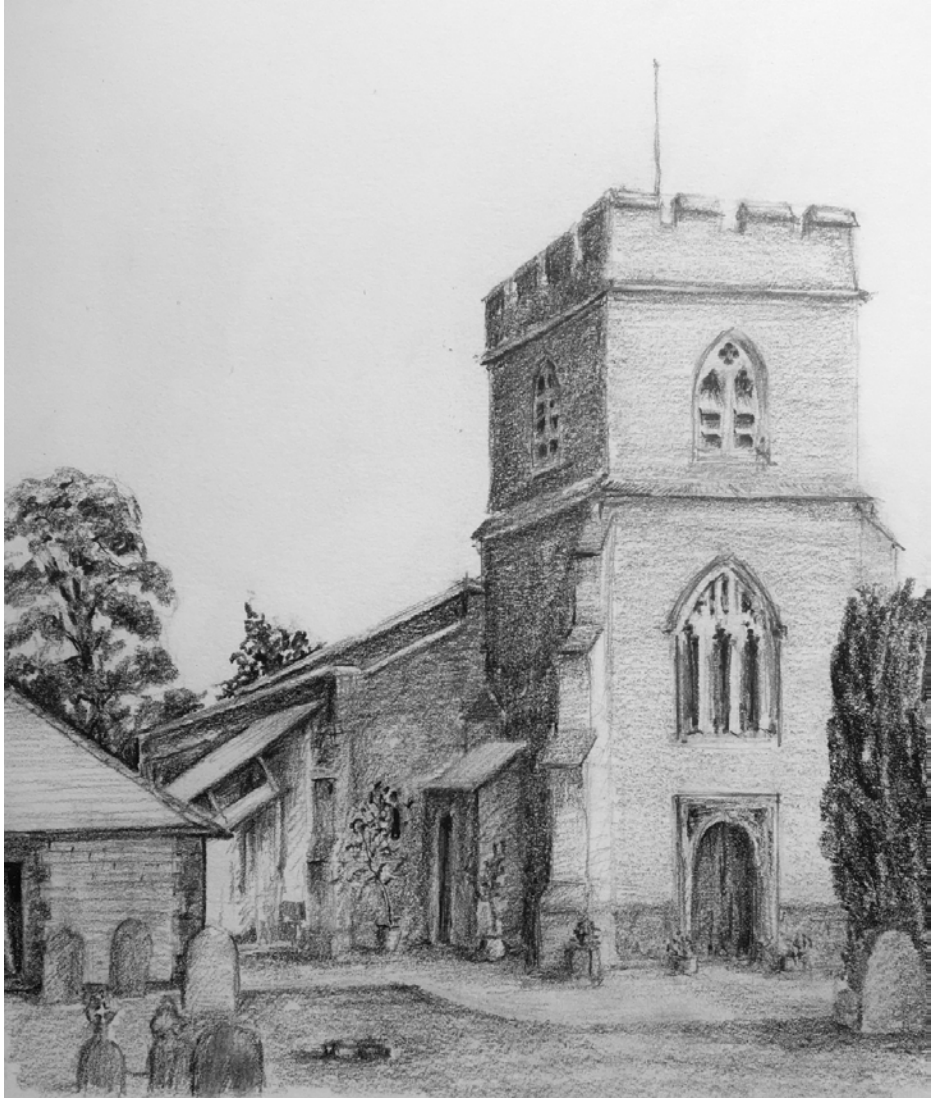


# Parish News

St Peter and St Paul, Little Gaddesden

£1.00

June 2023



## **St Peter and St Paul, Little Gaddesden HP4 1NZ**

### **Berkhamsted Team**

#### **Revd John Russell, Team Rector**

St John's Vicarage, Pipers Hill, Great Gaddesden, HP1 3BY

Tel: 01442 214898, 07950 105802

**vicar@littlegaddesdenchurch.org.uk**

**www.littlegaddesdenchurch.org.uk**

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  
Jane Dickson, 9 Bridgewater Court 07795 348938  
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 842493  
SUNDAY SERVICES: 9.00am Eucharist Service or Café Church (2<sup>nd</sup> Sunday)  
6.00pm Evensong at Nettleden on the 1<sup>st</sup> and 3<sup>rd</sup> Sunday  
of the month  
5<sup>th</sup> Sunday – Joint Eucharist at one of our three churches

### **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 8.30am Practice: Tuesday 8.00pm  
Tower Captain – Virginia Westmacott 842428  
Friday 7.00pm – John Leonhardt 843550  
CHOIR PRACTICE:  
LG C of E PRIMARY We welcome all children aged 4 – 11. Contact the Head Teacher  
SCHOOL: for more information on 01442 842464 or  
admin@littlegaddesden.herts.sch.uk  
PARISH NEWS EDITORS: Helene Hockings, 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  
9am on Thursday

Vol 46 No.06

Dear Friends,

I write this on Ascension Day, 18<sup>th</sup> May, having listened this morning on the Radio 4 Today programme, Thought for the Day, given by The Reverend Dr Sam Wells, who is Vicar of St. Martin in the Fields. His church is that wonderful church in Trafalgar Square which does huge amounts of work in the local community, especially with the marginalised and dispossessed. If you can find his talk on BBC sounds, I recommend you listen to it. Sam Wells makes the connexion between Jesus' sacrifice on the cross - seeing this as a redemptive act - and comparing it to the images of Kevin Sinfield carrying Rob Burrows over the finishing line of the Leeds Marathon.

<https://www.bbc.co.uk/news/av/uk-65588946>

I quote:

***Rugby league legend Kevin Sinfield stopped short of the finish at the inaugural Rob Burrow Leeds Marathon to carry his friend over the line.***

*The event named after former Leeds Rhinos star Burrow, who was diagnosed with motor neurone disease in 2019, saw more than 12,000 people take part. It was inspired by Sinfield, who pushed his former team-mate around the course in a specially adapted wheelchair.*

*He then lifted Burrow up and carried him, to the delight of spectators. As a crowd cheered them on, Sinfield gave Burrow a kiss after joining thousands of other runners in Leeds' first marathon in 20 years.*

These powerful images, rather like a living icon, Wells suggested, carry huge amounts of symbolism, as we consider the redemptive act of Jesus dying on the cross for our sins and rising again. The image of Rob Burrows being carried could be seen as a sort of icon, giving us a focus and insight, a way of recognising all that Jesus did in his earthly ministry; Sinfield representing Christ, Burrows, the world.

Years ago, Ascension Day, which falls forty days after Easter Day, was a significant day in the church year and was marked as such. It still is by some, but as time has gone by, worshipping practise has changed, and The Ascension of Jesus into heaven tends to be the focus of the following Sunday's worship. In the days of my parents and for some more recently, school children were given a half day holiday and church bells would be rung and the world would be aware, that the risen Christ had indeed returned to the timelessness of heaven, sitting at the right hand of God the Father, having entered the time-bound world we inhabit 2000 years ago.

Ascension Day could easily be seen as about absence, of parting, of bereavement almost, but this is no brief encounter, a la that famous 1943 film. Quite the opposite: God is not absent, but deeply present through the Holy Spirit and therefore through his people (us). All baptised Christians receive the gift of the Holy Spirit at that crucial moment of Baptism, when they become not only members of the church, but part of the Body of Christ.

The church is to be God's presence in the world and indeed is still present, even if sometimes we have to look pretty hard, but using our eyes and ears and being open to discern God, we may well find him, in places where we least expect to, places like St. Martin in the Fields.

Christians believe that God longs to be present to this world in and through you and me, evidenced by the words Jesus used as he prepared to ascend to heaven, asking his disciples to wait for the coming of the Holy Spirit, they had a task to do, a calling; they were to be in the world, to be those whose lives revealed the presence of God and the Holy Spirit working in them would be their constant help.

An interesting question to consider then is, to what extent do our lives point to the presence or the absence of God to the world?

I am yours in Christ,

John

**LITTLE GADDESSEN  
ART CLUB**

**EXHIBITION**

**SAT 3<sup>rd</sup> JUNE 10.30am – 6.00pm**

**SUN 4<sup>th</sup> JUNE 10.30am – 6.00pm**

**MON 5<sup>th</sup> JUNE 11.00am – 6.00pm**

**LITTLE GADDESSEN  
VILLAGE HALL**

**Framed art works, folios,  
Pottery & fused glass**

**Refreshments**

## THE NAVE

Waiting for a service to start the other day, I looked up at the roof of the nave of our church, a magnificent piece of craftsmanship of which my dad, a joiner, would have been immensely proud. It probably dates from the late 19<sup>th</sup> century when the Brownlows refurbished the church, heightening and extending the chancel, among other things. It is thought that for the nave roof, however, they re-used the original 15<sup>th</sup> century timbers. (Although there was a church on this site at the end of the 10<sup>th</sup> century, during the Anglo-Saxon period, and then probably a stone building from the late 12<sup>th</sup> century, it is thought that the present nave and tower date from the 15<sup>th</sup> century, perhaps a hundred years before the Reformation.)

The word nave comes from the Latin 'navis', meaning a boat, and, as you look up at the roof, it does look a little like the inside of the hull of a wooden ship.

I lowered my eyes down to a pillar on the north side of the church next to which I usually sit. On it are some strange graffiti, about 4 or 5 feet from the base. They look like the sort of game young people would play when bored in church, but how did they get away with it? Was no one looking?

This set me thinking about what was happening in the nave, back in the 15<sup>th</sup> century.

Then it was not a particularly holy place. It was where the ordinary villagers gathered to gaze through the chancel screen into the holy area of the chancel and altar where priests went about their mysterious business, separated from the lay people. Those people stood, of course, there was no seating for them. On the top of the screen would have been a 'Rood', a wooden cross, and most churches would have had colourful wall paintings representing biblical stories, which would be used to instruct the largely illiterate congregation, few of whom would have been able to read English let alone Latin.

The famous historian, G M Trevelyan, who lived in Berkhamsted in the early part of the 20<sup>th</sup> century, argued that the nave was where village life was conducted. He and others believed that, there being no other large building for village gatherings, the naves of churches were used for feasts and revels, for the dispensation of justice, for markets and for plays. The main cost of the upkeep of the church was defrayed originally by the Lord of the Manor,

although the rector was responsible for the chancel. It was argued that the nave became increasingly obliged to depend for its upkeep upon the parishioners and any funds which the churchwardens could collect. It therefore became financially worthwhile to hold as many plays and markets as possible in the nave. Some later historians, such as Nicholas Orme, think Trevelyan exaggerated and that there is not enough evidence to justify his generalisations about nave use.

There is some evidence, however.

In 1363 Archbishop Thoresby attempted to prohibit, among other things, 'keeping market' in the church, 'holding secular pleas, wrestlings, shootings, or plays which might be the cause of sin, and making what should be a house of mourning and prayer into a house of laughter and excess'.

In 1350 Bishop Grandisson of Exeter forbade performances by strolling players in churches in the Diocese of Exeter.

It is likely that most congregations ignored these appeals, though they may have toned down their behaviour in the short term.

So, when did seating appear in church naves? Wooden pews as we know them today, first became widespread in the 1500s, following the Protestant Revolution, although some were in existence earlier. Before then church floors were usually kept bare because the congregation stood during services. Some churches kept moveable, backless, stone benches around the wall for the elderly to sit on. (Hence the expression, the old go to the wall.)

When the Bible and sermons became more central to worship, then congregations needed somewhere to sit. These sermons could be very long, sometimes over an hour.

In the Counter-Reformation of the 1620's in England, Archbishop William Laud required all churches to be 'pewed out', which led to the custom of families paying for their pew, the closer to the front the better.

In a society where it was illegal not to attend Church on a Sunday, the private pew conferred status. (The box pew also kept the draughts at bay). In major cathedrals, however, there was no seating until the late 19<sup>th</sup> century.

Even today, there are some pews In Little Gaddesden church where I would be wary of sitting, since the usual occupants might not be pleased if I did so! (One also feels a slight reluctance to sit in the front pews in case someone thought one was being presumptuous or showing off.)

So, I will stay sitting by the pillar, puzzling over the graffiti, and gazing up at the heavenly roof, but only, of course, until the service begins.

Roger Bolton

## **“THE LITTLE GADDESSEN CHARITIES”**

### **Report for 2022**

The aim of the Charity as defined in the Charity Commissioners’ “Scheme” which regulates its activities is to:-

“Relieve either generally or individually, persons resident in the Parish of Little Gaddesden who are in need, hardship or distress, by making grants of money or providing or paying for items, services or facilities calculated to redress the need, hardship or distress of such persons”

The Trustees during 2021 were:

The Team Vicar of Little Gaddesden Church - Reverend John Russell,  
(Chairman)

Mrs Jane Murray

Mrs Kathryn Magson as representative of the Parish Council (from May 17<sup>th</sup> 2021)

Mrs Pat Catchpole

Mr David Willmin nominated by Ashridge College (from May 17<sup>th</sup> 2021)  
(Mrs Pat Catchpole acted as Secretary and Treasurer)

The Accounts were examined by Hillier Hopkins, Chartered Accountants of Watford. The expenditure for the year was £400

The strictest confidentiality is observed in the handling of requests for assistance and details about cases are never made public in any form. Any of the Trustees, however, will be glad to answer questions of a general nature on how the charity operates.

Pat Catchpole



## CHILDREN'S PAGE

It's the time of year when all the plants are growing like mad! But many plants have to be shaped and pruned to grow well and produce fruit and flowers.

**JESUS SAID:** "I am the vine, and you are the branches. If you stay with me and I am in you, then you will bear much fruit. Anyone who does not stay with me is cut off like a bad branch"

'Prune' the vine by crossing out the branches with the words of bad thoughts and ways. Why are these branches no good?



The four words which are left are on branches which look different. How do they look different?

When you have  
HIFAT -----  
in Jesus .....



.....you grow up  
with PEHO -----  
in your future life.



Growing up with Jesus  
means you live at  
ACEEP ----- with  
yourself....



...and helps you to  
show VEOL ----- to  
everyone you meet.

Read St John's Gospel  
ch.15.vv1-17

WHAT A GREAT WAY TO BE ALIVE !

## **CITY CHURCHES Part 6, 2023: Queen Victoria Street to Fleet Street**

For parts 1 to 5 see Parish News 2018 Oct-Nov; 2019 Oct-Nov; 2021 Oct-Nov; 2022 Nov; 2023 Feb.

Without waiting for the annual sponsored walk in September, I am off to the City again on April 24th. My dropping off point is Mansion House Underground Station accompanied by Alice my daughter. Only about 250 yards to the west, down Queen Victoria Street, is **St Nicholas Cole Abbey Church**. The street here is laid out on a terrace between rising ground to the right and falling ground to the left.

St Nicholas, being on the right, is on quite a steep rise, between Old Fish Street Hill and Distaff Lane. Many years ago it ministered to the fishmongering community plying from the Thames below, before the construction of Billingsgate market. The vicar now is the Rev Chris Fishlock, which feels like more than a coincidence.

To reach the door, you have to ascend some steps to a metal balcony with the door on your right and a walkway continuing round to the back on your left. Enter the door for a welcome surprise! You find you are in a café which is also the nave of the church. Being a Monday lunchtime, it has the café aspect with loose tables and chairs dotted about, with people working privately on their laptops and smartphones in ones, twos and threes with only a slight hum of conversation. Along the south side, is the café bar selling excellent coffee and snacks. It opens early in the morning and closes about 4.30 in the afternoon. It is very light, owing to large clear glass windows on both sides, and lightly coloured walls with panels that may be light oak. It is an open space with no pillars, chancel screen or other partitions.

Had it been Thursday, the church aspect would have been revealed for a Lunchtime Bible Talk in the series Christianity for sceptics, enquirers and believers. Also, services are held on Sunday mornings. Furnishings across the east end included a grand piano, a finely carved pulpit and altar rails, a small stone font and a very basic lectern, but no altar could be seen, nor any pews. There are three bright abstract stained-glass windows, and the more you look, the more carved woodwork you see on the walls and ceilings and especially at the west end where a wooden screen runs right across

including doors to an organ gallery and offices. These doors are surrounded by carved festoons and swags. No organ or anything else could be seen in the gallery from floor level.

There is a collection of Christian books in shelves in front of the west screen, all displayed to show their front covers and titles. Copies of most can be bought.

A tower occupies the north-west corner, with a door on the north side which gives another access to the church, but through a small, cramped vestibule. This door was locked. At the top is a short spire with a windvane in the form of a ship.

The history goes back to the 12th century with many alterations since then, especially after the 1666 fire when it was rebuilt by Christopher Wren in his new style. It was also burnt out in the 1941 bombing, but restored in the same style.

Had we known about it we could have visited a tower, all that remains of St Mary Somerset, a very short distance away on Upper Thames Street. Our next church, however, was further down Queen Victoria Street, **St Benet's, Paul's Wharf, the Metropolitan Welsh Church**. Being on the left side this time, it was built in a notch below street level and approached by descending steps. The upper part of the church, topped by a tower in its south-west corner, can be seen from further away, a smart looking combination of red brick and white stone. On top of the tower is a little dome and lantern.

Unfortunately this church is normally only open on Thursdays, when you may find a service in Welsh (with translation quite probably available). Descriptions of the interior indicate many attractive features, so a return visit would be worth making.

On the west side of the church is a small lawn, on which half a dozen trees with their root-balls well wrapped in sacking were waiting to be planted. Next door is the depot for the City Gardens Department. Across the road is the Royal College of Herald's, a smart red-brick symmetrical building, the front being set back between west and east wings and a decorated iron-work gate with gilding.



The following were elected at the Annual Parishioners Meeting and Annual Parochial Church Meeting at the parish of St Peter & St Paul, Little Gaddesden on Sunday 14<sup>th</sup> May 2023. The Treasurer, Secretary and Electoral Roll Officer were elected at the PCC following the APM and APCM, along with the two co-opted members.

**The Berkhamsted Team Ministry**  
**St Peter and St Paul, Little Gaddesden**  
**THE PAROCHIAL CHURCH COUNCIL – May 2023**

**Churchwardens:**

Terri Adams	Kaim End, Hudnall Common, Little Gaddesden HP4 1QJ churchwarden.ta@littlegaddesdenchurch.org.uk	842746
Jane Dickson	9 Bridgewater Court, Little Gaddesden HP4 1PX churchwarden.jd@littlegaddesdenchurch.org.uk	07795 348938
Or to both:	churchwardens@littlegaddesdenchurch.org.uk	

**Lay Members:**

Sarah Gall		
James Mitchell		
Linda Platt		
Allan Webster	<b>Treasurer</b>	843157
	treasurer@littlegaddesdenchurch.org.uk	
Barbara Sheard	<b>Secretary</b>	84359
	pcc.secretary@littlegaddesdenchurch.org.uk	
Michael Carver		
Vanessa Connor (Co-opted)		
Helene Hockings (Co-opted)		

**Deanery Synod Members:**

Annabelle Grassini	<b>Electoral Roll Officer</b>
Roger Bolton	
Sally Green	

**Lay Readers:**

Anthony Archer	Barn Cottage, Little Gaddesden, HP4 1PH anthony.archer@littlegaddesdenchurch.org.uk	842397
Heather Tisbury	20 West Dene, Gaddesden Row <a href="mailto:reader.ht@littlegaddesdenchurch.org.uk">reader.ht@littlegaddesdenchurch.org.uk</a>	01582 842807

**Lay Readers of Worship:**

Gayle Storey, Annabelle Grassini, Karen Russell

**All landline telephone numbers prefixed with 01442 except Heather Tisbury**

<b>Team Rector:</b>	Revd John Russell, St John's Vicarage, Great Gaddesden vicar@littlegaddesdenchurch.org.uk	214898
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## SCIENCE AND GOD

After listening to the likes of Richard Dawkins and Professor Alice Roberts (of the BBC's Digging for Britain), we could be forgiven for thinking that most scientists are atheists. That certainly appears to be the view of tv commissioners. But is it true?

In fact, there are many scientists who do believe in God, and are not afraid to say so. Consider the following from the late mathematical physicist Freeman Dyson:-

*"To worship God means to recognise that mind and intelligence are woven into the fabric of our universe in a way that altogether surpasses our comprehension".*

This was recently quoted with approval in the Times (27<sup>th</sup> December 2022) by Professor Goronwy Tudor Jones, School of Physics and Astronomy at the University of Birmingham.

The great Albert Einstein also believed in God. He wrote-

*"Everyone who is seriously involved in the pursuit of Science becomes convinced that a spirit is manifest in the laws of the Universe – a spirit vastly superior to that of man, and one in the face of which we with our modest powers must feel humble".*

Other believers include the atomic physicist Nils Bohr and Rosalind Franklin, whose work was crucial to the discovery of DNA.

In fact, Professor John Lennox claims that over 65% of Nobel prize winners between 1901 and 2000 believed in God.

Werner Karl Heisenberg, a Nobel Prize winner in Physics said:

*"The first gulp of natural sciences will turn you into an atheist, but at the bottom of the glass God is waiting for you".*

Carla Rubbia, another Nobel Prize winner, wrote in 1993:

*"If we count the galaxies of the Universe or demonstrate the existence of elementary particles, in an analog way we can't probably have proof of the existence of God. But as a researcher I am deeply moved by the order and beauty I find in the Cosmos and the interior of material things. As an observer of nature, I can't help thinking there is a higher order. The idea that all this is the result of fortune or pure statistic diversity for me is completely unacceptable."*

There are others, like the Astronomer Royal, cosmologist and astrophysicist, Sir Martin Rees, who are agnostic, but regularly attend church.

It seems to me, and I am no scientist, that whether you are a believer or not may partly depend on which branch of science you operate within. Biologists and chemists seem more likely to be determinists who see no space for God, whereas many physicists, astronomers and mathematicians are more open to belief, and are fascinated by questions such as, 'Why is there something rather than nothing?'

May I suggest that when next you are told that there is an inbuilt conflict between Science and God, you suggest, gently, that some scientific research is in order.

ROGER BOLTON

## **A LONG HOP TO SUMMER**

It's June already, just how has that possibly occurred?  
As all those other months seem confused and somewhat blurred,  
You've had to chip Junior's hoody off, introduce him to some light,  
Bet you can't hack that 'phone off though, not without a fight!.

But nature looks so beautiful in garden, field and wood,  
It's nice to think those non-stop showers actually did some good.  
There's lots of catching up to do, a clash of blossom, leaf and fruit,  
And all those backed up BBQs could leave you as sober as a newt!

Wellies are swapped for sandals now, exposing winter toes,  
But just don't think of cooling down by getting out the hose,  
There's a water shortage, Silly! If that's your back up plan,  
So, forget it, we're waterless, hence a total hosepipe ban.

Josie Jeffrey

## **JET LAGGED JET STREAM**

Way back in the seventies we were warned of the upcoming mini Ice Age. Images were conjured up of ice fairs, then and now, on the frozen Thames. I can't bear to think of what living through those harsh Victorian winters was like. Draughty houses, single glazed windows, no central heating, only cold taps, outside privy, no wonder they kept a cow, a porker and a couple of sheep downstairs. Methane was not looked upon as a problem in those more basic days. Imagine, central heating that's edible, and plenty of fertilizer for the fodder!

Things were not so much better in the years after the War when your house was warmed by a fire in each room. This meant rotating in front of it a bit like a human kebab as otherwise your front scorched and your backside froze in the teeth of the gale storming through the living room. All those coal fires caused the Great Smog, fog so thick that I nearly walked into the wrong house on one occasion after stumbling home from school.

I'm not sure what happened to that, all swept away by global warming, updated to climate change but what we're noticing now is that Spring seems to have gone awol. During the dark days of winter how we look forward to March, the light at the end of the tunnel. This year's featured rain, followed by more rain and April produced more miserable cold rain which continued into May, although some days the rain was less cold, but that could just be me, trying to keep my chins up and always looking on the bright side.

For all of this we can blame the Jet Stream, the high up winds which flow from west to east and ideally, with the onset of warmed currents from the south, migrate further northwards. But not this year, it has been hanging over the British Isles long after it should have shifted back towards the Arctic, so when we should have been casting our clouts, not to mention the winter bobble hats, woolly vests, cumbersome bodices and fishermen's oily socks, we're still wearing them. I cannot remember when I last saw that welcome harbinger of spring, a postman in shorts.



The amazing thing is, though, that Nature has carried on regardless. Bright blackthorn lit up the early hedgerows, before the first green buds appeared. Could you believe your eyes when a definite green haze started to blur the stark winter outlines on the beech and the hedgerows? The oak, beating the ash in greening up (I can't resist it: 'In for a splash' I mean, how does it know?) and by May, all is a gloriously fresh, clean and glowing green. Everything has benefited from the winter downpours which hopefully will stand us in good stead for the threatened El Nino Summer, which, without the more gentle introduction of a Spring season will be hitting us like a hammer some time soon. Then it will be, "Where's a mini Ice Age when you need one". At least the dandelions have had a good start. Honestly, you just can't deter an optimist like wot I am!

Josie Jeffrey

***From the Registers:***

29 <sup>th</sup> April	Burial of Ashes	John Godfrey Allen
14 <sup>th</sup> May	Holy Baptism	Hailey Stanley
16 <sup>th</sup> May	Memorial Service	Douglas Adams
19 <sup>th</sup> May	Funeral	Jenny Oldfield

### **The Berkhamstad Deanery Synod Lecture**

This was given on Wednesday, May 17<sup>th</sup>, at St Mary's Northchurch. Just over 50 people attended including your representatives. The speaker was Jeremy Williams and his title was "The Colour of Climate Change: Climate, Race and Justice".

Jeremy, who was brought up in Madagascar and Kenya, is a freelance writer and activist. He has his own blog, The Earthbound Report, and is editor of "Time to Act: A Resource Book from the Christians in Extinction Rebellion". He is also the author of "Climate Change is Racist: Race, Privilege and the Struggle for Climate Justice".

The first part of his lecture was impressive and disturbing, showing how Africans, who are responsible for the least emissions which create climate heating, are the most vulnerable to it. "Global warming ", he said, "matters most in dry arid areas, which will become uninhabitable." The rich can and will protect themselves from many of the effects of climate change. The poor cannot. He said that this was fundamentally unjust as, for example, "100 Madagascans only contribute as much to climate change as one Australian.". The maps he showed were devastating, as they illustrated how heat and lack of water would inevitably create conflict in large parts of the less developed world and would make some areas, including parts of central America, uninhabitable.

He urged Christians to take initiatives in this area and stressed the need for urgent coordinated action on climate change, but did not then promote or justify the efforts of 'Extinction Rebellion' which was hardly mentioned.

The second part of his lecture was an attempt to argue that climate change is racist. He discussed three kinds of racism, individual, institutional, and structural or systemic. This last should be understood as an unintended consequence of colonialism.

There were some in the audience who were not convinced and worried that charges of racism would be counterproductive. It is one thing to argue that the developed world has a much greater responsibility for climate change than the less developed one, and therefore much more to contribute to its amelioration. It is another to charge the west with racism, if you are trying to get enough widespread support to enable politicians to implement policies which will help the planet but somewhat reduce living standards. This is a vital issue and we all need to make sacrifices, but your representatives had reservations about the use of terms like racism. Nonetheless it was a very sobering lecture about a developing disaster which demands a response from all of us.

Annabelle Grassini and Roger Bolton

## Prayer Page

### St Peter & St Paul, 29<sup>th</sup> June Patron Saints of our Parish Church

Almighty God,  
whose blessed apostles Peter and Paul  
glorified you in their death as in their life:  
grant that your Church, inspired by their teaching and example,  
and made one by your Spirit, may ever stand firm on the one foundation,  
Jesus Christ your Son our Lord, who is alive and reigns with you,  
in the unity of the Holy Spirit, one God, now and for ever.

**Amen**

Almighty God,  
we offer unto you most high praise and hearty thanks  
for the wonderful graces and virtues which you have manifested  
in all your saints and in all other holy persons on earth,  
who by their lives and labours have shined forth as lights in the world,  
whom we remember with honour and commemorate with joy.  
For these and all your other servants who have departed this life  
with the seal of faith,  
we praise and magnify your holy name;  
through Jesus Christ our Lord.

**Amen**

From the Scottish Liturgy (1560)

I asked for health that I might do great things  
*and was given infirmity that I might do better things.*  
I asked for riches that I might be happy  
*and was given poverty that I might be wise.*  
I asked for power that I might have the praise of men  
*and was given weakness that I might feel the need of God.*  
I asked for all things that I might enjoy life  
*and was given life that I might enjoy all things.*  
I received nothing that I asked for  
but everything that I hoped for despite myself.  
I am among all people most highly blessed.

## CHURCH SERVICES – JUNE

<b>I Sunday 4<sup>th</sup> June – Trinity Sunday</b>		
9.00am	Joint Parish Communion with Bishop Jane for the Licencing of Revd Miranda Seldon	Little Gaddesden
<b>II Sunday 11<sup>th</sup> June – Trinity 1</b>		
9.00am	Morning Prayer	Nettleden
9.00am	Café Church	Little Gaddesden
11.00am	Café Church	Great Gaddesden
<b>III Sunday 18<sup>th</sup> June – Trinity 2</b>		
9.00am	Parish Communion	Little Gaddesden
11.00am	Parish Communion	Great Gaddesden
6.00pm	Evensong	Nettleden
<b>IV Sunday 25<sup>th</sup> June – Trinity 3 / Birth of John the Baptist</b>		
9.00am	Morning Prayer	Nettleden
9.00am	Parish Communion	Little Gaddesden
11.00am	Patronal Service	Great Gaddesden
<b>I Sunday 2<sup>nd</sup> July – Trinity 4 / Festival of St Peter &amp; St Paul</b>		
9.00am	Patronal Service	Little Gaddesden
11.00am	Parish Communion	Great Gaddesden
6.00pm	Evensong	Nettleden

<b>Mid-Week Services</b>		
Tuesdays	9.00am Holy Communion	Great Gaddesden
Thursdays	10.00am Holy Communion	Little Gaddesden

### Parish News Editors:

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**Deadline Date: Friday 16<sup>th</sup> June**