

Parish News

St Peter and St Paul, Little Gaddesden

50p

September 2020



**St Peter and St Paul, Little Gaddesden HP4 1NZ,
Berkhamsted Team
Revd John Russell**

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We are in the Berkhamsted Team Ministry with Great Berkhamsted, Great Gaddesden and Nettleden with Potten End. Enquiries regarding Baptisms, Banns, Weddings, Funerals and Memorials in the Churchyard should be made to the above-mentioned email address. Messages can also be left with the Churchwardens. If the Vicarage telephone is on the answering service please leave a message. It will be attended to as soon as possible. To contact The Berkhamsted Team, please call The Parish Office on 01442 878227.

All are welcome to our House of God. All have their place in His Kingdom and their part to play in His work

Phone numbers preceded by code 01442 except Heather Tisbury

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	Mr A Archer	842397
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PCC OFFICERS:	Treasurer: Mr A Webster	843157
	Secretary: Mrs T Adams	842746

SUNDAY SERVICES:

Due to the Covid pandemic, our normal timetable of services is disrupted. At the moment, we are hoping to provide a Joint Morning Worship at one of our churches at 9.30am. Please see the website.

The Midweek Podcast will be at 10.00am on a Wednesday and can be listened to via the website. There will be no midweek services in church for the moment.

BELL RINGING:	Sunday 8.30 am Practice: Tuesday 8.00 pm Tower Captain – Mrs Virginia Westmacott	LG 842428
CHOIR PRACTICE:	Friday 7 pm – Mr John Leonhardt	LG 843550
LITTLE GADDESSEN C of E PRIMARY SCHOOL:	We welcome all children aged 4 – 11. Contact the Head Teacher, for more information on 01442 842464 or admin@littlegaddesden.herts.sch.uk	
PARISH NEWS EDITORS:	Mrs H Hockings, Mr D Nowell-Withers, Dr N Murray, Mr M Walsham See inside back page for contact details.	
SAFEGUARDING OFFICER:	Mr James Mitchell	LG 842710
WEEKLY UPDATES:	PEW SHEET distributed in church each Sunday. Items for inclusion should be sent to Helene Hockings, a_dmin-church@outlook.com by 9 am on each Thursday	
PARISH ADMINISTRATOR:	Helene Hockings on a_dmin-church@outlook.com or 01442 842493	

Vol 43 No.09

Dear Friends,

I guess I might be turning into a grumpy old man...however much I try not to! It's just that I get bees in my bonnet about certain things!

There are times for instance, when some of the words we use over and over again cease to have any real meaning. One particular phrase which often makes me smile is when someone says to you, '*see you later*' and I find myself thinking, really? Knowing full well I won't see them later! My youngest granddaughter says it quite often, copying a phrase she hears lots of us say.

The same applies in church, there are phrases we just dash off because we know them off by heart and rarely stop to think about their true meaning.

But phrases or sayings, even a single word can come back to haunt us and we find ourselves reliving events in our lives that may lead us to re-evaluate. I was reminded of such a time in my life when I was reading a piece of St Paul's letter to the Romans the other day:

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God - what is good and acceptable and perfect.

12:1-2.

What do we mean by 'a living sacrifice'? Do I actually want to be a living sacrifice? Paul is talking about our commitment to God and how that will manifest itself if we are serious. Following Christ is not just a set of doctrines; if it is genuine, he says, then there'll be evidence which can be seen by everyone in the way we live our lives.

But who would want to be a living sacrifice? It doesn't sound at all appealing.

We are living through very unforgiving times, irrespective of Covid-19; whether you are a politician, a teacher, a church leader, a doctor or a nurse and if you offer yourself in public service, almost every walk of life is under extreme scrutiny. There is no margin or room for error and sadly, there's no room for forgiveness or reconciliation either. So when Paul exhorts us to be living sacrifices, in the context of our present world no wonder nobody wants to volunteer, or is reluctant to commit themselves in any way.

Set against what seems a very negative way of looking at things (that's the grumpy old man at play!) perhaps a living sacrifice might bring lots of positives; for example, peace and fulfilment, purpose and enrichment?

St August of Hippo is credited with this wonderful prayer:

Lord God, the light of the minds that know you, the life of the souls that love you, and the strength of the hearts that serve thee: so to know you that we may truly love you, and so to love you that we may fully serve you, whom to serve is perfect freedom; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Perhaps being a living sacrifice for God brings perfect freedom?

If you're at all like me, I'm sure words and phrases do come back to you and remind you of the past, in a sense to haunt you, maybe to challenge you, but recognise them for what they are. They are God's call to a life of service to him, to the world, which brings ultimate freedom and peace. So maybe a living sacrifice isn't quite so bad?

I am yours in Christ,

John.

Midweek Discussion Group

The Midweek Discussion Group will again start to meet via Zoom on Wednesday evenings. The sessions start with a general welcome chat to hear how everyone is getting on, then some discussion centred around a Bible passage, with a short time of prayer at the end. The dates and suggested topics/themes are as follows:

(26th August	Pacifism and the Just War Theory)
2nd September	Some Women in the Old Testament
9th September	Some Women in the New Testament
16th September	Philippians 1
23rd September	Philippians 2
30th September	Philippians 3
7th October	Philippians 4

Sign in is at 7.55pm and the sessions end at 9.30pm sharp. The Zoom invitation is sent a few days beforehand, usually with some backup material. Please contact Anthony Archer on anthony.archer@bridgewaterassociates.co.uk or 07721 504125 with any questions.

THE WATERFALL

There is something about a waterfall that draws you in,
Sparkling bright, reflecting light, cool and clear as gin,
As the river tumbles over that worn and ancient stone,
Centuries of rainfall, rock filtered, now carelessly thrown,
Across a tumbling, foaming cascade of rainbow spray,
Where bustling bees hum and damselflies dance and play,
There, a fairy whisper, trickles into a dark and silent pool,
Softly embrace the river dew, to soothe, to calm, to cool,
Breathe the healing softness in the cascade's welcome shade,
In this gentle, zephyr cooled, green and mossy glade.

Josie Jeffrey

Creating a Buzz in Nepal With the Bishop of St Albans' Harvest Appeal 2020



This year the Bishop's Harvest Appeal will be helping to change the lives of people living in Nepal. Together, we can help to bring transformation to families and communities where there has been immense devastation and loss.

Nepal is a beautiful, mountainous landlocked country in South Asia, bordering China, India and Bangladesh. It is located mainly in the Himalayas and has an estimated population of 28 million people. As one of the world's poorest countries, Nepal's economy relies heavily on tourism and aid.

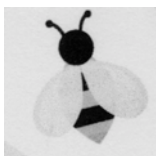
In recent years, however, Nepalese people have a growing appreciation of the benefits of beekeeping. Bees help to maintain the fragile biodiversity as pollinators to enhance crop production and good income is generated from sales of honey. Top quality honey is produced in Nepal and is in demand as a popular export item, particularly to Japan and the USA.

It is estimated that the country of Nepal has capacity to sustain 125,000 hives; presently, there are around 26,000 indicating significant opportunity for growth. With 10 to 20 hives, a person can lead a comfortable life; 60 to 70 hives can provide for a family of 10 people.

In April 2015, Nepal was struck by two devastating earthquakes that killed 9,000 people and injured almost 22,000. This was the worst natural disaster to strike Nepal since 1934. Thousands of people were affected: families lost loved ones, communities were made homeless, infrastructures collapsed and livelihoods lost.

Many Nepalese people are still striving to rebuild their lives following these tragic earthquakes.

The Bishop of St Albans' Harvest Appeal is partnering with Tearfund, a Christian international development agency, which seeks to meet the needs of some of the most vulnerable people around the world. Working alongside local churches and other locally-based organisation, Tearfund works in more than 50 countries, helping people step into their full potential and realise plans for a better future.

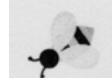


Your gift to this year's appeal will help many Nepalese people who are rebuilding their lives.

A Gift of £53 could organise a Church and Community Mobilisation Programme (CCM) national and district level facilitators' meeting or making a difference in 30 people's lives.

Where possible, participating churches should send their donations by BACS transfer (including any reclaimed Gift Aid) to:

Bank account No.	20776041
Sort Code No.	20 05 03
Payment Ref	NEPAL4100101



If BACS transfer is not available, cheques can still be accepted, payable to 'St Albans DBF' and sent to The Bishop of St Albans' Harvest Appeal 2020, c/o Holywell Lodge, 41 Holywell Hill, St Albans, AL1 1HE.

An individual wishing to give to the Bishop's Harvest Appeal can use the online facility of the dedicated webpage: www.harvestappeal.org where their Appeal partner, Tearfund, will collect Gift Aid on these donations.

Annual Parishioners Meeting and the Annual Parochial Church Meeting Revised Date

**Monday 21st September 2020
in the Church
at 7.00 pm**

All parishioners on the Electoral Roll are welcome to attend this meeting but will be required to follow strict social distancing measures. If you feel unable to attend and would like to view the meeting on-line, please send your email address to Terri Adams (PCC Secretary) on pcc.secretary@littlegaddesdenchurch.org.uk or Helene Hockings on a_dmin-church@outlook.com. It is expected that we will be using Zoom.

The Light of Christ brings hope to our world

Hope to steady anxiety

Hope to calm fear

Hope to accompany illness

Hope to befriend loneliness

Hope to thwart despair.

Hope to reconcile hatred

Hope to forgive

Hope to be forgiven.

Hope to dream of better times

Hope to encourage the future

Hope to re-build what lies in ruins

Hope that God's Kingdom will come.

UNDERGROUND OVERGROUND No.10

Victoria Line links to the London Overground

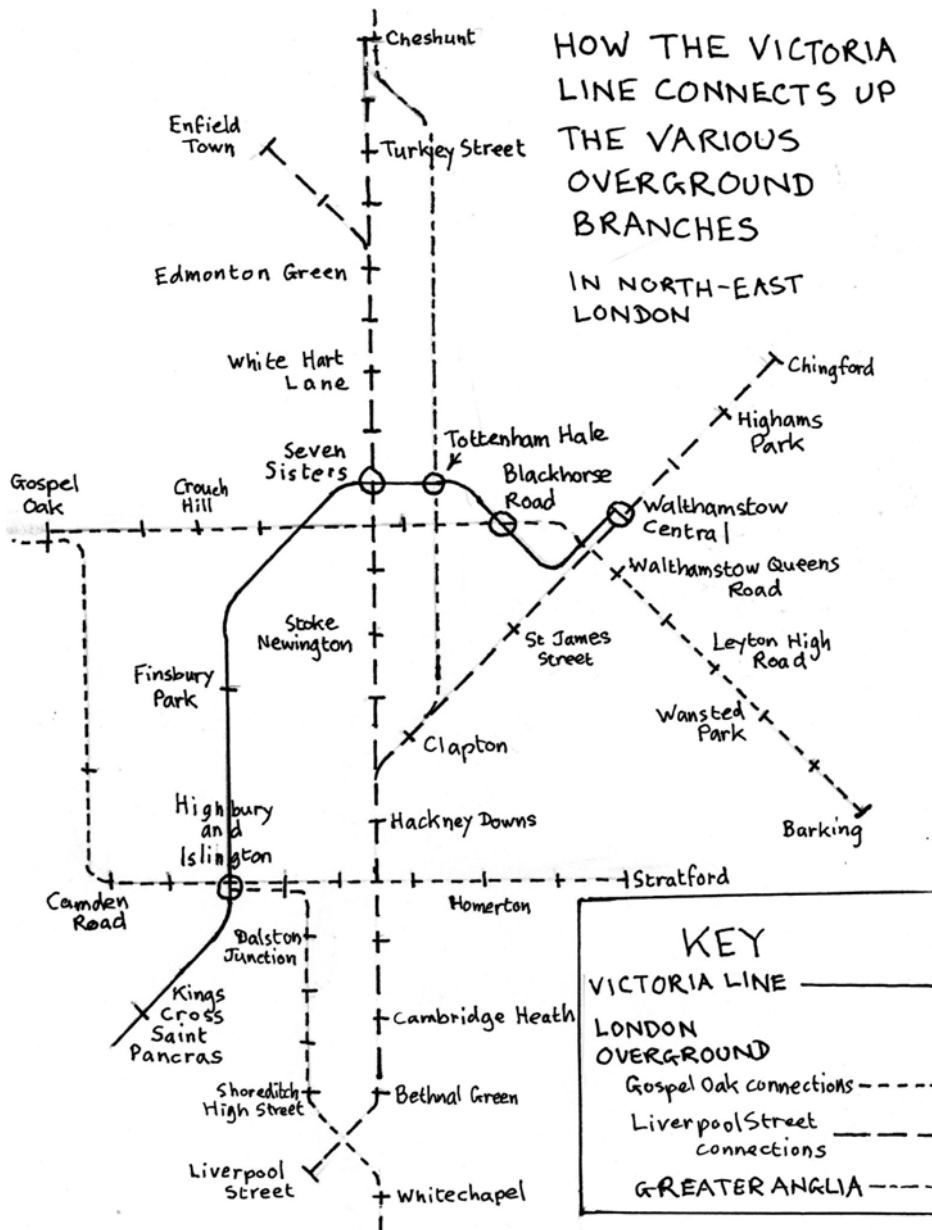
Having been unable to continue my exploration of the street level walking routes used as interchanges, this month I turn my attention to the highly connected Victoria Line's special character.

All its stations except Pimlico are interchanges. It was opened between 1968 and 1971 starting at the northern (Walthamstow) end and ending at the southern (Brixton) end. There are 16 stations. Nine interchanged, and still do, with other Underground stations and 11 interchanged with "British Railways". Much more recently, four of these B.R. stations in north-east London have become part of the London Overground network, though they were already in existence long before 1900. These are Walthamstow Central, Blackhorse Road, Seven Sisters and Highbury-and-Islington.

As these lines were built by different companies in the 19th century, no interchanges were provided where they intersected. The Victoria Line, by tunnelling deep beneath the built-up areas, was able to dive from line to line, as shown in my diagram. Another, Tottenham Hale, not on the Overground, is also connected.

John Leonhardt

HOW THE VICTORIA LINE CONNECTS UP THE VARIOUS OVERGROUND BRANCHES IN NORTH-EAST LONDON



CHRISTIANITY, RACISM AND SLAVERY

According to the Archbishop of Canterbury, the Church of England, which he leads, is “deeply, institutionally, racist”. This term is usually taken to mean that an organisation itself, not just those who are its members or in leadership positions, is racist, that it needs ‘root and branch reform’. Justin Welby went on to say that he was “ashamed” of its history of racism.

While it is possible to disagree with the Archbishop about today’s church, he is undoubtedly right about yesterday’s, many of whose leaders condoned slavery, including leading members of our own church here in Little Gaddesden.

Take one of my predecessors in the Manor House, Patrick Bartlett. He leased the house from at least 1800 to 1811, and in it entertained the former, and notorious, US vice President, Aaron Burr, the one who killed Alexander Hamilton in a duel. Bartlett also lived in Marylebone in London and is buried in its graveyard by St John’s Wood church. Inside is a commemorative plaque which tells us what a good Christian gentleman he was. It does not say that Bartlett, a surgeon and a Scot from Fife, was able to lease Little Gaddesden because he owned a plantation on an island near Grenada in the West Indies, where he owned 160 slaves. Despite this, he was welcome at Ashridge where he was good friends with the Earl of Bridgewater, and was cornet in the local militia, set up in case Napoleon was to invade. Many of those around him in Marylebone had slaves, or had invested in slave plantations.

How could Christians do this?

How could those Christians who helped compose the American Declaration of Independence, with its wonderful words, continue to own slaves, and, of course, deny women the vote?

The Declaration seems crystal clear:

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness”.

George Washington, the first US President, did free his slaves, but only in death, in his will. During his lifetime he was quite happy to buy and sell slaves and break up slave families, selling a mother and her children to different plantations.

John Newton, friend of William Cowper and curate at Olney, where he wrote "Abide With Me", was a sea captain and slave trader, who became a Christian and a passionate abolitionist - but not simultaneously. It was some years after he became a Christian that he began to oppose slavery.

That great Christian and Liberal Prime Minister, William Ewart Gladstone, built his political career using the money inherited from his slave owning father in Liverpool, and, as a young MP, dutifully voted against the abolition of slavery.

I suggest there are three reasons why slavery was accepted by some Christians.

First, money.

Slaves made their owners rich and underpinned much of the British and Western World economies. (Arabs were significant slave traders as well. India of course has its caste system.) Could believers afford to put their principles before profit? Evidently not.

Second, racism.

The belief that white people were superior to black people - and that Britons, or Anglo Saxons were superior to everyone else. (Such racism was a vice Winston Churchill shared. He wrote that "The Aryan stock is bound to triumph". In 1955 he expressed his support for the slogan 'Keep England White'. He was also a eugenicist in his early political life, and a proponent of forced sterilisation to preserve "energetic and superior stocks". However, unlike many of the ruling class, and the Christian church for much of its existence, he was entirely free of antisemitism and a great admirer of Jews.)

The third reason why slavery was acceptable to so many for so long was, unfortunately, the Bible, which, in both the Old and New Testaments, provided scripture which could be read to support slavery, and uphold the established order, which was ordained by God.

As the old Sunday school hymn has it,

"The rich man in his castle, the poor man at his gate,
He made them high and lowly, and ordered their Estate".

THE OLD TESTAMENT.

Abraham and the Kings of Israel had slaves and the taking of female captives is also encouraged by Moses in Numbers 31. After being instructed by Yahweh to take revenge on the Midianites, Moses tells the Israelites to kill

the male children and non-virgin females, but take the young virgins for themselves.

According to the Oxford Dictionary of the Christian Church, "In the Old Testament... a mitigated form of slavery was tolerated by the Mosaic Law (Exodus 21. 1-11, Leviticus 25.44-55) and in New Testament times it was an integral part of the social system whose sudden abolition would have reduced the Roman Empire to chaos".

In the pre-Civil War United States, the favourite Old Testament quotation used to justify slaveholding was Genesis 9, 18-27.

This begins:

"And the sons of Noah that went forward from the ark were Shem, Ham and Japheth: and Ham is the father of Canaan. These are the three sons of Noah and of them was the whole world overspread".

Noah then became drunk and was seen naked in his tent by Ham, who told his two brothers. This, apparently, was a great sin.

"And Noah awoke from his wine, and knew what his younger son had done to him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant"..

In the boiled down popular version, known as "The Curse of Ham," Canaan was dropped from the story, Ham was made black, and his descendants were made Africans.

THE NEW TESTAMENT

Unfortunately, there are no explicit references in the Gospels to slavery, but that is not true of the rest of the NT.

In Paul's letters to the Ephesians, he urges early Christian slaves to remain loyal and obedient to their masters like they are to Christ :

Ephesians 6: 5-8 "Slaves, be obedient to your human masters with fear and trembling, in sincerity of heart, as to Christ".

Similar statements regarding obedient slaves can be found in Colossians 3:22-24, 1 Timothy 6: 1-2 and Titus 2:9-10.

A similar attitude is to be found in Peter's Epistles. In 1 Peter 2:18, Saint Peter writes:- "Slaves, be subject to your masters with all reverence, not only to those who are good and equitable but also to those who are perverse".

How can we explain these statements?

They seem to be at variance with what Jesus said and did; his embracing of the poor and rejected, his endorsement of the Golden Rule, do unto others as you would they would do unto you, his belief that everyone is equal in the eyes of God. And not least, Mark 12:31, "You shall love your neighbour as yourself".

And, of course, the same Paul, who encouraged slaves to be obedient to their masters, wrote this in Colossians 3:11 :

"Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free: but Christ is all, and in all".

Perhaps the answer is to be found in the fact that Paul and Peter believed that Jesus would soon return and bring about the end of the world, and slavery with it.

They may also have been pragmatic, believing that if they wished to preach the Gospel in the Roman Empire, and gain converts, it would be a distraction to attack one of the economic pillars of that society.

However, a process had begun which allied the church in its official structures, not to the poor and oppressed but to the rich and powerful, the oppressors, the state, which did not want to pay the costs of freeing slaves. Biblical verses could be read as endorsing the status quo, and slavery. This was certainly the case with the Church of England, the spiritual arm of Government, in its early years, and it is that which may make Archbishop Justin feel ashamed.

Yet Christians can also feel pride in their fellow believers, including Quakers, who led the fight against slavery, and won a famous, but not final, victory. The fight is not yet over. Slavery still exists around the world, and here in Britain, but at least Christians are now largely at one in condemning it. Racism, however, seems to be alive and in rude health.

ROGER BOLTON

THEN AND NOW

As it has been at least five generations since, unwashed, poor and hungry, many of our forebears fled the backbreaking, underpaid and filthy life of most agricultural workers. As in the remains of the feudal systems, much depended upon the good nature or otherwise of the employers, be it farmer or estate owner.

I think particularly of those 'Dark satanic mills' where mill workers, including children, worked for 12-13 hours six days a week, living in Gerry-built cramped housing with shared outside lavatories and outside piped water. Food was cooked in a local bakery's stove after the bread had been made and for most of the year seeing daylight was not an option. This happened to be an improvement on the lives they had left behind which, for most families was less Jane Austen, more Thomas Hardy. I have found in some of the rural backwaters of Dorset a kind of atmosphere of hopelessness still, of the kind that Hardy wrote about as if the land is haunted by the memories of rural poverty.

Now we are safely removed from digging mangelwurzels from the mud in the cold and wet of an unforgiving winter with no way to properly dry clothing and not always able to have a proper meal. Clean water was rare and general health was poor for the average farm worker, this being the main employment available in the countryside. We look back with nostalgia for a forgotten, simpler way of life, memories of hardship forgotten and replaced by an affection for our lovely countryside not always shared by other nations and indeed, not necessarily by some town and city dwellers. Although, given the lockdown opportunities, many families have had time to get to know our countryside bringing a new appreciation to some, of how lucky we all are.

You don't necessarily have to live in the countryside to appreciate it - indeed living in a village does not automatically confer an appreciation of nature. Ideally, we know where our food comes from and the shaping of the land by farm animals, crops, hunting and shooting over the centuries. Now we are fortunate to have wildlife trusts, the

National Trust and other organisations which educate, protect and encourage and the default position by many is a deep-seated love of the land and its natural occupants. Many of us volunteer in various ways, pay subscriptions and enjoy walking in all the varied and different areas of British countryside.

Recent trends, coming from various media outlets, have encouraged a 'back to nature' mindset, usually promoting suitable expensive 'must haves' (I'm thinking weekend supplements now) and promoting pursuits such as foraging, wild camping, wild swimming, back to nature barbecues et al. Lockdown has also provided just the opportunity for some town and city dwellers of a different attitude to re-connect with their inner yokel which unfortunately, sometimes seems not to have created a sense of responsibility and respect which has caused various unintended consequences: fields and woodland stripped of edible fungi and plants, areas trodden down, destroying habitat, tons of litter, cars left everywhere, in some areas fires caused by barbecuing, (what's wrong with a nice sandwich?), dog poo everywhere (and worse). Volunteers at a popular Dorset beach, recently cleared 90 (90!) bags of rubbish left by visitors. What's gone wrong?

If they really, really want to re-connect with rural roots, to go with the field mushroom and wild garlic, I recommend a delicious grey squirrel, bite-sized and sooo nutritious! They should be aware however, that the old rhyme, 'Four and twenty blackbirds baked in a pie' did not refer to our beloved songbird but to crows, more meat on them too. As for 'wild camping' that is only legal with landowners' permission except in areas of Scotland and certain parts of Dartmoor. But not currently due to the devastation already wreaked by the recent influx. A little helpful hint: do take a spade (a good idea for the dog's deposits too) and please remember that you have a perfectly good dustbin at home, do make use of it and be aware that a fire will eat up dried grassland and trees (really!). As for those petrol station foil bbqs. Don't. Just don't. Also, better not to wild swim in the canal. And seriously, not your dog, nasty poisonous algae.

There was a section recently on 'Countryfile' on BBC 1 regarding all the efforts of the Well Meaning to welcome more ethnic minorities to the countryside, implying that something inhibits participation. The thought occurs to me that in many societies rural poverty in all its horrors is often generations closer and therefore the joys of the countryside are less obvious to people possibly fleeing in much the same way as our ancestors did during the eighteenth, nineteenth and early twentieth centuries. Hoping that by the time everybody enjoys a bracing walk there will still be somewhere not built on left to enjoy.

Josie Jeffrey

PUZZLE – QUEENS AND KINGS

With the help of a few clues, work out which Kings of England were the husbands of the following Queens. The names of the queens include the family or noble or royal house from which they came.

Number	Name (shows how many letters)	Regnal
1. Alexandra of Denmark	— — — — —
2. Caroline of Brunswick Wolfenbuttel	— — — — —
3. Henrietta Maria of France	— — — — —
4. Mary Stuart	— — — — —

Clues

No two kings have the same name

No two kings have the same regnal number

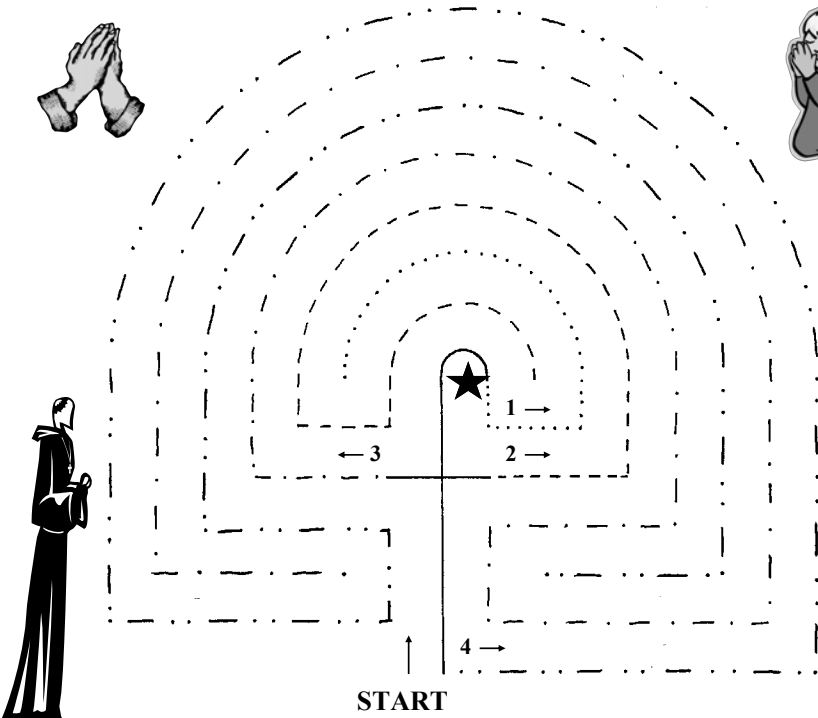
The regnal numbers (e.g. Henry V would be V) add up to XV

John Leonhardt

The answers are on page 22

CHILDREN'S PAGE

This is the pattern of a **PRLVUASEBCHYENROWITANISTOCH** _____ (take every third letter to make the word). It looks like a **HIMTRAPUZTUE** _____ but it is different in a particular way. Draw in the lines of the pattern below. Start at each number and use a different colour for each line, following it to its end. See how the lines curve around each other.



START

Now with your finger or a pencil trace the path between the lines beginning at **START** and finishing at the star in the middle. Feel how the path leads you. Was it straight into the middle? Did your finger move at the same speed all the way along the path? Did you come to any dead ends?

This type of pattern has been used for many centuries. It is often laid out on the ground to be walked along. Because the path will lead into the middle your mind is free to think and pray.

It is like life. You start when you are born and if you follow Jesus you will surely come to God.

JESUS SAID: "I am the Way, the Truth and the Life."

Annual Revision of the Electoral Roll

There was a complete revision of the church electoral roll in 2018 and we started the review for 2020 before the Covid-19 lockdown started. So before our re-scheduled Annual Church meeting we need to check that the roll is up to date. If you have previously been on the roll you will remain eligible to vote at our APCM.

If you would like to newly join the roll please consider the following requirements:

You should be baptized and over 16 years of age;

And either:

1. you should live in the parish
Or
2. if you live outside the parish you should be a regular member of the congregation at St Peter and St Paul;
Or
3. you should be baptised into any denomination in communion with the Church of England and regularly worship in our congregation.

What is the significance of the Electoral Roll?

Members of the church are encouraged to play an active part in the life of the church. They can vote in elections at the Meeting of Parishioners and the Annual Parochial Church Meeting.

As ever enrolment brings both rights and responsibilities. Members are expected to contribute to the stewardship of the church and its activities in the locality. This should include financial support, of course, but also the Diocese of St Albans has an initiative – *Living God's Love* – to encourage a greater focus in our Christian life with the key aims of *Going Deeper into God*, *Transforming Communities* and *Making New Disciples*. Our current Mission Action Plan is developing these areas in our locality.

The size of the roll determines other aspects such as the number of representatives at Deanery Synod. It also determines our financial share (contribution to costs at the Diocesan level). Essentially, the larger the roll the more we pay. Nevertheless we welcome all on the roll as a record of our active and contributing parishioners who are involved with the Church and its mission.

The deadline for revisions is Thursday 3 September 2020 to prepare for our Annual Parish meeting on 21st September 2020. If you would like to discuss this further please talk to John Russell; our churchwardens Barbara Sheard and Michael Carver; or me, the Electoral Roll Officer. All details on our website.

Terri Adams, Electoral Roll Officer
August 2020



A Very Different Bike 'n Hike

12th September 2020

The Beds & Herts Historic Churches Trust runs the Bike 'n Hike on the second Saturday of September each year to raise money both for the Trust and for the participating churches, with half of the sponsorship money going to each. It is even more important than ever this year because churches have been closed for so long. Churches have lost income from services and other fundraising events and buildings deteriorate even when not in use.

The Bike 'n Hike is key to enabling the Trust to continue to give grants to churches and chapels for the care of their buildings, which are so important in the lives of our towns and villages. The Trust is non-denominational and the Bike 'n Hike is supported by many different denominations. Grants are available to any place of public Christian worship of whatever age. The church's share of the money raised can be used for any of the church's activities, not just building projects. It is open to everyone to take part, whether church-goer or not, bikers, hikers and other visitors, whether by car, mobility scooter or horse.

This year things will be different

The objective is still to visit as many churches and chapels as you can to obtain sponsorship for your efforts. However, because of the Covid-19 pandemic –

- Assume that churches will not be open
- There will be no-one to welcome you
- There may be no refreshments
- Toilets are unlikely to be available

- There will be no Register of Visitors
- Please sign your own sponsor form
- Stay safe and enjoy the day

If you take selfies at churches to show where you have visited, upload the best onto our Facebook page accessed through www.b-n-h.co.uk/publicity.htm

After the event, everyone who has taken part should give the money raised to their Church Organiser, together with their sponsorship forms. The Church Organiser then submits them to the Treasurer using the remittance form which also asks for details needed by BHHCT to return the church's share of the money. Sponsorship money can be gift-aided, which increases the amount by 25% courtesy of the tax man. This gift aid is kept by the Trust to add to the money available for grants.

The Trust uses JustGiving to make it even easier to collect sponsorship money. Any participant can create a page on JustGiving and use email or social media to encourage friends and relatives to sponsor their efforts. Some larger companies run matched giving schemes. You may wish to check whether your employer will support your efforts.

There are electronic means to save handling cash – JustGiving, bank transfers from sponsors and to Church Organisers.

We encourage folk of all ages to take part but please be aware of personal safety and take appropriate care.

- Follow Government guidance on Covid-19, extant at the time
- If you enter a church, touch as little as possible
- Take hand sanitiser
- Take your own refreshments
- Remember the Highway Code
- Use off road routes where possible

If Government re-imposes restrictions, the event may need to be cancelled. For up-to-date information, visit b-n-h.co.uk

Please get a sponsor form, either from **Peter Leonhardt (21 Little Gaddesden, 01442 843550)** or from the porch at the church. Peter will be happy to receive your sponsorship money.

The Thomas Field Hall

The concrete floors to the Hall and the Ambulatory were laid by the end of July. Now the external walls are nearly finished. Demolition has been completed and the supporting lintels are in place in both the internal and external walls and we can see the extent of the Ambulatory and the Hall spaces and how they will work as one space when necessary.

Finding the flints to match the existing ones in the external walls was quite difficult, and in the end our architect, Christopher, found some in a local builder's yard. The panels are now nearly finished. It takes time to lay the flints as they can only be done in small vertical sections, supported by a timber panel to allow for the mortar to go off before the next section can be laid. The internal block work is finished so when the external skin is completed the roof timbers will go on.

The brickwork parapet wall above the glass roof to the Ambulatory has been carefully inspected and Christopher is recommending that some remedial work is done to ensure it is in good condition before the glass is installed. This will involve replacing several bricks which are spalling and dropping bits, and also pointing up the stone coping stones to make sure they are weathertight.

The lower stone arch in the doorway from the church into the Ambulatory has been removed and the new, higher, stone arch is being constructed. We are using local Totternhoe clunch stone for this to match the original.

We wondered if we would have problems with any supplies due to restricted working because of Covid-19 and thought that we were doing very well, but a problem has come up with getting the Delabole slates to match the existing ones on the roof, as the part of the quarry which supplies the large sizes we need is shut at the moment. The builder is following up several possible solutions ranging from total

replacement to reclaim and we hope that this will be sorted out by the time we will need to use them.

On the financial side, we are still applying for grants in order to make sure that we can comfortably cover all the costs, particularly the inevitable extras which crop up, although we have contingency sums which we hope will be sufficient to cover them. We have applied for several but with less success than we had hoped, for a variety of reasons, and the amount raised has been disappointing, but we will carry on.

As always thank you all for your support and enthusiasm; the final result will be well worth it.

Barbara Sheard

ANSWERS TO PUZZLE ON PAGE 16

1. King Edward VII and Queen Alexandra
2. King George IV and Queen Caroline (King George II married Queen Caroline of Brandenburg-Anspach)
3. King Charles I and Queen Henrietta Maria
4. King William III and Queen Mary II

From the Registers:

2nd August Holy Baptism Frida and Douglas Montague

14th August Funeral Elizabeth Eames

22nd August Holy Matrimony Jonathan Yates and Paula Andrew

Prayer Page

The Bishop of St Albans' Harvest Appeal Prayer

Mighty Creator, Loving Heavenly Father,
Thank you for the wonder and beauty of your world and for your
extraordinary love, poured out for all people.
We ask you to equip and strengthen the Nepalese communities that were
impacted by the brutal earthquakes of 2015,
to re-build their lives with hope and purpose.
We pray that they would know your generous provision and your guiding
presence with them.
Bless the beekeeping initiatives, may they flourish and, through them,
we pray that lives would be enriched and communities transformed.
In Jesus' name we pray.

Amen

In the hope that our schools and universities may be able to open following the Covid-19 Pandemic, we pray for the students' first day back

O God, the strength of my life,
make known your will for me in this place:
help me to discover friends among strangers,
to meet opportunities and challenges eagerly,
and to do my daily tasks in your name.
Give me strength to overcome my worries,
and preserve me in your safe keeping,
through Jesus Christ our Lord.

Amen

Glory to thee, my God, this night
For all the blessings of the light;
Keep me, O keep me, King of Kings,
Beneath thine own almighty wings.

Amen

(Thomas Ken (1637-1711))

CHURCH SERVICES – SEPTEMBER 2020

I Sunday 6th September – Trinity 13		
9.30am	Joint Parish Worship	Little Gaddesden
II Sunday 13th September – Trinity 14		
9.30am	Joint Morning Prayer	Nettleden
III Sunday 20th September – Trinity 15		
9.30am	Joint Parish Worship	Great Gaddesden
IV Sunday 27th September – Trinity 16		
9.30am	Joint Parish Worship	Great Gaddesden
I Sunday 4th October – Harvest Festival		
9.30am	Harvest Festival Eucharist	Great Gaddesden
II Sunday 11th October – Harvest Festival		
9.30am	Harvest Festival Morning Prayer	Little Gaddesden
Mid-Week Service		
Wednesday	10.00am on-line Podcast	

Due to the Coronavirus restrictions, the church services may well be changed at short notice. As a clear 72 hours is required between any additional service, such as weddings and baptisms, and the Sunday service, the church may have to remain closed.

Please do tune in to the Podcast which is available through our website from 10.00am on a Wednesday morning. The theme of each programme is centred on festivals and saints' days in the church calendar. Available through the Services page on the website (littlegaddesdenchurch.org.uk) or later in the week on the Services Archive page.

Please check our church websites for the most up-to-date information.

We apologise if we have to change services with little or no notice.

littlegaddesdenchurch.org.uk

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