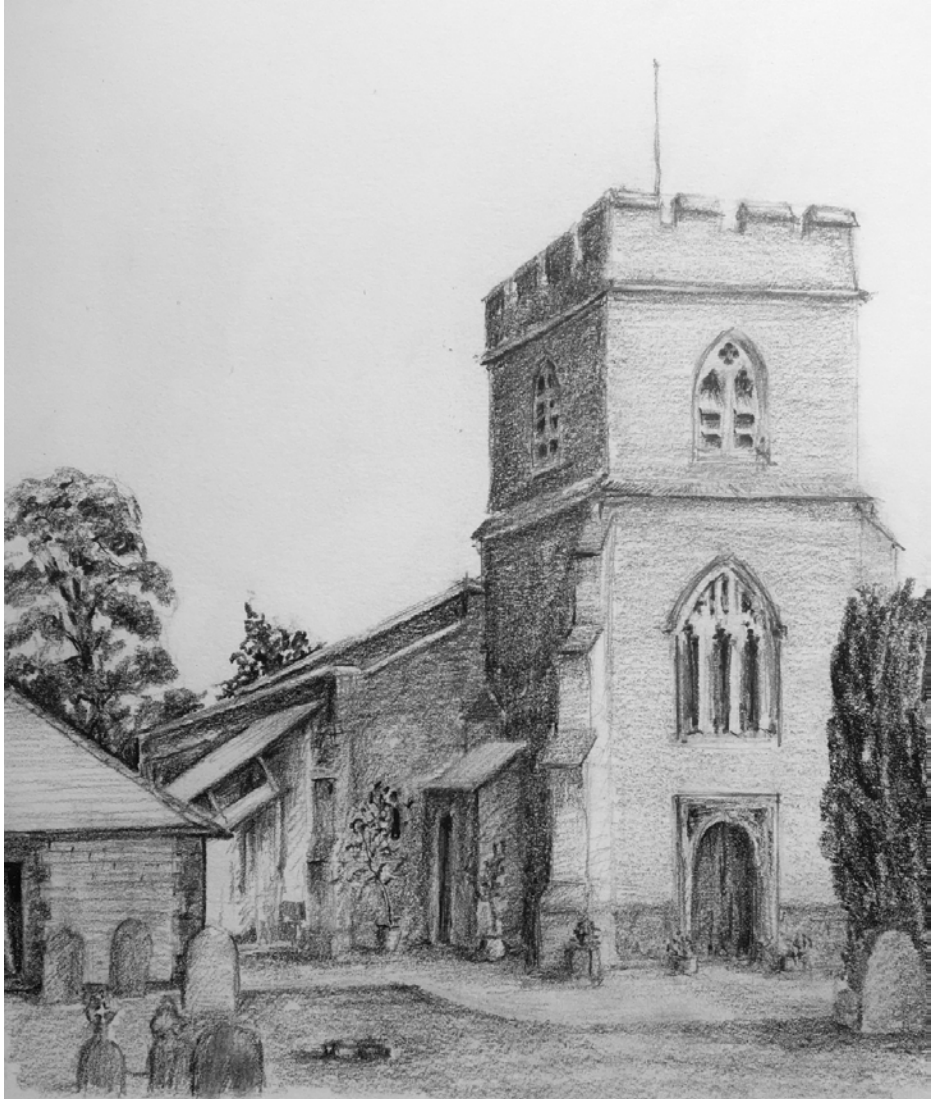


Parish News

St Peter and St Paul, Little Gaddesden

£ 1.00

February 2023



St Peter and St Paul, Little Gaddesden HP4 1NZ

Berkhamsted Team

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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

CHURCHWARDENS:	Terri Adams, Kaim End	842746
	David Scriven, Gaddesden House	843783
READERS:	Anthony Archer	842397
	Heather Tisbury	01582 842807
PCC OFFICERS:	Treasurer: Allan Webster	843157
	Secretary: Barbara Sheard	843591
SAFEGUARDING OFFICER:	Heather Tisbury	01582 842807
PARISH ADMINISTRATOR:	Helene Hockings on a_dmin-church@outlook.com or 01442 842493	
SUNDAY SERVICES:	9.30am Eucharist Service (9.00am from Lent)	
	6.00pm Evening Worship on 1 st Sunday of the month	
	6.00pm Evensong at Nettleden on the 3 rd Sunday of the month	
	5 th Sunday in the month – Joint Eucharist at 9.00am at	
	Nettleden Church	

Please do check the website for up-to-date details

THOMAS FIELD HALL:	email: tfh.bookings@littlegaddesdenchurch.org.uk	
WEEKDAY SERVICE:	Thursday 10am Said Eucharist	
BELL RINGING:	Sunday 9.00am Practice: Tuesday 8.00 pm	
	Tower Captain – Virginia Westmacott	LG 842428
CHOIR PRACTICE:	Friday 7.00pm – 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:	Helene Hockings, David Nowell-Withers, Nick Murray, Mike Walsham. See inside back page for contact details.	
PITSTOP COFFEE CLUB:	Gayle Storey	01582 662132
WEEKLY UPDATES:	PEW SHEET distributed each Sunday. Items for inclusion should be sent to Helene Hockings, a_dmin-church@outlook.com by 9 am on each Thursday	

Vol 46 No.02

Dear Friends,

A rather belated Happy New Year to you all.

You won't be surprised to know that I'm often told I'm religious but you might be equally surprised to learn, it's not a label I warm to. The word religion for me, is associated with many things which don't fit with my faith in God, the word smacks of fundamentalism and extremism.

Rightly, we are told religion is often the cause of war and has been for as far back as you care to go. The religious war, the holy war – you'll find plenty of them in the bible – they don't fill me with any sense of pride or self-righteousness and of course, each religion will claim God is on their side.

All the major religions, Christianity, Judaism, Islam and so on, ultimately talk of God's Kingdom, God's rule, as being one of peace and love. Unfortunately, we humans think that means we have the 'God given' right to enforce our version of it on others but that will only lead to conflict, the exact opposite of God's Kingdom values.

So, am I religious? I hope not. A Christian? I try very hard to be.

Within the Christian Community (that means all the known denominations including Roman Catholic, the Church of England, the Baptist, and Methodist Churches, the Church of Scotland, and the Church in Wales etc.), there are times when another *denomination* is referred to as a different *faith*, but this is untrue; **all** Christians share the same creeds and are one Christian Church.

The reason I mention this, is because as I write, we are in the middle of January, embarking on the Week of Prayer for Christian Unity', (WPCU). It is kept annually between Ascension Day and Pentecost in the Southern Hemisphere and between 18 January and 25 January here in the Northern Hemisphere, lasting eight days.

It's organised by the World Council of Churches which includes all the main denominations of the Christian Church throughout the world. So, these include the churches of North Africa and all the Orthodox churches, the Moravian Church, the Lutheran Churches and the Anglican Communion, as well as the Mennonite Churches, the Methodist and Reformed Churches, the Baptist and Pentecostal Churches and the Roman Catholic Church.

To come together in unity turns out to be, unsurprisingly, one of the hardest things to achieve, but it is certainly worth praying for.

To break down barriers and confusion and to promote God's Kingdom for all people, is surely God's will. The intention of the WPCU, is to inform and encourage all those who seek something intangible but meaningful in their lives. This year, the churches of Minneapolis have led the theme, seeking to explore how the work of Christian unity can contribute to the promotion of racial justice across all levels of society and in this country, the focus was on the 30th anniversary of the murder of Stephen Lawrence. The prayer is that the work of restoring hope through justice, undertaken in Stephen's memory, will continue to inspire and change lives for the better.

I quote the General Secretary, Churches Together in Britain and Ireland, Dr Nicola Brady,

"As we join with other Christians around the world for this year's Week of Prayer, we pray that our hearts will be open to see and hear the many ways in which racism continues to destroy lives, and to discern the steps we can take as individuals and communities to heal the hurts and build a better future for everyone."

I say Amen to that.

I am yours in Christ,

John.

Vicars Bell Remembered

Roger Bolton and Barbara Sheard have been working on the contents of the Parish Chest. In the depths was a leatherbound journal entitled The Annals. Roger has transcribed this lengthy tome, added some biographical notes and it is now published as a book called 'Before Modern Ideas'. This book is now on sale in the church for £10.00. Any profits made will be given to the church.

However, Roger mentioned that Vicars Bell was the last person to have written in it. I remember Mr Bell and recounted a couple of tales, which Roger suggested I write down. There are lots of folk who remember him far better than I do, and that is how we came to be meeting 18 old Gaddesden School boys and girls on a sunny Wednesday in November. These recycled teenagers, some still in the village and some from considerably further afield, came along and we spent a fascinating afternoon discussing a headmaster who in one way or another shaped our young lives and attitudes. Mr Bell came to Little Gaddesden school as Headmaster in 1929 and left to take holy orders in 1963. For several in the room he not only taught them, he also taught their parents.

The marshalling of such a gathering was a master class in professional interviewing and Roger guided our reminiscences through our first day at school, the curriculum, teaching methods, discipline and the various idiosyncrasies of our old teacher.

Work is now under way to transcribe the recordings and collate items from those who were unable to come along and put them into a book.

That so many travelled or emailed to contribute to a man who left the village almost sixty years ago is a mark of the respect in which he was held.

We are now looking forward to publication after Easter this year.

Lyn Hyde

Towards Net Zero



Introduction

As Christians we are duty bound to consider the effect that our actions have on the global environment. John has made some powerful arguments in this respect in his preaching and in the past articles in the Parish News.

In February 2020, General Synod voted to set a target for the whole Church of England to achieve 'Net Zero' carbon by 2030. A routemap for how the Church can achieve this has been prepared and while some funding will potentially be available, a lot will be left to parishes to raise themselves.

The PCC has been considering ways for reducing carbon emissions for some time and while some of the key priority areas identified by the Diocese have been implemented, there are still many priority areas to address. Many of these are low cost and can be implemented without affecting the nature and character of our Church building.

I have prepared a routemap to Net Zero that is specific to our needs, and this was warmly received by the PCC, but it still needs considerable amplification and action items prioritised. To this end, I am seeking volunteers to meet with me from time to time to form a small working party to identify how best to move forward. Do please get in touch at Michael.Carver@SVMPartnership.co.uk.

What is Net Zero?

The term Net Zero means achieving a balance between the carbon emitted into the atmosphere, and the carbon removed from it. This balance – or Net Zero – will happen when the amount of carbon we add to the atmosphere is no more than the amount removed.

There are of course many differing ways to assess carbon emissions and the national Church has prepared a comprehensive document defining Net Zero particularly identifying what is included in assessments of emissions and how it should be measured.

The Church of England Routemap

The Church of England routemap and other online resources provide very useful guidance but by their nature are general in approach. The action plan set out in this report is intended to be more specific in relation to the needs of St Peter and St Paul.

Achieving Net Zero by 2030 for the whole of the Church of England, however, is a very ambitious target. Given the large numbers of Churches with oil fired and gas heating, the change to zero carbon heating technologies will cost very significant sums of money and a more realistic target for St Peter and St Paul might be 2035.

Summary Plan for Achieving Net Zero

At St Peter and St Paul, we already have carbon free electricity. The main source of carbon generated by Church activities is the use of oil for heating the Church in winter and this probably accounts for 80% or more of our carbon emissions. Detailed assessments using the standard C of E methodology need to be undertaken to quantify amounts generated now so that performance in terms of reduction can be monitored in the future.

In the longer term, getting away from the use of oil and taking us to a Net Zero position for heating will require the installation of an air source heat pump powered by carbon free electricity. The big advantage of heat pumps is that the net cost of heat per kWh is about

a third of the price of electricity. That is for every kWh of electricity purchased a heat pump will provide 3 kWh of heat. A simple electric heater on the other hand only produces one kWh of heat for each unit purchased.

Raising sufficient funds for achieving Net Zero during the remaining eight years to 2030 may prove challenging and 2035 might be a more realistic target for reaching Net Zero. This should not diminish our efforts now to achieve early wins in reducing carbon emissions.

The overall strategy can be summarised as follows:

- Minimise Energy Demand i.e., limiting heat losses
- Minimise Energy Use i.e., only use when required
- Utilisation of Carbon Neutral energy sources
- Offsetting residual emissions that are inevitable in the short to medium term.

To make sure we achieve agreed objectives, it will be necessary to set some milestones and a useful first milestone might be to complete a comprehensive set of energy conservation measures by September 2024 in time to be effective for the 2024/5 heating season. If the PCC was willing to commit existing funds, it would be practical and beneficial to achieve this at least a year earlier.

Leadership

Achieving Net Zero will involve a considerable amount of work and this can be leveraged by sharing knowledge gained and taking a leadership role in the community. Carbon emission reductions achieved by these activities could arguably be credited to the Church, however, reliably measuring them is difficult.

Some activities could include:

- Annual report of progress to the Diocese and Local Community (this is now mandatory)
- Talks in TFH on climate issues and our response
- Generic Advice to Householders
- Articles in the Parish News and Gaddesden Diary on a regular basis

Conclusion

Achieving Net Zero for St Peter and St Paul is technologically possible now and with appropriate funding and commitment could be achieved perhaps within a couple of years. Funding is therefore the key barrier and necessitates a slower implementation.

It is important that the Church is warm and welcoming if we are to expand our congregation, and reducing consumption without compromising comfort must be a primary objective in the short term. If through leadership activities the Church can influence the take up of technologies in the village, this will assist in reducing carbon emissions as well as making the Church more visible in our community.

Achieving all the work set out in the detailed plan in appendix 4 of the fuller paper located on the Net Zero pages of the Church website, will be a challenge. It is hoped that this plan, adopted by the PCC and reviewed every two to three years, can be the initial framework for achieving Net Zero by 2035 or perhaps as early as 2030.

A copy of the paper presented to the PCC in January 2022 updated in relation to Synod decisions and diocesan initiatives is available on the Church website at <https://littlegaddesdenchurch.org/tnz>

Michael Carver

From the Registers:

December:

20 th	Burial of Ashes	Enid Hollingshurst
22 nd	Funeral	Keith Geater

January:

8 th	Holy Baptism	Tess Prince
9 th	Funeral and Burial	Anne Wooster

LENT LUNCHES

Lent Lunches are held every **Friday** in the Thomas Field Hall,
which this year is from 24th February to 31st March
from 12.30pm – 1.30pm.

For the small sum of £5.00 you can enjoy a bowl (or two) of delicious soup,
bread and cheese, fruit, tea or coffee.

Come and chat with old friends and meet new ones.
Any surplus money (after expenses) will go to a local charity.
If you can help, please do ring me to offer your services,
otherwise I may call you!

Virginia (842428)



CAFÉ CHURCH!

A different type of service for everyone and
especially families.

A much more relaxed and informal Café
format with tables in the nave or
the Thomas Field Hall.

Coffee, tea and pastries on arrival.

No sermon, more of a chat!

Please join us on Sunday 12th February at 9.30am

CHANGE OF SERVICE TIME

Please note, that from the first Sunday in Lent (26th February), the morning service will revert to 9.00am. Even though this decision has been taken reluctantly, it will give more time for the Vicar to spend in church after the service before heading down to Great Gaddesden.

RELIGIOUS DISSENT IN THE CHILTERNES

If you turn down Hudnall Lane from the Green you soon see on the right what was once a Methodist chapel, then a photographic studio, and now a family home. It's a reminder of how prevalent non-conformism was in this area.

Religious dissent has been a feature of the Chilternes since at least the 14thC when Lollards used the woods and commons as places of refuge from persecution. Lollards were followers of John Wycliffe, an early protestant, and in 1506, one of them, William Tylesworth, was burned at the stake in Amersham. He was followed to the stake by four other men and a woman, Joan Norman. Their 'crime' was reading the Bible in English. Tylesworth's daughter and the children of other martyrs were forced to light their pyres. There is now a Martyrs' memorial in the fields above Amersham.

There were strong family connections between the Lollards of the 16thC and the Baptists and Quakers of the 17thC. Radical dissent seems to have been a family affair.

Soon after 1640, the General Baptist Church of Berkhamsted, Tring and Chesham was founded in Berkhamsted. The General Baptists held that "the way of Salvation is not confined to particular persons, but is open to all, because Christ died for all". In other words, salvation was not predestined.

In 1665, after the monarchy had been restored under Charles 2nd, and the Anglican church restored to its position of primacy, the 5 Mile Act was introduced. It prohibited non-conformist clergyman from coming within 5 miles of a fixed point in the Parish, usually the church. Followers had to go into the woods to worship with their priest.

In 1669 the Vicar of Ivinghoe, Francis Duncombe, reported that there were Anabaptist meetings at George Catherall's house in St Margarets. He said they were "great and grand" and that 'one Neel of Freezden ' is their Teacher".

Matters relaxed somewhat in the 18thC, and Baptist and Congregational chapels were built throughout the Chilterns. There was a 'Preaching Settlement' at Frithsden, and then in 1835 a chapel was built. It used to stand in the grounds of Frithsden cottage, the home of the Neale family, who were well known Baptists. (A Nehemiah Neale farmed in Frithsden as long ago as 1669). Services were held there up to 1939.

A survey of the Chilterns in 1847 said that at "Little Gaddesden there appear to be no dissenting efforts Lady Bridgwater is supreme here. There is a Wesleyan Chapel at Hudnall within easy reach of the place. Some attend from here (LG). It is opposed by Ashridge House".

According to Howard Senar, from 1838-1845 a barn was rented in Hudnall and a Methodist minister preached in the cart shed on Glenister's farm. The farm was then taken over by the Ashridge estate, the barn pulled down and the Methodists evicted. They then met on Hudnall Common "with the clouds for a roof".

Eventually, the more tolerant Lord Brownlow had a Wesleyan Chapel erected on Hudnall Common near to the present Hudnall Farm. It was opened on 1st December 1888.

From then on there seem to have been good relations between church and chapel, with some family members attending both.

A new chapel was opened in 1940 in Hudnall Lane, at the end nearest the Green. It was built by F G Whitman. It closed around 1985.

Today it seems bizarre, if not horrifying, that Christians were burned at the stake by fellow Christians, simply because they wished to read the Bible in their mother tongue, which we can now do so easily, and safely.

ROGER BOLTON

IT'S NEVER TOO LATE FOR A RESOLUTION!

It occurred to me some years ago that 'dry January' was equivalent to kicking yourself in the teeth during a long and dreary month which demands a bit of cheering up. I therefore invented 'slightly damp February', but have decided that more cheering-up is needed.

As for giving up all the festive treats knocking around, I am reminded of a rather plump work colleague some years ago whose yearly resolution was to 'go on a diet' - but not until she had finished the Christmas goodies. Her Mum went for these big time and Betty never started her diet before May was out, whereupon she needed to cast off rather more than a clout.

This year I have decided just to resolve not to bother but I do have ideas for everyone else, so, here's a lovely idea. February until early March is still the perfect time for hedge laying which happens during winter months. I was reminded of this in a Countryfile programme back in January. It was brilliant, featuring a hedge laying competition, where many, including professionals were skilled enough to use chainsaws, but I am talking about the traditional way using a billhook which is how I learnt whilst volunteering with a local group of Conservation Volunteers.

The programme presented it as being fun. Not how I would describe it as it can be bitterly cold and/or chucking it down and unless you have really good non-slip gloves your hand gets frozen to the shaft. (I may be exaggerating here). It can be dangerous, the bill hook has to be razor sharp. Heartbreak can ensue when you chop the springy branch one too many times and it breaks in two instead of being this lovely pliable unit which will help form the hedge. Especially when all the new growth spreads upwards creating a natural barrier used for keeping stock in and predators out before barbed wire was invented.

Don't let me put you off though; it is a hard job and can be uncomfortable but there are many advantages: you get to have a bonfire and who doesn't love a bonfire? It satisfies something primal within us and sitting around it with a flask of builders' tea and a hobnob or ten. (You're doing physical exercise outside, so it's allowed). Having a laugh with others with the same love of the countryside, is very good for us.

Why not give it a go? Training, all tools and constant supervision are provided and it gives a tremendous sense of achievement. I'm so admiring of King Charles who actually enjoys hedge laying and supports the skill. Also, he, like us, derives a great deal of pleasure and pride in a healthy growing hedge. It looks very neat and spartan initially, but, come Spring it will be renewed as the new growth appears and can remain healthy and productive, for literally centuries if treated to being layered every ten to fifteen years. I love going back to a healthy hedge which has been saved and especially if I was involved in planting it, but that's another story.

We are spoilt for local conservation volunteer groups which include: College Lake, near Tring, the wildlife Trust that manages the reserve, B.B.O.W.T. (Berks. Bucks, & Oxfordshire Wildlife Trust) also have Dancersend, plenty of hedge laying opportunities there and it's a beautiful place, first worked on by Miriam Rothschild. It's not far from an old waterworks. There's also Herts & Middlesex Wildlife Trust, Boxmoor Trust & the Chiltern Society. These are sometimes overseen by Hertfordshire (County Council) Countryside Management Service (not Chiltern Soc, which is Bucks.C.C) and of course, the National Trust, who usually have work parties for many different tasks.

If I was forced to choose what is the most important feature of all the great outdoors that we need to address, for example: planting more trees, creating woodland (G.B. has the least tree cover than any other European country), flower meadows (97 % loss), ponds vital for wildlife and rivers (Don't get me started on rivers, that's now more about campaigning - but please do not let the side down and glue yourself to a bridge), it would be replanting and maintenance of hedges. I haven't mentioned heath, marsh and wetlands as they are not local, except for some watermeadows.

For something that we can get involved in, planting and maintaining a hedge is of all encompassing importance. It provides a complete habitat in a small space, a safe corridor for birds especially, habitat for shelter, nesting and food for invertebrates and beneficial insects such as bees and butterflies and small mammals, lovely hedgehogs for example. There's also the sheer pleasure of the flowers which thrive beneath and the blossom above, followed by fruits, some of which we can gather (sloe gin anyone?). If I had to choose, a lovely long hedge would be my number one favourite countryside thing, particularly as, unlike woodland for example, a hedge fits in anywhere, urban, gardens, farmland. So, at risk of repeating myself. It's never too late for a resolution!

Josie Jeffrey

Anne Wooster

The Editors of the Parish News were extremely saddened to hear of the death of Anne Wooster in December 2022. She was an editor of the Parish News for 14 years from 1998 to when she finally retired from the job in 2012. At that time, Mike Walsham wrote a piece thanking Anne for her commitment to the magazine and to the village. We reproduce this article below for you all.

Parish News Editor

There are some people in Little Gaddesden who have contributed so much over many years to our community.

One such person is ANNE WOOSTER.

Many people will not know that Anne has been secretary of a number of village clubs. She was heavily involved in the Sports Club (particularly in the early days), a very supportive member and secretary of the WI, holder of various offices in the Rural Heritage Society, a Village School Governor, secretary of the Parochial Church Council for over 20 years, an active member of the Parish Council, a church Sidesman, Deputy Churchwarden and editor of the Parish News. Anne has carried out these activities at the same time as being a wife and mother and running a film business. Now she has the joy of being involved with her four grandchildren.

As Anne has always given 110% to everything she has agreed to be involved in, there inevitably comes a time when even someone like Anne has to prune her commitments and this now applies to her involvement with the Parish News. She will be sorely missed.

Thank you, Anne, for all the years you have given to the Parish News, for helping it to be such a truly valuable mouthpiece of Little Gaddesden church and reaching out to so many parishioners.

Mike Walsham

On the next page, John Russell has written a short piece based on the Address which he gave at Anne's funeral.

Anne Wooster

Learning of the death of dear Anne, was a very sad day for us all, it really felt like the end of an era and at her funeral on the 9th January, more than 100 people gathered to remember her and to give thanks to God for a long and wonderful life.

Anne was a wife and mother, a grandmother and our dear, lovely friend; a loyal, dependable friend. She was a woman of great faith and an unwavering supporter of St Peter and St Paul's; this was 'her' church.

I said in the preamble to the service, that we had come to do all those things we normally do at funerals; to give thanks to God for Anne's life, to comfort one another in our grief and to commend her to God, our merciful redeemer and judge, in the sure and certain hope of the resurrection to eternal life. I added that at the end of the service, we were to commit her body to be buried. But... as well as all that, we had come to remember Anne our friend, with love and affection.

I went on to speak of my personal experience of Anne.

I first met her when she was a member of the panel who interviewed me along with one other candidate for the job of vicar. It must have been about 13 years ago. It seemed to create a bond between us, her attitude was very much, *I backed you, now don't let me down!*

Anne and I had a great relationship, her wisdom and support over the years have been invaluable. She was for many years the PCC secretary and knew all the rules and regulations, which I too often, failed to fully grasp. She was great on detail and was always there. In fact, in any other circumstance, she would have been here today, on the door, welcoming people! Anne spoke frankly, not to say candidly (!), but you could rely on her honest, good advice - advice that was worth listening to. I also loved her comments (not always complimentary!) on virtually all matters! She might well pull a face on the various fashions that came through the door at weddings and there would be times when I couldn't look at her, because she might make me laugh at the wrong moment!

Her views? Always clear! Her opinions? Forthright!

I will miss her enormously, as I believe, will every member of our congregation, everyone here today and the village beyond.

Anne, rest in peace and rise in glory.

John Russell

CITY CHURCHES, Part 5: A supplement to my November article.

For parts 1 to 4 see Parish News 2018 Oct-Nov; 2019 Oct-Nov;
2021 Oct-Nov; 2022 Nov.

First, a CORRECTION to my City Churches article in November: The Central Meat Market is along the North-West side of the Smithfield square, as shown on the map, not the North-East side stated in the text. And more trivially, I said that there used to be an East Smithfield. Well, there still is. It is a short street leading from the Tower of London into Shadwell.

My 2022 sponsored walk was concluded in last November's issue. I made another two walks (not sponsored) in December and January which intersected that one. My intention was to traverse the old London Wall area between Cripplegate and Newgate, via Smithfield rather than Aldersgate.

The best access to Cripplegate is from Moorgate railway station. I have not found any surviving church associated with the old Moor Gate. **St Giles-without-Cripplegate** is located in an open square which can only be approached at ground level from the east. It is now better known as **St Giles, Barbican**. To reach it from Moorgate station, you first turn south from the soaring shiny glass, silver, black, white and grey towers which crowd around, and on entering the main road, London Wall, turn right (west) and then next right again into a short road which almost immediately has a left turn (west again). This is Fore Street and is roughly parallel to London Wall. It then gives you a direct view of the tower of St Giles above the buildings at the far end of the street. When you reach these buildings (Wood Street), you must turn right to find a way round them via a gate which controls traffic access.

There you will find the church in its square. It is cut off by buildings at the west end, and by a water-filled fenced ditch on the south (in which two remnants of the old London wall can be seen), and by a rectangular lake to the north. Unlike most other church precincts, there is no garden and no graves are visible. It is all paved and there are some seats near the lake. The church is strikingly conspicuous from the upper windows of the Barbican Arts Centre on the other side of the lake and from the lakeside terrace restaurant. (This can be reached by Gilbert Bridge which is part of the Barbican Highwalk.) It is clearly a historic church built of white stone except for the top quarter of the tower which was added in red brick. It claims its origins from a shrine of about 1090. Nevertheless, what you see has been restored after many fires and damage, most recently in the 1940 bombing, after which it was derelict for some years.

The entrance is a porch in the south-west corner close to the tower. The interior looks shiningly new except for the arcades of slender stone pillars dividing the aisles from the nave and the Perpendicular style aisle windows. Overlooked, but not overshadowed on any side by modern buildings, it is very well lit by north and south windows of clear glass in both aisles and clerestory. The seating is entirely of light-weight light oak chairs and matching short benches, on polished light floorboards between areas of smooth neutral stone paving. With other woodwork of a uniform medium brown, such as the organ casing and pillars holding up the organ gallery, the whole effect is very pleasing. The ceiling also is of wooden boarding except over the sanctuary.

It escaped the great fire of 1666 and therefore the attentions of Sir Christopher Wren. Mervyn Blatch (1978) describes it as typical of pre-Reformation Tudor interiors which have survived in London. The east window is of brilliantly coloured stained glass of conventional design, and below it is a tapestry of very modern almost abstract appearance. The sanctuary is a large area and includes the space normally designated a chancel, though without choir stalls but a few "clergy" seats and desks. The altar is in the centre of this space. There is no rood screen. I could not see a pulpit anywhere. There were no separate chapels or altars. The north aisle terminates at the east end with a smart 20-stop organ with two manuals and pedal board, the displayed pipes above being silvered. At the west end is a much larger organ built on the square gallery just mentioned, also with silvered pipes. While I was there a small very accomplished choir, perhaps just a quartet, were rehearsing in the organ gallery for a memorial service later that day.

In the south aisle is a free-standing life-size statue in black bronze of John Milton. At the west end of the nave, beneath the organ, are four matching busts in white stone, depicting Daniel Defoe, John Milton, Oliver Cromwell and John Bunyan.

On Sundays there is Morning Prayer at 8.30 and Parish Eucharist at 10am. The music for these services is published in advance. On the first Sunday of the month there is Evensong sung by 'Solis' the voluntary Evensong Choir. On Mondays, Wednesdays and Fridays there is morning Prayer at 8.30 and Evening Prayer at 5pm.

Now on to **St Bartholomew the Great**, which was closed at my September visit. I was not able to stay very long. Evening was approaching and the lighting was turned down. The layout is more complex than most churches and even a bit confusing at first. The entrance is at the west end and, after a porch of very ancient stonework, you are looking down the long south aisle almost cut off from

the nave on your left by a row of very massive columns with rounded arches and crowded seating between them. On the right are some large memorials and a crowded short transept. Further down is a Lady Chapel on the right which can hold quite a large congregation on its own - about 50 people? At the far end of the south aisle, you can walk round behind the altar to the north aisle.

In the nave itself, you can see an organ at the west end, but it is not functioning at present. The seating on each side of the only aisle through the nave was crowded but looked moveable. The north aisle is not used for seating, but has various recesses which I did not have time to look at. At the east end a long cloister extends out to the south, part of which contains a small museum and a small kitchen.

It is a very ancient church which started as a priory, grew to a much greater size than it is now, and after the dissolution was bit by bit reduced and most of it turned over to secular uses such as a blacksmith's, a school, a printing shop and stables. Then in the 19th century it was restored to its proper function., though not to its former extent.

The two churches of St Bartholomew work in tandem for services. The Great advertises Sunday services as "Holy Eucharist" at 9am, "Choral Eucharist" at 11am and Choral Evensong at 5pm, with **Bartholomew the Less** fitting "Family Eucharist" into the gap at 10am, and also providing "Said Eucharist" at 12.30 on Tuesdays and Roman Catholic Mass at 12.30 on Thursdays.

There would be much to explore for any visitor who had more time at his disposal. I would suggest going on a sunny day. Most City churches close around 3 o'clock in the afternoon, but some stay open longer, particularly if there is an evening service of course.

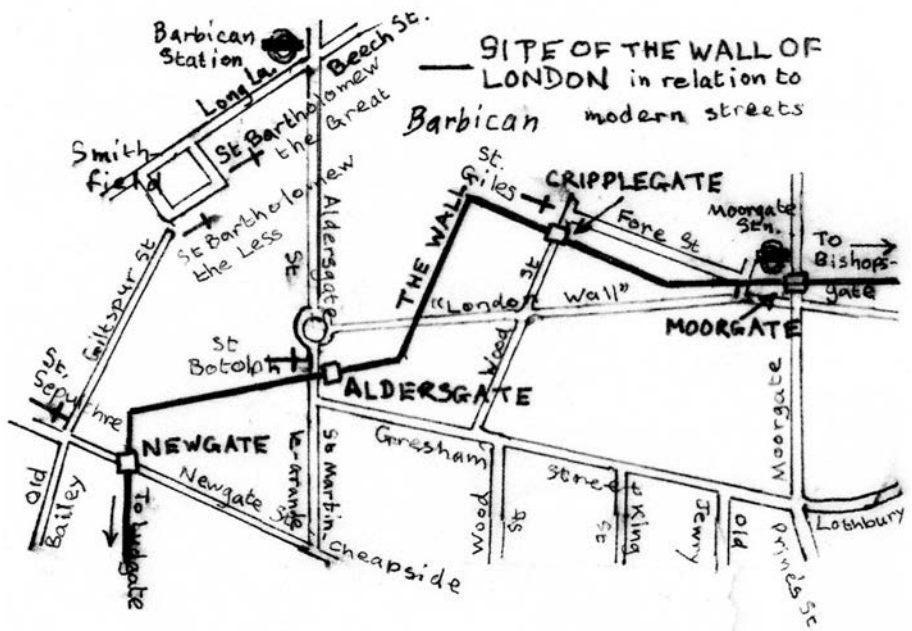
The final church of this journey was **St Sepulchre-without-Newgate**, more readily translated as **Holy Sepulchre, Newgate**, at the east end of Holborn Viaduct where it becomes Newgate at the crossroads. I was here for a Christmas concert held in aid of the National Hospital for Neurology and Neurosurgery, Queen Square. Being seated for a concert I didn't have the chance to walk round, but I noted that the altar reredos was in three panels with light blue and pale brown designs between black and gold pilasters. Black and gold was also carried into the organ casing. The floor was tiled in black and white squares (except for a more complex four-coloured pattern just inside the entrance). This is in the south-west corner facing the road. The nave seating was moveable. The columns of the arcade dividing the nave from the aisles were tall, rising from plinths, and with rounded arches. The windows on the north side were also

round-arched, but those on the south were taller and pointed, and some were of stained glass. This church is the largest of the existing Parish Churches in the City of London, and is the birthplace of the Royal School of Church Music. The musical tradition is still strong here. Amongst the many concerts in the Christmas period were a series put on by Ukrainian Refugee Music Students.

This church was almost destroyed in the great 1666 fire, though located right at the extremity of that conflagration. It was rebuilt in a hurry without the help of Sir Christopher Wren, except at a later stage. It has a tower at the west end and the general style is Perpendicular, and has been altered several times since then, but escaped the World War II bombing. A small railed garden between the south face and the road (Holburn Viaduct) is dedicated to the Royal Fusiliers.

John Leonhardt

Footnote: For more history see the Church Times of January 20th, pages 20-21, for an illustrated extract from "900 Years of St Bartholomew the Great", edited by Charlotte Gauthier, publisher Paul Hoberton.



CHILDREN'S PAGE

On the first Sunday in February we celebrate _____ **SAMELDNAC**, and it is when we remember baby Jesus being taken to the Temple in Jerusalem to be dedicated to God. St. John said that the birth of Jesus was like a light coming into a dark world, like a candle shining in the darkness to show us the path, which is why we light candles.



Jesus said

XNT ZQD SGD KHFGS NE SGD VNQKC

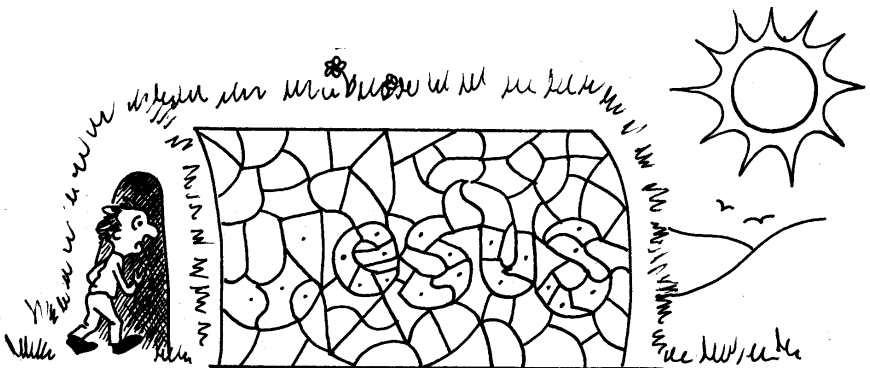
(Write down the next letter in the alphabet to the letters above to find the right words.)

He said that a city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house.

**"LET YOUR _____ SHINE BEFORE PEOPLE
THAT THEY MAY SEE YOUR GOOD _____ AND
PRAISE YOUR _____ IN HEAVEN."**

Find the missing words in Matthew ch.5 v.16-18

The world can be like a dark tunnel, full of bad things. Arthur is going through the tunnel, but his way will be lit by a special person. Colour in yellow all the shapes with a dot in them to find the name of this person then colour in the rest of the picture. The light He gives to you when you live your life His way, shines out of you in the way you behave to your family, your friends and other people. Try being really nice to your family and friends this week and see if they notice a difference in you!



PRAYER PAGE

Almighty and everlasting God,
by whose Spirit the whole body of the Church is governed and sanctified:
hear our prayer which we offer for all your faithful people,
that in their vocation and ministry
they may serve you in holiness and truth
to the glory of your name;
through our Lord and Saviour Jesus Christ,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and forever.

Amen

God of history,
witness of the struggles within families;
as brother fights brother and sister rejects sister.
We pray for those whose love of neighbour
has been destroyed in the bitterness of enmity.
May fear be submerged in compassion.
May distrust be diluted by hope,
as a vision of peace illuminates
darkened minds and hate-filled hearts.
We pray in the name of Christ,
our source of light and love.

Amen

Heavenly Father, may your words of truth
take root in our hearts and grow to rich maturity.
May we hear your will for us and act upon it;
may we take seriously our responsibility
to encourage and nurture one another in faith
at every age and every stage.

Amen

CHURCH SERVICES – FEBRUARY

I Sunday 5th February – 3rd Sunday before Lent		
9.00am	Morning Prayer	Nettleden
9.30am	Parish Communion	Little Gaddesden
11.00am	Parish Communion	Great Gaddesden
6.00pm	Evening Prayer	Little Gaddesden
II Sunday 12th February – 2nd Sunday before Lent		
9.00am	Morning Prayer	Nettleden
9.30am	Café Church	Little Gaddesden
11.00am	Café Church	Little Gaddesden
III Sunday 19th February – Sunday Next before Lent		
9.30am	Parish Communion	Little Gaddesden
11.00am	Parish Communion	Great Gaddesden
6.00pm	Evensong	Nettleden
Wednesday 22nd February – Ash Wednesday		
7.30pm	Sung Eucharist with imposition of Ashes	Little Gaddesden
IV Sunday 26th February – Lent 1		
9.00am	Morning Prayer	Nettleden
9.00am	Parish Communion	Little Gaddesden
11.00am	Parish Communion	Great Gaddesden
I Sunday 5th March – Lent 2		
9.00am	Morning Prayer	Nettleden
9.00am	Parish Communion	Little Gaddesden
11.00am	Parish Communion	Great Gaddesden
6.00pm	Evening Prayer	Little Gaddesden

**Please note that from 26th February (Lent),
Little Gaddesden's morning service will revert to 9.00am**

Mid-Week Services		
Tuesdays	9.00am Holy Communion	Great Gaddesden
Thursdays	10.00am Holy Communion	Little Gaddesden

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Deadline Date: Friday 17th February