The Garden Opera Company perform *La Boheme*. Tickets £25 and U16 £12.50 from 872268 or at the door.

INSIDE OXFAM

Were you given a camel for Christmas – one of the alternative gifts from the Oxfam Unwrapped catalogue? The new issue of *Inside Oxfam* explains the procedure for distributing the camels. First the community of nomadic pastoralists decides who are the most needy members, then an Oxfam staff member or partner purchases the camels locally. The animals are lined up and numbered and then the recipients draw a number to decide which is to be their beast of burden. Owning a camel makes a huge difference to the household.

Inside Oxfam provides a splendid overview of the work of the charity in its many and varied aspects. Copies are available at the shop in the High St. Do call in and take one. It is a very interesting read.

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review notes¬ices

TUESDAY CLUB

At our first meeting of the New Year, **Mary Armitage** gave us a talk intriguingly entitled *The Pink Ladies of South Africa*. These ladies were a group of eight occupational therapists working with Mary at Bophelong Hospital during her three and a half years living in Bophuthatswana in South Africa. The overalls they were given to wear were made of pink nylon - not a happy choice in that country's extreme heat. The patients, mostly women from TB wards, would sit outside under a tree knitting rugs and if they ran out of wool they would use strips from plastic bags to make bath mats and handbags. The men made sandals from car tyres, except one man who suddenly appeared out of the bush and asked to join in as he wanted to knit a pair of grey gloves on four needles. To the Ladies' astonishment he knew how to do it! Our next meeting will be on 5th February. As Mr Cuming is unwell, **Roy Hopkins** has kindly stepped in to take his place. He will talk to us about *Christ Church, Oxford, College and Cathedral*.

MUSEUM TOURS AT 2

Tuesday 12th February 2:00pm - The February Tour is a step away from the norm and into the creative mind. The Museum Store at Berkhamsted looks after a diverse range of objects including many representative of Dacorum's creative heritage. These include works relating to the prominent twentieth century writer **Graham Greene**, born in Berkhamsted, and **Mrs Humphry Ward** considered by Tolstoy to be the greatest English novelist of her time.

The art of Dacorum is also well represented. The Store looks after many watercolours by the well-known artist **Harry Sheldon**, and recently acquired a large body of work by the Hemel

Hempstead born Victorian artist, **Lefevre Cranstone**.

There's *hidden art* as well, from sketches in wartime notebooks, to embroidered samplers over one hundred years old; and with the curatorial team taking the broad definition of *art* there are sure to be surprises for all.

Tours need to be booked in advance - please call the Dacorum Heritage Trust on 01442 879525 or email assistantcurator@dacorumheritage.org.uk to reserve your place. Tours cost £3 per person. Unfortunately the Store is not wheelchair accessible, although alternative arrangements can be made.

ECUMENICAL LENT GROUPS

This year we shall be studying a York Course on the *Lord's Prayer* - praying it, meaning it, living it. We shall listen to recorded discussions by **Canon Margaret Sentamu**, **Dr Kenneth Stevenson** (Bishop of Portsmouth) and **Dr David Wilkinson** (Principal of St John's College, Durham). Each recording ends with a reflection by **Dr Elaine Storkey**. We turn then to the course booklet which gives us a wide range of questions to consider.

Groups will be meeting for five weeks in Berkhamsted, Potten End and the Gaddesdens, beginning on **Monday February 11th**. There will be 11 groups altogether, some meeting in the morning, some in the afternoon and some in the evening. Please sign up on the sheet by the church door preferably giving more than one time you could manage. Why not aim to join with people you don't know, perhaps going out to one of the villages? Transport can be arranged if needed. Booklets will be supplied, for which you may like to make a small contribution. More information from **Ruth Treves Brown** (863268).

←p15 A Deer in my Garden

warning signs have reduced incidents of collisions with deer as have mirrors at the roadside to reflect car beams into the woods to warn deer of an approaching vehicle. Deer can be unpredictable as they seek to follow a leader but are not sure whether to cross the road. They can suddenly dart out and can cause major damage to a vehicle, particularly at high speeds. You have been warned!

Fallow deer are not dangerous, even in the rutting season. The sight of a group of young bucks with resplendent antlers, generally at dawn and dusk (but in the afternoons in Castle Hill!) is not to be missed. There is much to learn about the habits, habitat, and life cycle of the Ashridge deer. Instructive *Deer Walks* take place in the spring and can be booked in advance at the National Trust visitor centre on Monument Drive. They are popular and can be oversubscribed.

Walking in the Ashridge estate at all seasons can reveal much about deer. In October, for example, regular groaning sounds, audible over at least a half mile, are the rutting call of a dominant buck rounding up his harem and challenging the young males. Rutting takes place in October and November in the same

woodland areas, sometimes fields, known as rutting stands. The contests between the bucks for the right to service the does provides a spectacle of nature in the raw. Antlers are shed in the spring each year and may be found looking like old bones as both deer and other animals gnaw them for the calcium content. Antlers are bony outgrowths from the skull. The bone is covered with blood vessels which supply the growing structure with food and calcium, in turn covered with a soft furry skin called velvet. When the new antlers are formed, in less than six months, the velvet dies and is rubbed off by fraying, which is vigorous rubbing of the antlers against trees and stumps. Fraying can be witnessed as the deer ignores humans in its frenzy to ease the irritation of the dying velvet.

Perhaps this introduction to deer behaviour in Ashridge will rouse your interest, and at least enable you to eat venison with a clear conscience! The deer of Ashridge are thankfully in the care of the professionals of the National Trust. In other locations the British Deer Society works to enable the deer of Britain to exist and flourish in today's environment when man is increasingly encroaching on their habitat. The Society website is <http://bds.org.uk> and makes interesting reading.



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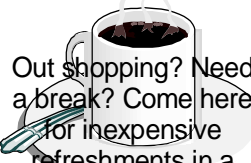
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review notes¬ices

OXFAM CHILDREN'S WEAR EVENT

Friday 14th March, 9:00am - 11:30am at the Civic Centre. The astonishing success of these Events owes much to the support and generosity of helpers and donors whose efforts translate into bargains for purchasers, and help for those far less fortunate than ourselves. The other vital ingredient is the host of loyal customers keen to purchase excellent children's wear at sensible prices. There is always plenty of choice, both in the shop and at the Events, with the emphasis of the March Event on spring and summer wear.

Voluntary help during the build-up to the Event, on the day, and in the shop at all times, is always welcome. Ironing to pristine condition is particularly helpful! If you'd like to be part of a successful team, phone manager Jane in the shop on 864225 or *Children's Wear* Nicky (872502). Congratulations Nicky on the MBE.

BERKHAMSTED MUSIC SOCIETY

Saturday 16th February 8:00pm at the Civic Centre. **Ellie Fagg**, violin and **Alisdair Beatson**, piano play Schubert, Janacek and Beethoven. Tickets £12/£6 from Treasurer 871598 or at the door.

DACORUM SYMPHONY ORCHESTRA

Saturday 23rd February 7:30pm at the Centenary Hall, Berkhamsted Collegiate School, Kings Campus. Programme includes Sibelius *Finlandia*, Rachmaninov Piano Concerto No. 3, soloist - **Viv McLean**. Conducted by **Tom Loten**. Tickets £10/£7 U16 free - from Berkhamsted Arts & Crafts, or 863830 or at the door.

THE CHILDREN'S SOCIETY S SPONSORED BERKHAMSTED WALK

Sunday 11th May 2008 In 2007 the weather was not kind. The walk would have been delightful in the sunshine and the bluebells a scene to be marvelled at. So, we have decided to walk the same routes in 2008 to experience how it should be! *The Complete Outdoors* is again donating three generous prizes for the walkers raising the most sponsorship. The updated website, <http://berkhamstedwalk.co.uk>, is on-line. In March, or earlier, sponsor forms will be available at various locations including *The Complete Outdoors* and from the website. Two routes of 18 miles and 11 miles will start from the Court House alongside St Peter's Church. Register in advance via the website or on the day at the Court House between 10:00am and 12:00 noon. A third route of 6 miles starts at Ashridge College with registration between 11:00am and 2:00pm. Please take part in the Berkhamsted Walk and support the work of The Children's Society.

review MARKETING

The *review* very much needs someone to look after all aspects of marketing the magazine. Is there anyone who can take on this job. We especially need more subscribers and better local shop sales.

The Chiltern Chamber Choir

Sunday 16th March Palm Sunday 6:30pm in St Peter's - The Cowper Society presents The Chiltern Chamber Choir with a concert of Renaissance and Baroque music including Striggio *Ecce Beatam Lucem* - 40 part motet. Conductor **Adrian Davis**

February

SUN	<i>St Peter's</i>	8:00am Eucharist 9:30am Sung Eucharist 6:00pm Evensong
	<i>All Saints' 3rd</i>	8:00am Holy Communion - Methodist led
	10 th	8:00am Holy Communion - Methodist led 10:00am Morning Worship - Methodist led
	17 th	10:00am Morning Worship - Anglican led
	24 th	10:00am Sung Eucharist - Anglican led
All services at <i>St Peter's</i> unless otherwise indicated MP = Morning Prayer EP = Evening Prayer		
MON	MP 7:30am	EP 5:00pm Eucharist 6:00pm
TUE	MP 7:30am	EP 5:00pm Eucharist 9:30am <i>All Saints'</i>
WED	MP 7:30am	EP 5:00pm Eucharist 8:00am
THU	MP 7:30am	EP 5:00pm Eucharist 11:00am (<i>Fr Michael's day off</i>)
FRI	MP 7:30am	EP 5:00pm <i>both churches</i> Eucharist 9:15am
SAT	MP 9:30am <i>St Peter's</i> MP 8:45am <i>All Saints'</i>	EP 5:00pm Eucharist 10:00am

3 rd Mon	GRIEF & LOSS SUPPORT VISITORS GROUP 7:45pm	<i>Court House</i>
	Contact June Haile (873087), Angela Morris (866992) or Ruth Treves Brown (863268)	
Tue	HILLSIDE GROUP: 8:00pm at 22 Upper Hall Park for bible study. Contacts: Rob & Julie Wakely (875504)	
Tue	CHUCKLES PARENT & TODDLER GROUP:: 10:00-11:30am	<i>All Saints' Church Hall</i>
	Song Time or Short service as announced.	Jenny Wells (870981)
Tue	ST PETER'S CHOIR Children 5:15 to 6:15pm	<i>St Peter's</i>
	Contact: Adrian Davis (875674) or Jean Wild (866859)	
1 st Tue	TUESDAY CLUB 7:45pm	<i>A lively women's group with guest speaker Court House</i>
	Contact chairman Val Atkinson (866792) or secretary Joan Gregory (864829)	
3 rd Tue	MOTHERS' UNION: meets in members' houses at 8:00pm. <i>Non-members always welcome.</i>	Contact: Kathie Lally (863526)
4 rd Tues	MOTHERS' UNION PRAYER GROUP: 2:00pm	<i>17 Shaftesbury Court.</i>
	Tell us if anyone needs our prayers.	Contact: Jenny Wells (870981)
Wed	JULIAN MEETING: meets about twice a month	at Jenny's <i>57 Meadow Rd</i>
	<i>All are very welcome at 11:30am as arranged</i>	or at Ruth's <i>1 Montague Rd</i>
	Contact: Jenny Wells (870981) or Ruth Treves Brown (863268)	
Wed	PATHFINDERS GAMES CLUB 7-8:30pm . (yrs 5-8)	Jimmy Young (384929) <i>All Saints' Hall</i>
3 rd Wed	GRIEF AND LOSS SUPPORT Lunch at 12:30pm for those who have been bereaved. Contact Sylvia Banks (871195)	
Thu	HOME GROUP: 8:00pm on 2nd & 4th Thursdays.	Contact Linda Bisset (862115)
Thu	TE'S (Youth club for yr 9+) 7-9pm	Jimmy Young (384929) <i>Court House</i>
Thu	BELLRINGING: 8:00pm Priscilla Watt (Captain of the Tower) (863804)	<i>St Peter's</i>
Fri	LITTLE FISHES PARENT & TODDLER GROUP: 9:30-11:30am	<i>Court House</i>
	Weekly meetings with a short service 1 st Fri in St Peter's (10am) Nicole Addy-Varndell (864094)	
Fri	ST PETER'S CHOIR: Children 7:00-8:30pm, Adults 7:30-8:30pm.	<i>St Peter's</i>
	Contact: Adrian Davis (875674) or Jean Wild (866859)	
3 rd Sat	ABC PRAYER BREAKFAST: 8:00am for breakfast & prayers.	<i>Various local churches</i>

review diary

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

February / March

FEBRUARY

Fri	1	10:00am	Little Fishes Service	St Peter's
Sun	3	9:30am	Sung Eucharist for the Feast of Candlemas	St Peter's
		3:00pm	Team Event <i>Pancakes and Praise</i>	All Saints'
Wed	6	8:00pm	Solemn Eucharist with Imposition of Ashes	St Peter's
Sat	9	7:30am	Save The Children Anna Le Hair & Adrian Johnson <i>Piano Duets</i>	Lady Chapel, St Peter's
Mon	11	7:30pm	Cowper Society Talk <i>John Screen</i> <i>'A British prince in Northern Europe, 1802-03'</i>	The Court House
Tue	12	12noon	Christian Aid Lent Lunch	The Court House
Wed	13	8:00pm	Lent Group <i>The Lord's Prayer</i> , led by John Malcolm ..	The Court House
			also on 20 th and 27 th February and 5 th and 12 th March	
Sat	16	8:00am	Association of Berkhamsted Churches Prayer Breakfast	St Mary's Northchurch
Tue	19	10:15am	Chuckles Toddlers' service <i>Jesus and the children</i>	All Saints'
Tue	19	8:00pm	Parochial Church Council	The Court House
Sat	23	7:30pm	The Gaudeamus Singers concert	St Peter's
Mon	25	7:30pm	Cowper Society Talk <i>Alison Baverstock 'Does the book have a Future'</i>	The Court House
Fri	29	11:00am	Victoria School Mothering service	St Peter's

MARCH

Sat	1	7:30pm	Bridgewater Band - Rossini, Beethoven (<i>piano concerto No 4</i>) & Brahms	St Peter's
Tue	4	10:15am	Chuckles Toddlers' service <i>Why Zacchaeus climbed a tree</i>	All Saints'
Fri	7	10:00am	Little Fishes Service	St Peter's
Mon	10	7:30pm	Cowper Society Talk <i>Aymeric Jenkins 'Romanesque Architecture'</i>	The Court House
Wed	12	10:30am	Victoria School Palm Sunday Service	St Peter's
Sat	15	8:00am	Association of Berkhamsted Churches Prayer Breakfast	All Saints'

review registers

Baptisms (St Peter's)

16 December William Laurence Hesslegrave

Baptisms (All Saints')

16 December Isabella Grace Numan

Weddings (St Peter's)

8 December Matthew Atkins & Sarah Tracey Parrish

22 December John David Rawles & Claire Simmons

27 December Mark Joseph Darvell & Nicola Jane Williams

Funerals

18 December Muriel Patricia Norman

St Peter's Church (Ashes, St Peter's)

20 December Ronald A 'Ron' Gregory

St Peter's Church (Kingshill)

3 January Jennifer Ann Bull

Chilterns Crematorium

3 January Doris Joan Easton Morris

St Peter's Church (Chilterns Crematorium)

4 January Richard David Bird

St Peter's Church (Chilterns Crematorium)

review factfile

YOUNG PEOPLE AT ST PETER'S AND ALL SAINTS'

St Peter's

Sunday school and Pathfinders run from 9:30am to 10:30 in the Court House (next to the church in the High Street). Sunday School caters for 4 to 10 year olds, Pathfinders from 10 years upwards. Contact Carolina Bowie (864194) or Stephen Lally for Pathfinders (863526).

Crèche is available at 9:30am for under 3's. Parents are most welcome to use this facility in the Court House. Please contact Nicola Beadle (874538)

All Saints'

The Anglican and Methodist children meet together on Sundays at 10:00 am as *Explorers*, in four age-groups: *Trekkers* 3-5 years, *Hikers* 5-8 years, *Climbers* 8-10 years and *Pathfinders* 11 years onward. Contacts: for Explorers—Carenza Wilton (875147), for Pathfinders—Penny O'Neill (843422) or Rebecca Judd (865691). Crèche is available at the same time for children under 3. Contact: Vicky Drury (384794).

Youth Groups

TEs for Year 9 up meets each Thursday at 7pm to 9pm in the Court House
Contact Jimmy Young (384929)

Pathfinders games club meets 7:00-8:30pm each Wednesday in All Saints' Hall. Contact Jimmy Young (384929)

Before Butterfield

Our cover reproduces a watercolour from the archives in the Parish Chest, described on the back as *taken from an original sketch*. The painting shows the old south porch of St Peter's Church before Butterfield's restoration of 1870. The porch occupied the space that is now the western end of St John's Chantry. It had an upper room of which the only traces are the small window high in the west wall of the Chantry and the external stair turret that provided access to the upper room through the door in the south aisle, now closed up. According to the label on the back of the painting, the porch was converted in 1815 to form the baptistry which the painting depicts. Norris in his book on St Peter's Church has a line drawing copied from the painting, but omitting the two figures. According to Norris, the porch is ascribed by some authorities to the 15th century. Norris himself describes it as late 14th or early 15th century but also suggests that it may be older than the Chantry to which he attaches a date of 1350. The white marble font dates from 1662 and is now in All Saint's Church.

Christopher Green

review contacts

General

The Revd Dr Michael Bowie, (Team Rector), The Rectory, Rectory Lane (864194)
(day off Thursday)
The Revd John Pritchard (Curate), 6 Severns Close (870016) (day off Tuesday)
The Revd Prof. Luke Geoghegan (NSM), 16 Gravel Path, (866361)
The Revd Canon Basil Jones (Hon.Asst.Priest), 17 Lochnell Road (864485)
Canon Anthony Lathe (Hon Asst Priest), 15a Kingsdale Road (863115)
Christina Billington (Diocesan Lay Minister), 13 Ashridge Rise (385566)
Marjorie Bowden (Reader Emeritus), 16 Broadwater (871283)
Joan Cook (Reader), The Gardeners Arms, Castle Street (866278)
John Malcolm (Reader), Landswood, Shootersway (874993)
Jenny Wells (Reader), 57 Meadow Road (870981)
 Parish Administration: **Jean Green**, The Parish Office, the Court House (878227)
 Stewardship Recorder: **Miles Nicholas**, 46 Fieldway (871598)
 Churchwardens: **Chris Hunt**, 11 The Firs, Wigginton (822607)
Philippa Seldon, 1 Fieldway (871534)
 Deputy Churchwardens: **Peter Bryant**, 36 North Road (871680)
Tracy Robinson, 36 Trevelyan Way, (863559)
 Parochial Church Secretary: **Pat Hunt**, 11 The Firs, Wigginton (822607)
 Council: Treasurer: **Michael Robinson**, 36 Trevelyan Way (863559)

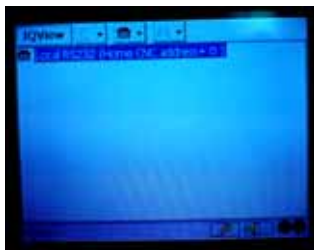
St Peter's

Director of Music: **Adrian Davis** (875674) <http://stpetersberkhamsted.org.uk>
 Asst. Director of Music: **Jean Wild** (866859)
 Organist: **Jonathan Lee** (0794 1113232)
 Weddings and Funerals,
 Banns of Marriage and
 Baptisms: **Fr Michael Bowie** (864194)
 Bellringers (St Peter's): **Priscilla Watt**, 11 Cavalier Court, Chesham Road (863804)

All Saints'

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

What & Where in St Peter's?



Answer next month

January's What & Where



This one is unfair. It is the logo on the control panel for the shiny new boiler - down below!

The Bridgewater Band

Conductor: Adrian Davis

Saturday 1st March 2008

7:30pm

St Peter's Church, Berkhamsted

ROSSINI

Overture: La Cenerentola

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Soloist TOM POSTER

BRAHMS

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The Bridgewater Band will shortly be changing its name to The Bridgewater Sinfonia





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