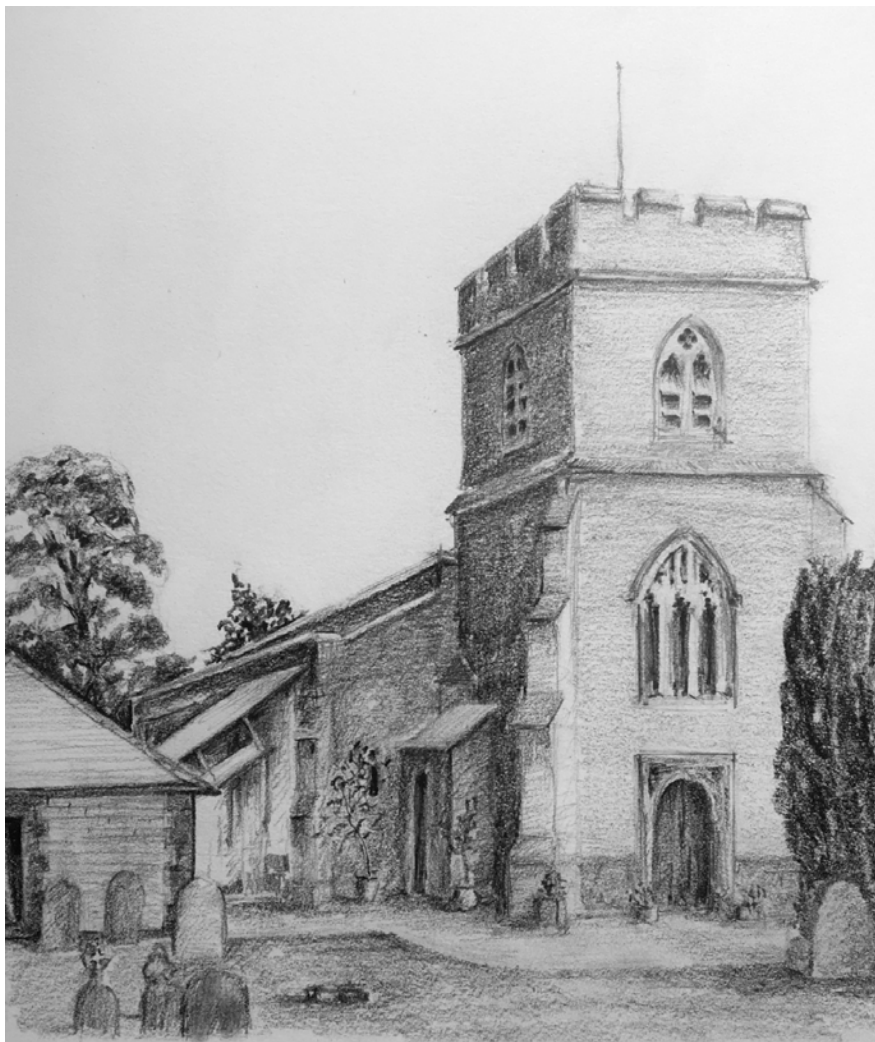


Parish News

St Peter and St Paul, Little Gaddesden

£1.00

October 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

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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.

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 those noted.

ASSOCIATE PRIEST: Miranda Seldon 07761 165871

CHURCHWARDENS: Terri Adams 842746

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PARISH ADMINISTRATOR: Helene Hockings on a_dmin-church@outlook.com or 01442 842493

SUNDAY SERVICES: 9.00am Eucharist Service or Café Church (2nd Sunday)

6.00pm Evensong at Nettleden on the 1st and 3rd Sunday
of the month

6.00pm Occasional Iona or Taizé services

5th 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

CHOIR PRACTICE: Friday 7.00pm – John Leonhardt 843550

LG CoFe 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, Nick Murray, Mike Walsham.

See inside back page for contact details.

PITSTOP CAFÉ: 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.10

Dear Friends,

I did not realise until recently that the Old Testament had such wonderful, passionate, love poetry in it. Verses that can make you blush. I am referring to the Song of Solomon. Reading it emphasises how tawdry and superficial are the outpourings of libertines like Russell Brand, who see sex as an end in itself, and not a central part of a loving relationship.

My awakening came when I was asked to do a reading at a service for the dedication and blessing of the marriage of two good friends, now in the late autumn of their years (well their 70s). They were journalists and had been married before, so I expected some wry, cynical, remarks to be made at the reception afterwards. You know, on the lines of “the triumph of hope over experience”.

Here are three more:

“When a man opens a car door for his wife, it’s either a new car or a new wife” - Prince Philip

“Keep your eyes wide open before marriage, half shut afterwards” - Benjamin Franklin

“A man doesn’t know what happiness is until he’s married. By then it’s too late” - Frank Sinatra.

Well, instead of being discreetly cynical, we were blown away by the music, the sermon, the beautiful readings, and the deep love felt by the newly-weds, who had been partners for almost 20 years. The service was held in the Tait Chapel in Fulham Palace, a hidden jewel of London in the centre of a large park next to the Thames and Craven Cottage, Fulham’s football ground. You enter by crossing a moat, pass by a great hall where Elizabeth I dined in 1601, and enter the early Victorian chapel, built on the site of an earlier one.

The priest, the Rev Penny Seabrook, began by saying that it was a holy place, “whose walls were soaked in prayer”.

There were three readings.

The second was W B Yeats youthful poem, which ends:-

“I have spread my dreams under your feet;
Tread softly because you tread on my dreams.”

The third reading was from 'To My Husband' by Wendy Cope.
It begins:-

"If we were never going to die, I might
Not hug you quite as often or as tight".
And ends
"Would I want to change things, if I could.
And make us both immortal? Love, I would."

I was given the first reading, which was from the
Song of Solomon 2:10-13; 8:6-7

The first extract says that "the time of singing has come".
This is the second extract:

"Set me as a seal upon your heart,
As a seal upon your arm:
For love is strong as death, passion fierce as the grave.
Its flashes are flashes of fire,
A raging flame.
Many waters cannot quench love,
Neither can floods drown it.
If one offered for love,
all the wealth of one's house,
it would be utterly scorned."

Scholars think it unlikely that Solomon wrote all this love poetry but conclude that it was gathered together no later than the 3rd century BC and may well contain verses that were in circulation at Solomon's court.

According to the Oxford Dictionary of the Christian Church –

"From an early date Jewish and Christian exegetes (scholars, interpreters) alike have interpreted the Book allegorically. Indeed, apart from such interpretations it would be hard to justify its inclusion in the Canon."
Christian exegetes "have seen in it a description of God's relations with the Church or the individual soul".

Perhaps so, but do we have to choose? Can it not be a depiction of God-given love between human beings? Whichever way you interpret the Book of Solomon it is well worth reading. Perhaps we should send a copy to Russell Brand.

ROGER BOLTON

JULIAN MEETINGS

Meetings for contemplative prayer, a time for meeting God in the silence.

Contemplative prayer has been part of the Christian tradition since earliest times. In the medieval period, it became mostly associated with monasticism but in the 20th century it was reclaimed as a normal part of many peoples' spiritual journey.

The Julian Meetings are a network of groups to foster contemplative prayer. They have no formal association with other Julian of Norwich organisations, but sometimes short pieces from Julian of Norwich's writings are used during the meetings. They are ecumenical and inclusive. They always include a time of silent prayer, but each group decides on the form the meeting will take. The size of the groups varies between about twelve to just a few, and some meet in churches or halls, but many meet in peoples' homes. Usually, one member of the meeting will provide a lead in, - a short reading or poem, which is followed by a period of silence, and then over coffee there is a sharing – usually about the lead-in; sometimes other themes arise. Some find that their understanding of the lead-in is deepened by the silence.

Sharing prayerful silence with a likeminded group can be both encouraging and strengthening. The whole group can benefit when different people lead in and out of the silence, bringing their own insights and ideas. There can develop an intensity and depth to the silence that is not describable, but can only be experienced and shared.

There is a Julian Group that meets in Little Gaddesden once a month. If you would like to know more, please contact me, Barbara Day, on 01442 842407.

Barbara Day

The Bishop of St Albans' Harvest Appeal

This year's Harvest Appeal is supporting Mission Direct in their work in Kumi, Uganda, by providing materially poor families with chickens. These give them a sustainable and low-cost food source, and also provides them with an income stream from eggs and chicks. Their first chicks are returned to the project, so that another family can benefit.

For more information and with details of how to donate, please visit www.stalbansdiocese.org

THE WORD

For many years it never occurred to me that when I was reading the Bible I was reading a translation. At my boyhood Anglican Evangelical church, I was taught that every word of the Bible was true. Full stop. Did I ask myself if it had always been written in English? Gazing around at the stained-glass windows and their portrayal of an extremely handsome blond Jesus, it was easy to assume that he was an Anglo-Saxon. Perhaps even God was an Englishman!

The Jewishness of Jesus had almost been eradicated.

My youthful ignorance has been remedied by reading a superb book by an Anglican priest, Professor John Barton, called “The Word – On the Translation of the Bible”. It is a successor, and companion, to his best seller “A History of the Bible’.

He points out that the books of the Old Testament,

“were for the most part written in Hebrew, though there are a few sections in Aramaic, an equally ancient relation – about as close as Dutch is to German, or Spanish to Italian”.

So when we read the Old Testament we are reading something which may have been translated from Aramaic to Hebrew, and certainly was translated from Hebrew, to Greek, and Latin, and finally English.

Professor Barton goes on,

“The New Testament was all composed in Greek. Sometimes it is possible to tell, from a syntactic or lexical feature, that the authors of the Gospels spoke and thought in Aramaic, which had become the language of everyday speech in Palestine by the first century CE..... By the time the first Gospel (probably Mark) was written, perhaps around 70 CE, Greek was already the main language of Christians, and it remained so for several centuries. In the 50s and 60s Paul was already writing in Greek to the Churches he had founded (and to the Church in Rome), in which no one, evidently, spoke Aramaic”, the language of Jesus.

The first person to translate the Old Testament into Latin directly from Hebrew and Aramaic was Jerome (347-420 CE.)

Which version is the most accurate?

Barton writes, "Most clergy will claim to have someone say, 'If the King James Bible was good enough for St Paul, it's good enough for me'!"

Translators have tended to steer a middle course between a literal translation, which may be hardly comprehensible to most readers, or a 'free translation' in which the writer tries to convey what they believe is the essence of text in language and images which are comprehensible to the readers for whom they are writing. (It could be a dangerous exercise, translators have been persecuted and executed for renderings of the Bible deemed heretical).

WHICH BIBLE?

Barton writes, "Translators of the New Testament don't have to ponder which books to translate. Its contents have been fixed since the 4th century when Athanasius' Festal Letter of 367 listed exactly the books we now have"

The Old Testament is rather different.

"The Hebrew Text ...was enshrined in the St Petersburg Codex from the eleventh century CE, but along with it there is also the Greek translation, the Septuagint, which contains several additional books (known to Protestants as the Apocrypha and to Catholics as deuterocanonical) and also has very different versions of some of the books it shares with the Hebrew, such as Esther, Daniel, and Jeremiah....

Greek Esther, for example, has prayers uttered by Esther, where the original Hebrew notoriously contains no single mention of God. The Septuagint, with its descendant the Latin Bible, is thus not simply a translation of the Hebrew, but includes material that never existed in Hebrew at all. The Wisdom of Solomon, for example, was composed in Greek, and there never was a Hebrew version".

None of this should be a barrier to faith. Professor Barton has been a priest in the Church of England since 1973 and is proud to remain one. However, it perhaps should make us a little more sceptical of those who say every single word of the Old Testament is 'true'. Sometimes we see through a glass darkly. With the New Testament we are on much safer, clearer, ground.

ROGER BOLTON

CHILDRENS' PAGE

This is the story of SAINT PETER'S miraculous escape from prison.

Peter was starting to build up the church after Jesus had gone into heaven. He was in Jerusalem, but KING HEROD was furious! He had PETER put in PRISON, tied up in chains and with lots of soldiers guarding him.



But Peter's friends had faith in God and prayed for his safety.



The angel led Peter into the city where he went to his friends' house. They helped him to escape away from Herod and to safety.



Peter was asleep in his cell with soldiers beside him and outside, guarding the door. Suddenly there was a light and an ANGEL stood beside Peter. "Get up", he said, "and follow me". The chains fell off Peter and the doors of the prison fell open!



WORDSEARCH

Find in the grid the words underlined in the story. Colour in the pictures.

Look up the whole story in Acts, Chapter 12.

E	S	P	A	T	H
P	N	R	N	R	E
A	I	I	G	E	R
C	A	S	E	T	O
S	H	O	L	E	D
E	C	N	O	P	S

JUNIOR SCHOOL IN THE FORTIES

In the days of kids crammed into 40 plus classes,
When we were reflections in teacher's glasses,
(We regarded Mr. Savage with respectful awe,
Never pulled faces 'til he'd closed the door.)

Mrs Horne, a teacher most sharp and strict,
Who took delight in the sting she'd inflict
With 'Ginger', her well used and trusty cane,
So you sat up straight, or she'd be back again.

Mrs Horne had a daughter, one Miss Horne,
Clearly to the teaching profession born,
Inheriting 'Ginger Junior' and some dog-eared books,
And sadly, also her Mother's looks.

Mr. Hall was a soldier, he'd tell us of the war,
As we sat, all ears, upon the dusty floor.
The Sweetwater Canal, dead donkeys floating by,
Vultures feasting on bloated flesh and sightless eye.

He told us the waters were kitchen, laundry, latrine and bath,
For the Destitute who survived their life along its path,
I guessed that Mr. Hall could probably tell us more,
About how he was damaged and affected by that war.

But Mr. Hall was healing in the love of the class he taught,
Said it was for us snotty scruffs for whom the War was fought,
We were 48 kids, me one year younger than the rest,
Yet he found that writing was the thing that I did best.

Mr Warren was young and handsome, he'd been a soldier too,
But had he ever dealt with quite such a motley crew?
A mixed bunch of brats from very bright to rather dim,
And all my poetry is thanks to Mr. Hall and to him.

Josie Jeffrey 9th June 2011

From the Registers:

26th August Wedding Dedication
29th August Funeral

Samantha Kemp and Nina Brown
Brian Rogers

The Ark of the Covenant

Whenever Ethiopia is mentioned, most people immediately recall one of a number of significant events: the Italian occupation from 1936-41 that was ended by British and Colonial forces combined with Ethiopian Forces; the diminutive, regal and dignified figure of His Imperial Majesty Emperor Haile Selassie and his being deposed by revolutionary forces in 1974; the terrible famine of 1984 and Band Aid shown on global television networks; the 8-year civil war that eventually culminated in the downfall of the Marxist Government of President Mengistu in 1991; male and female athletes winning medals in the athletics stadia of the modern Olympic Games and World Athletics Championships.

All the above occurred in the last 90 years yet, Ethiopia (once known as Abyssinia), dissected by the Rift Valley, riven by deep and stupendous gorges, crowned by a chain of lakes, watered by majestic rivers, studded with burning deserts and great escarpments, is as old as time itself. It claims a recorded history going back 3 millennia to the Old Testament. It is the land of Sheba, of the rock-hewn churches of Lalibela, of towering obelisks at Axum, of the Ark of the Covenant; a land that was Christian before much of Europe, and yet unknown to Europe for 1,000 years or more. It is one of the major strongholds of the Christian faith – certainly in Africa – and possibly in the world. Its incomparable and varied beauty, its ancient and medieval monuments, its proud and colourful cultures, its rich and colourful history, set it apart from other places.

Few countries in the world possess the wealth and variety of ancient legends and attractions as Ethiopia. Now a land-locked country (twice the size of France) that has a population of >100m people speaking >80 different languages, the official language being Amharic with its own unique alphabet. The Julian Calendar is still in use so the millennium was celebrated in September 2007.

The largest religious group is Ethiopian Orthodox followed by Sunni Muslims. The central plateau of 2,500m (8,000ft) high with over 20 peaks rising above 4,000m (13,200ft), probably prevented countless invaders from penetrating its interior, allowing most of its historic records and buildings to be preserved for posterity.

Ethiopia, in so many ways, is unique but it's the religious side on which I wish to focus. The start has to be around 1250 BC, after Moses had led the children of Israel out of captivity in Egypt. Moses was instructed by God himself on Mount Sinai to construct an Ark to house the Commandment Tablets. The precise details of the Ark's dimensions are described in Ch.25 of the book of Exodus and the materials of the rectangular chest were to be acacia wood, plated inside and out with gold. Moses was also told to make a pure gold throne of mercy that was to be placed on

top of the Ark. An artificer named Bezeel made the Ark and it was installed behind a veil in the Holy of Holies of the Tabernacle – a portable, tent-like structure used by the Israelites as their place of worship during their wanderings in the wilderness.

According to legends and rabbinical commentaries on the Old Testament, the Ark displayed extraordinary and awesome powers stemming directly from God. The Bible states that during the 40 years in the wilderness, the Ark had helped Moses and the Israelites to successfully subdue all the fierce tribes in the Sinai peninsula. It was Moses' son, Joshua, who used the Ark's power to part the waters of the Jordan and bring down the walls of Jericho. Nevertheless, the Philistines won the battle and, after capturing the Ark, were subjected to such horrible afflictions that they returned it to the Israelites after only a few months.

By all accounts, the Ark remained in a house on a hill for over half a century until David became King of Israel in about 1000 BC. David had recently captured the city of Jerusalem and wanted to build a temple for the Ark. The Lord had told David that it would be Solomon (David's son of Bathsheba), who would build the Temple. It was completed in about 955 BC and the sacred relic remained in the dark interior of the Holy of Holies (as described in the first book of Kings) until it mysteriously vanished somewhere between the tenth and sixth centuries BC.

The main question that most will now ask is: 'What happened to the Ark of the Covenant of Yahweh and where is it now?'

After the Ark had been installed in the Holy of Holies of the newly built Temple of Jerusalem in about 955BC, there appears to be no mention of it again. Scholars and archaeologists have described the disappearance of this sacred relic as 'one of the great mysteries of the Bible'. Up until the time of Solomon, the Old Testament makes over 200 references to the Ark, but after the wise king's reign it is almost never mentioned again. It isn't that an immensely valuable golden chest has gone missing, more that, given its supreme religious significance and power, it should be conspicuous by its absence. Some historians believe there was a cover-up by priests and scribes to ensure the whereabouts of the Ark would remain forever a secret. As a result, this secret has inspired many expeditions to solve the mystery, some of which have been shown on Sky Discovery and History over the last few years, but all to no avail.

It is well known that during Solomon's reign, he was visited by the Queen of Sheba. The Queen had heard of his great wisdom and her journey to the King's court is recorded in 2 Old Testament Books (Kings and Chronicles). There are conflicting views about the Queen's origin: St. Matthew's Gospel describes her as the 'Queen of the South'; some historians believe she was from Arabia. Ethiopians, however,

firmly believe the narration in one of their 14th. century manuscripts, the 'Glory of Kings' (*Kibre Negast*), which tells how Makeda of Sheba (Saba), their Queen, went with a caravan of 700 camels laden with gold, ivory and other gifts to visit Solomon. She crossed the Red Sea into Yemen and eventually arrived in Jerusalem. Solomon so admired the Queen's intelligence and beauty that he wanted a child from her. When the Queen returned to Ethiopia, she gave birth to a son, Menelik, and she gave him a seal that Solomon had passed to her.

When Menelik came of age, he was allowed to go to Jerusalem to visit his father. Solomon recognised the seal that he had given Maleka. Because Maleka had been converted to Judaism during her stay in Jerusalem – according to the *Kibre Negast* – Menelik also wanted to spend time there learning the Laws of Moses from the High Priests. Solomon hoped that Menelik would stay on to succeed him as king (he was given the name of David II by Solomon's court) but he wanted to return to his homeland. As Solomon's first-born son, he was allowed to go on condition that he took the first-born sons of Israel's high officials, as well as 1,000 people from each of the twelve tribes of Israel.

Unknown to Menelik, some of his party stole the Ark from its resting place as they were not happy to be separated from it and replaced it with a replica in the Temple. When Solomon found out, he was so enraged that he rode to Egypt hoping to retrieve it, but he was too late. A lengthy lamentation in Chapter 60 of the *Kebre Negast* states that during the journey, an angel appeared to Solomon in a dream and told him that he should not be angry or sorrowful as it was the Will of God that the Ark had been taken by his first-born son. With these words, the king was comforted. Some scholars have suggested that the reason the Ark was not mentioned in the Old Testament after King Solomon's reign was to keep the theft a secret in order to avoid public panic.

The journey back to Ethiopia via Egypt and the Nile was long and arduous. Menelik eventually arrived back at Axum, the capital of the Queen's kingdom; she abdicated and appointed Menelik as king. Today, there are many relics in Axum that Ethiopians claim to be connected with the long-departed Queen of Sheba, the major ones being: a town reservoir known as 'the Queen's Bath'; a ruin outside the town known as 'Sheba's Palace'; 2 large granite slabs across the road from the 'palace' that are said to be the spot where the Queen was buried.

The arrival of the Israelites with Menelik marked the beginning of Judaism in Ethiopia which was adopted as the Country's faith until Christianity in the 4th. century AD. These Ethiopian Jews – known as Falashas – were faithful to the Laws of Moses and practised sacrificial slaughter on a huge stone in the centre of their places of worship. Many historians over the centuries have long advocated that the

Falashas did not arrive in the 10th century BC but many centuries later from Southern Arabia. During the reign of Israel's King Josiah in about 630BC, however, a total ban on all forms of sacrifice was strictly enforced, except in the Temple. The distance between Israel and Ethiopia was great and communications extremely difficult so it is reasonable to suppose that the Falashas became completely isolated and would be untouched by the theological revolutions taking place in Israel in the 630s BC.

But what of the Ark of the Covenant, you may ask?



48 The construction of the Ark of the Covenant at the foot of Mount Sinai.



49 Glowing with fire and light the Ark is transported through the wilderness wrapped in thick cloths to protect its bearers from its unearthly powers.

To be continued in November's edition

MIKE WALSHAM

CITY CHURCHES - Part 8, walked in August 2023

HOLBORN TO THE INNS OF COURT

(Part 7 was in the July/August issue)

I continue my grand tour of churches of the City of London, now in its 5th year, starting with **ST ALBAN THE MARTYR, BROOKE STREET, Holborn**. Although the building is outside the City boundary, its parish now includes a slice of St Andrew's, Holborn Viaduct, taken from the latter when it ceased to have a parish of its own. It is also linked to St Peter's, Saffron Hill, a short distance to the north-east

Although its address is Brooke Street which is just south of the church, its real front door opens to Baldwin's Gardens on the north, opposite its church school. This is framed in a large-pointed arch of varicoloured standard bricks following the shape of the door. Although most of its bricks are a sombre dark reddish brown, inside the church is light and airy and the walls appear to be faced with buff-coloured stone.

Lightness in the churches seen today seems to be the result of plenty of clear glass windows, pale colours for walls right down to floor level and even ceilings, pale wooden furnishings such as pulpits, low-backed pews, slender columns with spacious arcades, or none, a lack of rood screens or other partitions, a very restrained use of memorials on the walls, and floors of mainly pale tiles or floorboards. I do most of my visiting in daylight and a sunny day helps a lot. St Albans is just like this even though its windows are narrow with diamond glazing. The floor is attractively decorated with bordered hollow squares and rectangles in a medium brown on cream. Even the altar reredos is a painted mural in pastel shades.

It is this which dominates the interior. It is huge, filling the east end of the sanctuary right up to the arched ceiling. It shows many life-sized robed figures in attitudes of praise towards the risen Christ who is floating above them. At the foot of the picture just above the altar, stands St Alban in Roman armour. Statues of St Alban and of the Virgin Mary and Child, stand to north and south of the sanctuary. The altar rail is of stone.

The fourteen traditional stations of the cross, in the same pastel shades as the reredos, but in picture-frame size, are located on the north and south walls. At the west end are the only stained-glass windows, above a small gallery. A small moveable pipe organ stands on a wheeled platform in the north-east corner of the nave.

If you go out through the small porch on the south side, you find a paved yard with two plane trees, many plants in pots, and a large crucifix.

Several of the features mentioned, together with the church notices, indicate a strong Anglo-Catholic tradition. Mass is celebrated on most weekdays at 12.30pm

with a selected Prayer Intention for each day. There are usually two Masses on Sunday: 9:30 "Family" and 11am "Solemn".

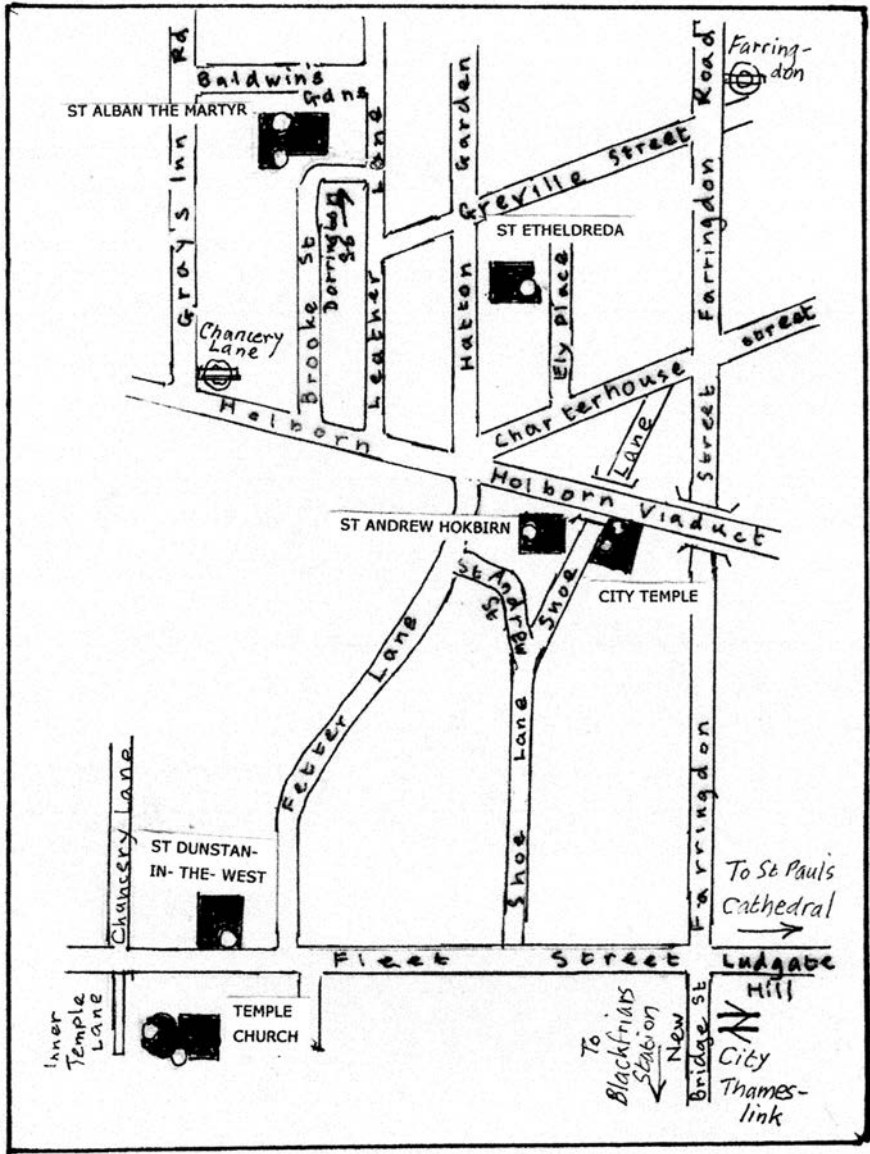
On leaving St Alban's, I met a pleasant lady who thought I might be lost and who took an interest in my project. She guided me to a short way of reaching my next church, St Etheldreda's. Before we got halfway there, we came into a street full of cooked food stalls. This is Leather Lane, full of tempting smells and keen customers. The stalls were lining both sides of the road leaving little room to walk between. When the lady had explained the alleys I needed to take next, she left me and I took a diversion through the stalls, which seemed to include every culture in the Arabian, Jewish, South-east Asian and Caribbean worlds. I also spotted one from Japan and one from California. It was a Wednesday. I don't know how frequently these stalls are set up.

The next street encountered was Hatton Garden, another amazing discovery for me, as the jewellers were so densely ranged along the street, each different dealer with a wide shop window glittering with diamonds. I noticed one ring with an emerald between two diamonds with a five-figure price tag.

I successfully found my way to **ST. ETHELDREDA'S, ELY PLACE**, which is difficult to spot before you reach it. The entrance is through a small yard off the street. It is a Roman Catholic church which includes a chapel directly below it in an ancient crypt. A helpful leaflet tells a complex tale of its history. The main point is that it is a remnant of the palace of the Bishops of Ely dating from 1260. They needed a London residence because of their duties in affairs of state. It has since undergone a great many changes, but it avoided the great fire of 1666. There was some war damage in 1942.

Currently the upper church and the crypt are both used in worship and prayer. The upper church is neither so light nor as spacious as St Alban's. It does have a clear view of the altar with no screen or pillars, and brilliant modern stained glass recreating the destroyed Victorian designs. The east window is particularly complex, divided by slender mullions into five lights with intersecting tracery. The central figure is Christ, crowned and seated. Saints Etheldreda, the four Evangelists, the Virgin Mary, Joseph and Bridget are also depicted. The north and south windows are deeply recessed into the very thick walls. They show Bible stories and some coats of arms. Mounted up on the walls between these windows are statues of local martyrs. The church leaflet points out, rather surprisingly, that these are made of painted polystyrene. The west window is also of stained glass.

To be continued in the November edition
John Leonhardt



JAM JARS!

Jam jars with lids please! If you have any spare standard sized jam jars with lids, Ian and Pat Catchpole would be grateful to have them for their produce for the community market. They are happy to collect or pick them up from Little Gaddesden church. Please call them on 01442 842544. Many thanks.

THERE'S RE-WILDING, AND THERE'S RE-WILDING.

Re-wilding. The latest eco-bio- diverse buzzword, which raises lots of questions, like: how far back do you go to a wilderness? Go far enough back and Britain was forested until the likes of the Saxons felled the trees to be used for everything in those pre-Tupperware days. Personally, I would like to see more trees particularly on say, Dartmoor, in towns and cities, prairie farmland and some uplands along with re-creating meanders on lowland rivers where they have been altered to increase flow and for commercial reasons. Thus, re-wilding in that sense, by re-instating natural meanders in order to minimise flooding and to re-create more diverse habitats, has to be a win-win. It is no secret that I would do cartwheels to celebrate miles more hedgerows - except of course, it would be quite unseemly for a lady of my advanced years to risk flashing the ancient bloomers.

Anyway, do hedges constitute re-wilding? They were planted by farmers for agricultural reasons to keep animal stock in and, also, out. Sheep and cattle grazed the grass in the meadows thus removing nutrients which allowed wildflowers, (most of the droppings were re-purposed in various ways) which thrived on the resultant impoverished soil to flourish. Also, let us not forget, to appropriate common land for landowners' further enrichment (Bridgewater, you know of whom I write). Some local walkers will be familiar with 'Alpine Meadow' part of a walk to Berkhamsted. It is a site of Special Scientific Interest, aka un-improved grassland which, historically would have been grazed, resulting in many fine grasses and wildflowers such as, on the woodland edge, primroses and violets, plus the likes of bugloss, cowslips and herbs particularly on the anthills, such as thyme (a bee heaven) .

Managed by Herts & Middlesex wildlife Trust, it has to be mown and cut back with the cuttings removed which keeps the soil impoverished of nutrients. This results in the perfect environment for the wildflowers to thrive. As it's difficult to get sheep or cattle there, my conservation group, now amalgamated with The Chiltern Society, used to attack it with mowers, scythes rakes and clippers: my favourite job was to give the ant hills a short back and sides whilst enquiring what their holiday plans were. We enjoyed our flasks of tea and hobnobs (obligatory) sitting near to a habitat pile of old logs on which small native lizards would sunbathe on fine days.

Is that re-wilding? Given that our countryside has overwhelmingly been shaped for agricultural and hunting purposes, farm and woodland integrated with settlements which, in some cases go back to Norman times, strip farming giving way to hedged grassland, footpaths used to get to church, work, school et cetera and lanes also facilitating farming practices. Over the years many such paths have sunk, as unpaved, the passage of carts, animals and people wore away the surfaces (you think Glastonbury gets muddy?) and in many cases the hedges more or less closed over. Badgers, foxes, rabbits, hedgehogs and small rodents lived (live) in the banks. Lots of them in Devon, for example and a local one comes to mind; from Aldbury onto Stocks Golf Course on a walk to Aldbury Nowers.

The problem I have is from what I have observed over the years is: if nature is left to get on with it, coarse weeds and invasive tree species tend to take over. Trees, like sycamore and ash, goat willow and alder come to mind and, given that agricultural practices over the centuries had enriched the soil, dock, nettle, coarse grasses, dandelions and others in that brassica class, move in like invading armies and take over. So how long before that perfect halcyon historical countryside appears? And is that re-wilding? Would the blanket re-introduction of beavers do it? Otters? Wolves? Lynx? How many phrases of peeling back before land is considered properly wild? Is regenerative farming practice not sufficient? If not, how do we get fed? Lots of questions, no easy answers.

Josie Jeffrey



HARVEST FESTIVAL SERVICE

Sunday 1st October at 9am

Produce will be distributed to DENS.

Please donate if you are able.

Please see lists of requirements in church or view at:

<https://www.dens.org.uk/get-involved/high-needs-list/>

PRAYER PAGE

The Bishop of St Albans' 2023 Harvest Appeal Prayer

God of abundance and grace,
whose Son, Jesus Christ, proclaimed good news to the poor
and fed the hungry:

we pray your blessing on families of Uganda.
May we, your Church, overflow with generosity and joy.
In our giving may we have the imagination and courage
to share our resources with all.

And may your Gospel of salvation and hope
draw people throughout the world ever deeper into you,
through Jesus Christ, our Lord.

Amen

Almighty God,
give us courage and perseverance,
to run the race that is set before us,
in faith and hope and love,
that we may follow the example of your Son Jesus Christ
and enter into the joy of him,
who runs beside us when we triumph,
and lifts us when we fall.
We ask this for the sake of the same, Jesus Christ our Lord.

Amen

Blessed are you, Lord, God of all creation.
Through your goodness we have this bread to offer,
Which earth has given and human hands have made.
It will become for us the bread of life.

Blessed are you, Lord, God of all creation.
Through your goodness we have this wine to offer,
Fruit of the vine and work of human hands.
It will become our spiritual drink.

The Sunday Missal
Pocket Prayers compiled by Christopher Herbert

CHURCH SERVICES – OCTOBER

I Sunday 1st October – Harvest Festival		
9.00am	Family Communion	Little Gaddesden
11.00am	Family Communion	Great Gaddesden
6.00pm	Evensong	Nettleden
II Sunday 8th October – Trinity 18		
9.00am	Morning Prayer	Nettleden
9.00am	Café Church	Little Gaddesden
11.00am	Café Church	Great Gaddesden
III Sunday 15th October – Trinity 19		
9.00am	Parish Communion	Little Gaddesden
11.00am	Parish Communion	Great Gaddesden
6.00pm	Evensong	Nettleden
IV Sunday 22nd October – Trinity 20		
9.00am	Morning Prayer	Nettleden
9.00am	Parish Communion	Little Gaddesden
11.00am	Parish Communion	Great Gaddesden
I Sunday 29th October – Last Sunday after Trinity / All Souls		
11.00am	Joint Parish Communion	Great Gaddesden
3.00pm	All Souls' Service	Little Gaddesden
I Sunday 5th November – All Saints		
9.00am	Parish Communion	Little Gaddesden
11.00am	Parish Communion	Great Gaddesden
6.00pm	Evensong	Nettleden

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

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Deadline Date: Friday 20th October