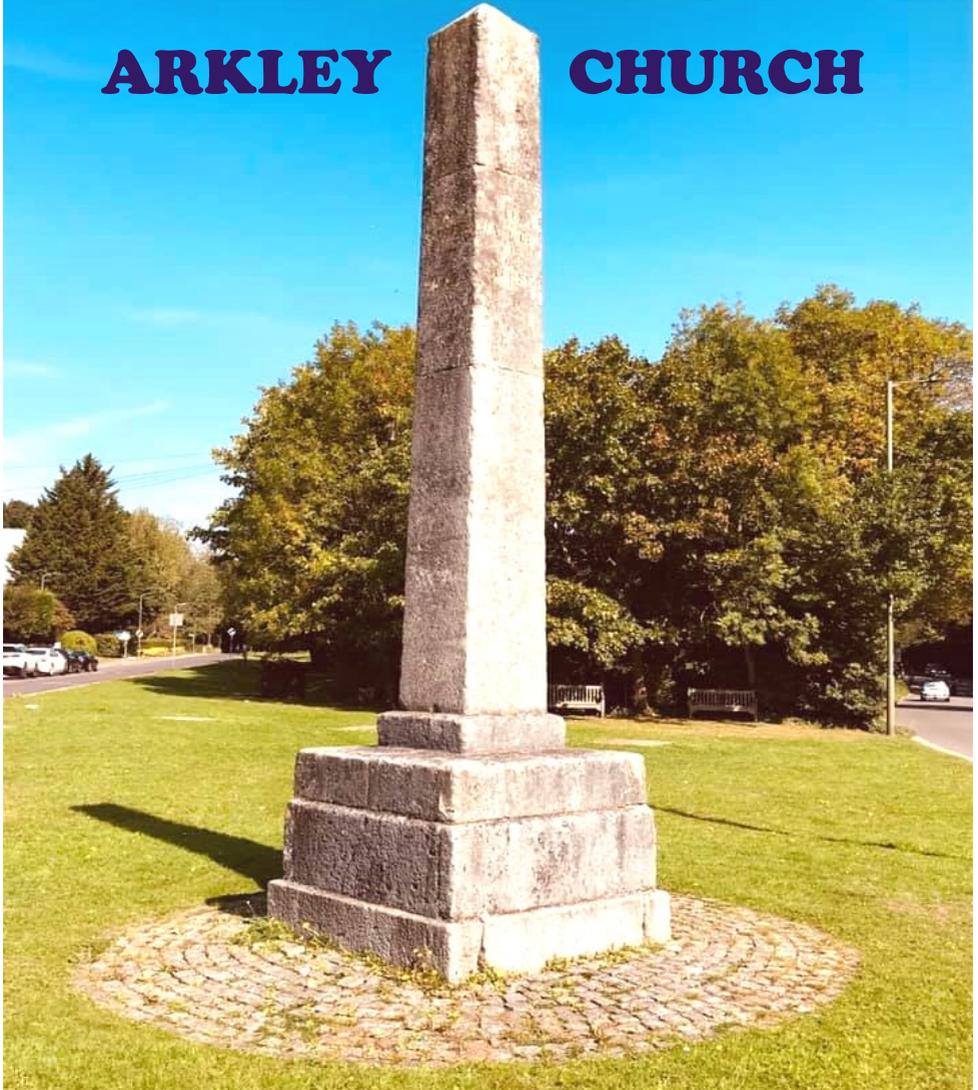


Parish Church of St Peter : Arkley

ARKLEY CHURCH



& COMMUNITY NEWS *Online*

APRIL 2021

HOLYWEEK & EASTER : BATTLE OF BARNET +550

stpetersarkley.com

arkleyccnews@gmail.com



ST PETER'S : ARKLEY



APRIL 2021

ALL ARRANGEMENTS ARE SUBJECT TO CHANGE AT PRESENT

DAY	TIME	SERVICE
Sunday 28 March PALM SUNDAY	8am BST 10.30am BST	Holy Communion (<i>Book of Common Prayer 1662</i>) PARISH EUCHARIST <i>with reading of the Passion</i>
Wednesday 31 March	11am	Morning Prayer
Thursday 1 April MAUNDY THURSDAY	10.30am	HOLY COMMUNION
Friday 2 GOOD FRIDAY	2-3pm	HOUR OF REFLECTION & PRAYER <i>with Passion narrative</i>
Sunday 4 EASTER DAY	8am 10.30am	Holy Communion (BCP) FESTAL EUCHARIST
Wednesday 7	11am	Morning Prayer
Sunday 11 <i>Low Sunday</i> <i>Easter 2</i>	8am 10.30am	Holy Communion (BCP) Parish Eucharist ~ <i>followed by</i> Annual District Church Meeting <i>(to be confirmed)</i>
Wednesday 14	11am	Morning Prayer
Sunday 18 <i>Easter 3</i>	8am 10.30am	Holy Communion (BCP) Family Eucharist
Wednesday 21	11am	Morning Prayer
Sunday 25 <i>Easter 4</i>	8am 10.30am	Holy Communion (BCP) Parish Eucharist
Wednesday 28	11am	Morning Prayer

ONLINE WORSHIP: CHIPPING BARNET TEAM MINISTRY
@ barnetparishchurch.org.uk or **Facebook** (*Parish of Chipping Barnet*)

SUNDAY MORNING: Eucharist or Matins (*times vary*)
MONDAY to THURSDAY @ 10am: Morning Prayer *via Zoom*
These are usually live streams with recordings available on Facebook from 11am
See websites for any variations for Holy Week & Easter

Revised 23 March: see stpetersarkley.com/services for updates

APRIL 2021

PUBLIC WORSHIP RESUMES AT ST PETER'S



With sunshine streaming in, public worship resumed at St Peter's on 21 March, just two days before the anniversary of the first Covid lockdown. Last year, we were able to hold services in the church during the late summer and early autumn, and again in December, but, although some services have been streamed live from St Peter's since Christmas (including on Mothering Sunday), it was very good to have a congregation back together for the first time in almost three months. We are still not allowed to sing hymns, and social distancing continues, but let's hope that, as part of a more general reopening of society, and with Easter almost upon us, this resumption is permanent. The other good news is that we are about to install a new heating system at St Peter's—just in time for summer! There is an update about this important improvement on *page 5*.

While various restrictions remain in place, this is the fourth time in a row (and the eighth since last April) that we have published your village magazine online. We hope to be back in print soon. In the meantime, please keep an eye on our website (*stpetersarkley.com*) for the latest news about services at St Peter's and any other activities that we may gradually be able to put on.

Nick Dean
Editor **A**

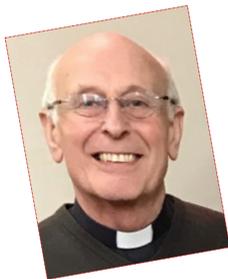
ST PETER'S CHURCH HALL

There is a kitchen and parking for about 20 vehicles

Enquiries and bookings to Iris Auburn 020 8449 0980

Cover: Hadley Highstone (Photo: N Dean, September 2020)

IN THIS ISSUE: 4 Parish Newsletter 5 Church Heating Update 6 Words in Season 7 As We Were Thinking a Year Ago 8-9 The Lore of Easter 11 Six Degrees of Separation: St George 13 With Cheerful Voice: There is a green hill far away 14 Easter at St Peter's (photos) 15 Churchwardens' Report 16-17 The Battle of Barnet 19 Word(s) of the Month: Low Sunday 21 The Collect: The Golden Egg 24 The New Normal 25 The Easter Garden: Primroses 26 Quiz 27-9 Arkley clubs and Association 31 Contacts at St Peter's 32 Battle of Barnet banners



PARISH NEWSLETTER

APRIL 2021

REVD NICK WHEELER
TEAM VICAR



AS I type this letter in mid-March, **St Peter's has opened up for public acts of worship beginning on Sunday 21 March.** Moreover, Palm Sunday, Sunday 28 March, Holy Week and Easter are upon us! This time last year we had just entered the first lockdown and church services happened remotely or virtually; so we have come a long way. This year the services in St Peter's will be done with all necessary Covid restrictions: masks must be worn in church, there will be no singing, there will be social distancing of two metres, hands should be sanitised on the way into and out of church and there will be a one-way system in and out. We really will try to make the church as welcome and safe a place as possible for everyone.



Easter garden at St Peter's, 2017

So what are Palm Sunday, Holy Week and Easter? Put simply, they are the highlight of the Christian year. So, the week starts in jubilation on **Palm Sunday** with Jesus's triumphal entry into Jerusalem. But it becomes more serious in the Last Supper with His disciples on **Maundy Thursday**, His betrayal by Judas Iscariot, one of His disciples, and His arrest. The mood darkens on **Good Friday** with the trials and the humiliation, first before

the High Priests and then Pilate, the Roman governor in Jerusalem. Holy Week draws toward a close on Good Friday with the pain and suffering of Jesus's crucifixion from midday until about 3pm and His death on the cross. It all ends, or we could say begins, with the joy of the Resurrection of Jesus on **Easter Sunday** when Satan and evil are finally defeated, once and for all. In that God gives everybody who believes in Jesus the opportunity to know that, after our earthly lives, His promise is that we will join Him in His Kingdom of Heaven in a place of eternal bliss and happiness with no more pain and suffering.

That is the Easter message which God in His infinite goodness and love has given us. Further, He gives us the choice to accept or reject it. Not to make a decision is in effect a rejection.

I wish you all a very happy and blessed Easter. We would love to see you in St Peter's now that we are open again. Stay safe and well. **Every blessing**

Nick A

NEW HEATING SYSTEM FOR ST PETER'S: UPDATE

We have money in the bank and pledges of £31,591 towards £32,945 needed to go ahead and complete the installation of new electric heating in St Peter's.

We have now applied for a Faculty, the legal permission needed from the Diocese to go ahead with the heating installation. The Public Notice, which we have to put on the west door of the church for 30 days to see if there are any objections, went up Tuesday 16 March. Assuming there are no objections, we have preliminarily booked for the contractors to begin work towards the end of April or the beginning of May. The contractor has suggested the work will take up to three weeks to complete; so hopefully the work will be complete by the end of May. In the meantime, we will be able to use the church for Sunday services while the work is being done.

Re fundraising, we have generously been given three grants of £10,000, £5,000 and £1,800 from three charities and you, the parishioners, have generously contributed the balance of £16,195 so far.

A magnificent effort on the part of everybody, so thank you. Please continue to pray that the work is completed on time without any unforeseen problems.

Every blessing

NICK WHEELER A

Parish Church of St Peter : Arkley

ANNUAL DISTRICT CHURCH MEETING

SUNDAY 11 APRIL 2021 *(to be confirmed)*

in the church after 10.30am service

Due to Covid precautions, no refreshments will be available. You must be on the Electoral Roll to vote: to join, please contact one of the Churchwardens (page 31).

Say a Little Prayer

Loving God, you sent your son to our human world, to love and suffer as we do. Comfort those who are struggling, bind up that which is broken, and heal what is hurt. Strengthen those who feel worn down, and be with those who mourn loved ones. **Amen**

Revd ALICE JOY *(prayer posted on railing outside Hertfordshire church)*



WORDS IN SEASON

March winds and April showers
Make way for sweet May flowers
And then comes June, a moon and you
March winds and April showers
Romance will soon be ours
An outdoor paradise for two.

BUDDY DE SYLVA (1921)
Song with music by Louis Silvers

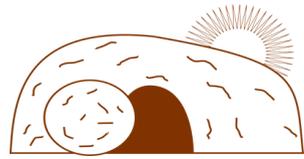


My song is love unknown,
my Saviour's love to me,
love to the loveless shown,
that they might lovely be.
O who am I,
that for my sake
my Lord should take
frail flesh, and die?

SAMUEL CROSSMAN
(1624-83)

From you have I been absent in the
spring,
When proud pied April, dressed in
all his trim,
Hath put a spirit of youth in every
thing.

WILLIAM SHAKESPEARE
(1564-23 April 1616)
from *Sonnet XCVIII*



The first day of the week cometh Mary
Magdalene early, when it was yet dark,
unto the sepulchre, and seeth the stone
taken away ... Mary stood without at the
sepulchre weeping: and as she wept, she
stooped down and looked into the
sepulchre, And seeth two angels in white
sitting, the one at the head, and the other
at the feet, where the body of Jesus had
lain ... She turned herself back, and saw
Jesus standing, and knew not that it was
Jesus. Jesus saith unto to her, Woman,
why weepest thou? She, supposing him
to be the gardener, saith unto him, Sir, if
thou hast borne him hence, tell me where
thou hast laid him, and I will take him
away. Jesus saith unto her, Mary. She
turned herself, and saith unto him,
Rabboni; which is to say, Master.

St John 21:1, 11-12, 14-16

**Please will you give me
an Easter egg,
Or a flich of bacon,
Or a little trundle cheese
Of your own making.**

TRADITIONAL RHYME (*NW England*)

Oh, to be in England
Now that April's there,
And whoever wakes in England
Sees, some morning, unaware,
That the lowest boughs and the
brushwood sheaf
Round the elm-tree bole are in tiny leaf,
While the chaffinch sings on the orchard
bough
In England—now!

ROBERT BROWNING (1845)

AS WE WERE THINKING A YEAR AGO ...

“And if you thought the news was bad, wait till you see the weather,” said a newscaster in a recent cartoon (*Private Eye*, 6 March 2020). It came as little surprise that this February was the wettest on record in Britain and that the past winter was the fifth wettest and the fifth mildest. Last month, we reflected on attempts to associate the new decade with the ‘roaring’ spirit of the 1920s (*Our Word* 35), but we identified also some major issues facing us, including our future outside the European Union and, of surpassing importance at present, the coronavirus Covid-19. Next month we mark the 75th anniversary of the end of the Second World War in Europe. In the closing months of the war, one of the most popular songs was Frank Loesser’s *Spring May Be a Little Late This Year*. So, perhaps, it has seemed this year: many bulbs were in flower quite early, but were unmatched by spring-like weather; and, without wishing to overdo imperfect historical analogies, the impending spread of the coronavirus (leading to the first general suspension of services in the English church since 1208) did, for a while, create a bit of a ‘phoney war’ atmosphere—something that existed in very different circumstances exactly 80 years ago, in the early stages of the Second World War. May will see also the 80th anniversary of Winston Churchill’s becoming Prime Minister of a coalition government following the German invasion of the Low Countries, and of the allied retreat from Dunkirk. By September France had fallen, the Battle of Britain had been won and the Blitz had begun. In our last issue we quoted the actor and entertainer Nicholas Parsons, who died in January, aged 96: “I was in the Blitz and there was stoicism in adversity. And humour.” Indeed, 1940 is still sometimes cited as the year, in modern times, that defined the British people.



The ‘Maginot Line’ was the name given to the fortifications that France built after the First World War along its frontier with Germany, from the Alps in the south to its border with Belgium in the north. In 1939 George Formby (1904-61) (*above*), famous for his ukulele, composed a slightly risqué song about a British soldier stationed in France, *Imagine Me in the Maginot Line*. It was one of the songs most associated with the ‘phoney war’, but rather lost its meaning when German forces, *en route* to France, invaded Belgium, Holland and Luxemburg by simply going round the Maginot Line. Since then, the Line has been rather forgotten, except by military historians; and so, it was interesting that Health Secretary Matt Hancock, in an interview on 1 March with the BBC’s Andrew Marr, remarked, in relation to coronavirus: “You know, people said to me a few weeks ago we should ban all the flights from China and the scientists said it would be like creating a Maginot Line. People would come round it ...” It seems possible that, in the coming weeks, we shall hear rather more about the 1940s than the 1920s. **A** (*Abridged from ‘Just Think’, April 2020*)

 <p>CRIMESTOPPERS 0800 555 111 <small>Call anonymously with information about crime</small></p>	<p>Information given by phone or online cannot be traced.</p> <p>You will not have to go to court or give a statement.</p>
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THE LORE OF EASTER

EASTER DAY, on 4 April this year, celebrates the **Resurrection of Jesus Christ**. This is the ultimate

moveable feast, the one whose timing determines that of the whole Christian calendar (saints' days excepted) from Ash Wednesday at the start of Lent to Trinity Sunday around Midsummer. Unlike the Nativity, we know for sure the time of year of Christ's Crucifixion and Resurrection because the Gospels tell us that

they coincided with the Jewish festival of **Passover** (St Matthew 26; St Mark 14; St Luke 22). *The Book of Common Prayer* says that Easter Day "is always the first Sunday after the Full Moon, which happens upon, or next after the 21st Day of March ..." In other words, the full moon is usually the one after the **Spring Equinox**, which is on or about the 21st. This year's is on Palm Sunday, 28 March, and, at 6.48pm, almost exactly at sunset. Last year's full moon was a spectacular "supermoon" (see AC&CN 5/20), rather as if it were compensating for church buildings being closed at Easter, due to coronavirus, for the first time since the 13th century.



The formula for calculating Easter was adopted at the first **Council of Nicaea** in 325AD, although debate continued for some centuries: for example, in Northumbria, it was considered at the Synod of Whitby convened by Abbess Hilda in 664 (AC&CN 2/21). The main purpose of the calendar devised for **Pope Gregory XIII** in 1582, and eventually introduced in England 170 years later, was to correct the gradual drift of Easter relative to the astronomical equinox. In 1928 an Act of Parliament provided for Easter to be fixed as the Sunday after the second Saturday in April, but required also the opinion of relevant churches to be sought before it could be implemented. With seven years to go to its centenary, this legislation remains—unimplemented—on the statute book (AC&CN 3/16).

In some Western European languages, such as German (*Ostern*), the word for Easter is similar to ours, but the majority, including French (*Paques*) and Italian (*Pasqua*), have variants of **Pasch**, from the Greek for Passover. By contrast, the origin of 'Easter' is vague. In the 8th century the Venerable Bede wrote that *Eosturmonath*, the Anglo-Saxon April, took its name from **Eostre**, a pagan goddess of spring. In the 19th century it was claimed that sacrifices were made to Eostre to assure a good harvest (*Notes & Queries*, 10 July 1875), though one of the Brothers Grimm, who collected German folk tales, concluded that, while there may have been a goddess called **Ostara**, any link to Easter was uncertain. In any event, all these names appear to be associated with 'east' (*ost* in German), no doubt because sunrise is due east at the equinox (*Our Word* 12, 4/17).

Though we call this season Easter, we often use the words 'Pasch' and 'Paschal'. At St Peter's, as at many other churches, we light an elegantly decorated **Paschal candle** (page 14). A **Paschal lamb** is a sacrificial lamb

or a reference to Christ himself; the **pasqueflower** (*Pulsatilla vulgaris*) is so called because it flowers in April (AC&CN 4/16); and the full moon preceding Easter is the **Paschal moon**. Now trending are **paskris** trees, Swedish-style arrangements of twigs adorned with painted eggs and feathers.

As we mentioned last month in connection with the Sundays of Lent, decorated **pasch** or **pace eggs** were part of traditional Easter celebrations, especially in northern England. The seasonal sport of **egg-rolling** was quite widespread. As long ago as 900BC, the Chinese exchanged red coloured eggs at their spring festival, a practice still common at Easter in parts of Greece. In 1959 Iona & Peter Opie anticipated that “in the twenty-first century there will still ... be many people who know how to colour eggs in the old ways”; and, despite chocolate **Easter eggs** having been introduced by Fry’s of Bristol in 1875 (page 21), they quoted a student who claimed (presumably with a straight face) that “in Cumberland we take much more notice of the pace eggs than chocolate eggs” (*The Lore and Language of Schoolchildren*). According to St Augustine, who became the first Archbishop of Canterbury in 597, eggs represented the stone rolled away from Christ’s tomb at the Resurrection (*Our Word 20, AC&CN 4/18*). More generally, they were a symbol of spring and fertility, such that many who kept poultry were influenced by lore about daffodils and primroses (page 25). It was relevant also that eggs were plentiful by Easter because people had avoided them during Lent (and, indeed, made a point of using them up in pancakes on Shrove Tuesday just before Lent started: AC&CN 3/18).

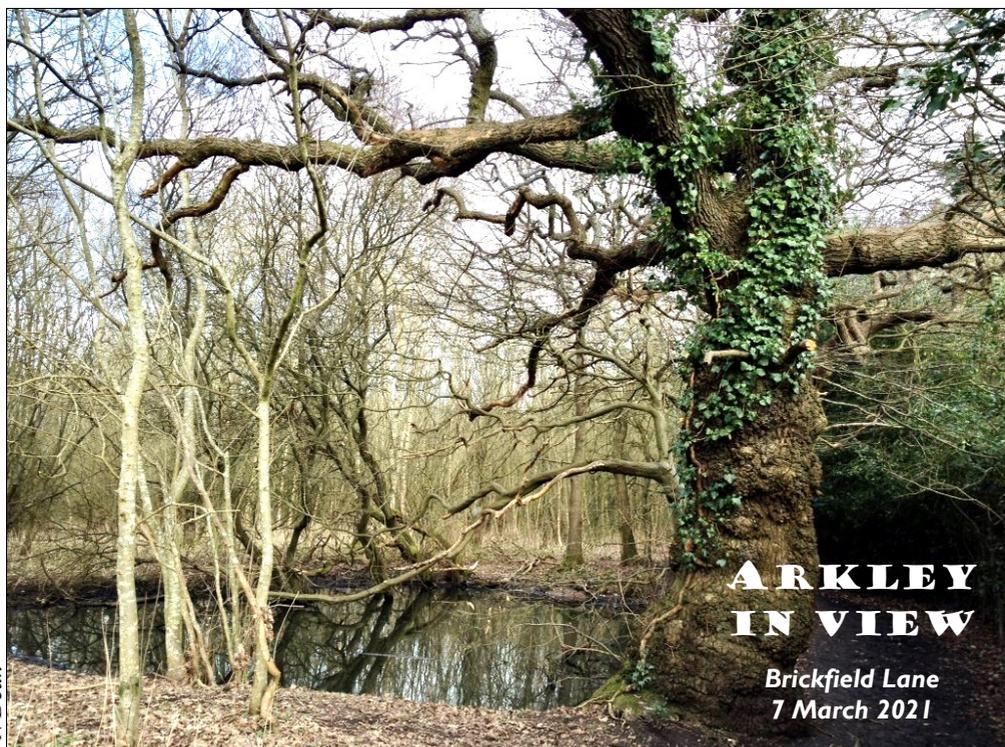
Hares and **rabbits** have also long been symbols of Easter and fertility (*The Collect’ 5, 3/16 & 39, 5/20*). Eostre was depicted with a hare’s head; and, in some countries, the **Easter Bunny**, actually a hare who originated with German Lutherans, distributes eggs, rather as Santa Claus comes with toys. An ancient belief that hares were hermaphrodite (able to reproduce as both male and female) fostered a symbolic association with the **Virgin Mary**, often reflected in art (for example, by Dürer and Titian in the late 14th/early 15th centuries). In the Easter story of the Gospels, Mary is overshadowed by other women, notably Mary Magdalene (page 6), but, around Easter, she was venerated on 25 March (the **Assumption**, or Lady Day, nine months before Christmas, when an archangel brought news of her miraculous conception) and May Day, when such ritual figures as the May Queen and Maid Marian were her proxies (AC&CN 5/16 & page 25).

These days **simnel cake** and **hot cross buns** are widely regarded as Easter fare, although the former (from a Middle English word for fine flour that also gives us semolina), was originally created for Mothering Sunday, the 4th in Lent. The practice of topping the cake with eleven balls of marzipan to represent the disciples, minus Christ’s betrayer, Judas Iscariot, dates from Victorian times. Hot cross buns (“one a penny, two a penny” in the street seller’s rhyme, c1733), became popular on Good Friday in the 18th century, having originated as the **Alban bun** at St Albans Abbey four centuries earlier (*Our Word’ 20, 3/18*). **A**



Lady
Chapel
100

This photograph was taken in the Lady Chapel at St Peter's on Whit Sunday, 2019. The window sills lend themselves well to flower arrangements (as illustrated also on February's back cover by a display in front of the same window last Christmas). The words, "Redemption Through Blood", are from St Paul's Letter to the Ephesians: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (1:7). This year is the centenary of the Lady Chapel. **A** (Photo: N Dean)



**ARKLEY
IN VIEW**

Brickfield Lane
7 March 2021

N Dean



SIX DEGREES OF SEPARATION

48: St GEORGE

St GEORGE

(c280-303AD),

whose Feast Day is 23 April, is patron saint of England, as well as Portugal, archers and boy scouts. Probably a Roman soldier martyred for his Christianity, the legend of his slaying a dragon seems to have originated in the Near East. In 1348 ...

King RICHARD I

(1157-99),

known as “the Lionheart”, who spent much of his reign (from 1189) abroad on military campaigns, notably the Third Crusade, during which he placed his army under the protection of ...

King JOHN

(1166-1216),

an unpopular monarch, whose accord with disaffected barons in 1215, known as *Magna Carta*, is one of the most important documents in English legal history. Before becoming King in 1199, he frequently intrigued against his predecessor, his brother ...

King EDWARD III

(1312-77),

who reigned for 50 years from 1327 and won a famous victory in France at the Battle of Crécy (1346), instituted the Order of the Garter as the premier order of chivalry, under the patronage of St George, who thus emerged as national patron. As such, George was famously invoked almost 70 years later by ...

WILLIAM SHAKESPEARE

(1564-1616) (SDS 6),

in which the King urges his army to cry “God for Harry! England and St George!” By Shakespeare’s time, official veneration of St George was muted, with festal rituals often deferred until May Day. His image on an inn sign was described by Shakespeare (“St George ... e’er since sits on’s horseback at mine hostess’ door”) in a play, published posthumously, about the life and death of ...

King HENRY V

(1387-1422)

in orders given at the Battle of Agincourt in 1415 (“St George this day be thine help”), whose outcome was a decisive English victory. This exhortation was imagined in a memorable scene in the play *Henry V* (c1599) by ...

Church Notices 21

The Sheffield diocese has just posted an advert for a "Lights for Christ Enabler" ... A vicar in North London suggests that this makes it sound like "a glammed-up job description for the caretaker who changes the bulbs"¹ ... **A priest asked ... whether it was acceptable for someone who was ill on Shrove Tuesday and couldn't eat pancakes at the time to tuck in now. She got a reply from the Bishop of Manchester, who said it was fine to lapse once during Lent. "To keep discipline completely is to court the sin of pride," he said. Praised by the Archbishop of York for his leadership in the area of pancakes, Manchester generously replied that his boss still retains "oversight of Yorkshire puddings." For the episcopacy, it seems things can only get batter² ...** The late [Revd Dr] Ian Paisley repeated ... in jesting self-deprecation [*after Matthew 13:50*]: "Ye are all bound for damnation. There will be weeping and gnashing of teeth!" From near the back, an old woman piped up, "And what about us what has no teeth?" The preacher answered, "Teeth will be provided!"³ ... **My computer is giving me the option "Stop converting" which would rather undermine the purpose of the Lent course⁴ ...** Ian St John [1938-1 March 2021] was a great goal-scorer for Liverpool FC. The story is told of an evangelistic poster in the city with the question: "What Would You Do if Christ came to Liverpool?" On it someone had written: "Play St John at inside-right".⁵

(1)-(2) *Times Diary*, 27 February 2021; (3) Revd Dr Peter Mullen, *The Oldie*, April 2021; (4) Rt Revd Philip North, Bishop of Burnley, *Church Times*, 'Quotes of the Week', 12 March 2021; (5) Tony Porter, *The Times*, 9 March 2021



My Private Mexico

by
Cathy Matos

TEL—02035926917 e-mail cathy@mexitours.co.uk

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~ WITH CHEERFUL VOICE 6 ~

THERE IS A GREEN HILL FAR AWAY

(*Hymns Ancient & Modern Revised* 214; *Hymns for Little Children* [1848] 12)

This is probably the best known hymn for **Good Friday**, recounting the sacrifice of Christ on the Cross. It is one of three very well known hymns (the others being *All things bright and beautiful* and the Christmas carol *Once in royal David's city*) written by **Mrs Frances Cecil Alexander** (1818-95) (see 'Six Degrees of Separation' 32, *AC&CN* 12/18-1/19), who was born in Dublin. Her husband, the **Most Revd William Alexander** (1824-1911), became Bishop of Derry in 1867 and Archbishop of Armagh and Primate of All Ireland a year after her death. The Alexanders espoused the Anglo-Catholic 'Oxford Movement', which gained prominence in the mid 19th century. One of its leading figures, **John Keble** (1792-1866), after whom an Oxford University college was named, edited Mrs Alexander's *Hymns for Little Children* (1848), in which *There is a green hill* and the other two famous hymns were first published. By the turn of the 20th century, this had run to almost 70 editions. The "green hill" is that of Calvary, or Golgotha, on which Christ died. "Without a city wall", in the second line, means outside the city of Jerusalem. This hymn was sung at the graveside of Archbishop Alexander in 1911.

In the British Isles, *There is a Green Hill* is usually sung to *Horsley* (1844), a tune by **William Horsley** (1774-1858). At our main service when St Peter's re-opened on 21 March, Covid rules meant we only could unlock our ears to organist Gill del Bravo's playing two verses of this. A harmonisation of *Horsley* in the 1868 edition of *Hymns A&M* (which listed this hymn as "For the Young") has endured. **A**

**There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified
Who died to save us all.**

[Verses 4-5 of 5]

**There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven, and let us in.**

**O dearly, dearly has he loved,
And we must love him too,
And trust in his redeeming Blood,
And try his works to do.**

Easter at St Peter's



Photos: N Dean



THE CHIPPING BARNET TEAM MINISTRY
The Order for
The Distribution of Holy Communion
at Home—Easter 2020

The Holy Communion has been Consecrated at Easter, please
eat the Sacrament with the utmost reverence & respect,
and receive it faithfully & prayerfully.

If there is more than one person in your household,
 then one person might lead,
 others respond with the words in bold,
 you should say and pray it all yourself,
 to your Bibles for the Readings.

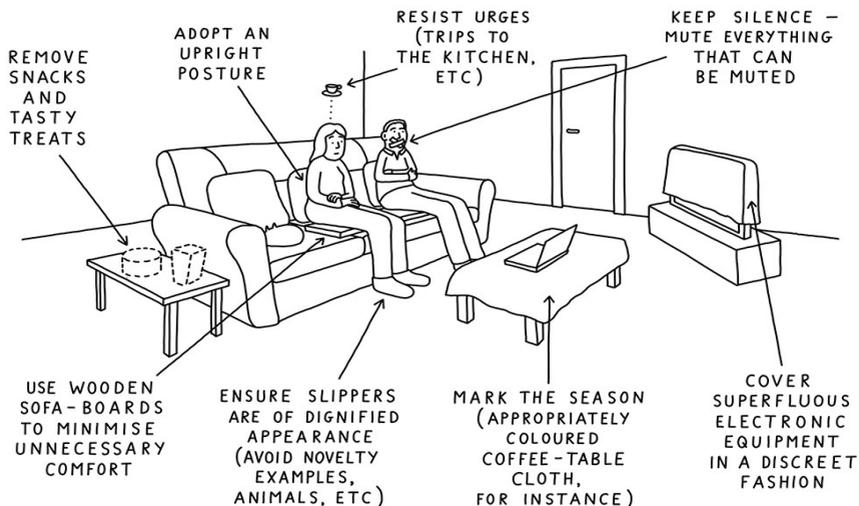
Peace *Love, and to all that dwell in it!*

THE CHIPPING BARNET TEAM MINISTRY which we are members, has taken
 bread and wine from the vine and then thanks over them according to
 our Lord's command. These holy gifts are now offered to
 us, that, with faith and thanksgiving, we may share in the

Easter Communion at home during the first coronavirus lockdown, 2020

ONLINE WORSHIP

MAINTAINING A SENSE OF SOLEMNITY



CartoonChurch.com cartoon by Dave Walker

Churchwardens' Chat: April 2021

During the latest lockdown, although public worship was allowed, St Peter's took the difficult decision to close its doors for regular services given the high infection rate and case numbers, and considering our own layout and congregation. We continued to stream the Sunday service via the Parish of Chipping Barnet Facebook account, in rotation with St John's and St Mark's, and this has been working well.

As signs of spring, and new beginnings, start to emerge, and we have a few intermittent days of sunshine, this gives us hope of better days to come. With the rollout of the vaccine and the drop in cases, we were delighted to be able to open St Peter's once again on Sunday, 21 March, Passion Sunday, for both the 8am service from the *Book of Common Prayer*, and the Parish Eucharist at 10.30.

Fr Nick and the team have also been busy making progress on the heating works which, God willing, will be up and running well before the autumnal chill sets in. We are so grateful to individuals and charities that have made financial contributions to make this possible. We are also improving the garden, and Iris Auburn is doing so much to bring the hall back to life with future bookings. Wishing you all a blessed, peaceful and happy season ahead.

We hope to hold our **Annual District Church Meeting** immediately after the 10.30am service in church on Sunday 11 April. All are welcome, but only those on the electoral roll may vote at the meeting. Safeguarding regulations will be in place and, unless you are exempt, face masks must be worn.

Maureen & Sharon A

THE BATTLE OF BARNET

“Throughout England no one could see clearly what was happening, and the Battle of Barnet, which resolved their doubts, was itself fought in a fog.”

WINSTON S CHURCHILL (1956)

A History of the English-Speaking Peoples



Hadley Highstone (left) is just north of Barnet, between the fork of Kitts End Lane and the Great North Road. It marks an important battle in the Wars of the Roses, fought 550 years ago this month, at which three Kings of England were present: the Yorkist incumbent Edward IV; his Lancastrian predecessor, Henry VI, whom he had deposed ten years before; and Edward’s brother, Richard, Duke of Gloucester, who, as Richard III, was killed 14 years later at the Battle of Bosworth and reburied in Leicester Cathedral after his body was found underneath a car park in the city in 2012.

THE Battle of Barnet, which was fought in dense fog on Easter Day, 14 April 1471, was by far the most significant episode in the history of our town. It was the first of two encounters—the second, more crucial, was at **Tewkesbury**, three weeks later—which marked the ascendancy of the Yorkist cause in the **Wars of the Roses**. Most eminent of the casualties at Barnet were **Richard Neville, Earl of Warwick (“the Kingmaker”)** and his brother **John, Marquess of Montagu**. Both had previously supported the Yorkist insurgent **Edward IV** (reigned 1461-83), but had switched their allegiance to the Lancastrian **Henry VI** (reigned 1422-61), the 600th anniversary of whose birth falls this year. Edward (*right*) and Henry are often spoken of as chalk and cheese: Edward, a tall, dashing man of action; Henry, a religiously devout, but rather hapless, monarch, whose legacy included Eton College and King’s College, Cambridge, foundations linked to him annually during the festival of lessons and carols at King’s on Christmas Eve (*see AC&CN 12/19-1/20*).

Henry had nominally been restored to the throne in October 1470, although actual power rested with Warwick and Edward IV’s disloyal younger brother, George, Duke of Clarence. On the day of the battle, Henry’s Queen, **Margaret of Anjou**, and their son, the Lancastrian heir presumptive, Prince Edward, landed at Weymouth from France, where they had maintained court since Henry’s imprisonment in 1465. The battle lines were formed on the south-west fringe of Enfield Chace, between the present Old Fold golf course and a point some 140 yards north of Monken Hadley Church. The Yorkists had marched north from London, the Nevilles south from St Albans, where they had spent the night of Good Friday. The engagement, involving some 24,000 men, mostly comprised combat with swords, but Barnet was also one of the earliest English battles in which hand-held firearms were used. In the event, the most critical factor was possibly the panic which broke out when the Lancastrians attacked one another in the mist. Warwick’s realisation of defeat was described over a century later in *Henry VI, Part III*, the play (c1591) by **William Shakespeare**: “*And tell me who is victor, York or*

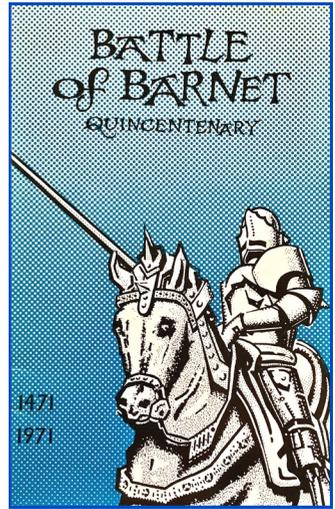


Warwick? Why ask I that? My mangled body shows". His epitaph was pronounced by the Duke of Somerset: "Ah, Warwick, Warwick! Wert thou as we are, we might recover all our loss again: the queen from France hath brought a puissant power; even now we heard the news; ah, couldst thou fly!"

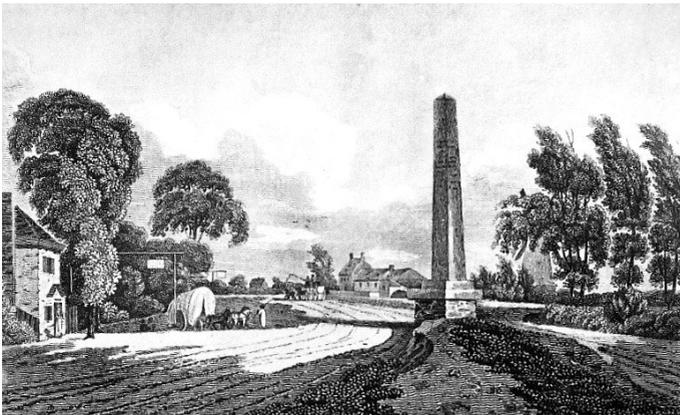
The bodies of Warwick and Montagu were put on public display near the old St Paul's Cathedral in London. The 18-year old Prince Edward was killed, and Queen Margaret taken prisoner, at Tewkesbury. King Henry died in the Tower of London on 21 May. The official cause of death was "pure displeasure and melancholy", but rumour at the time and later forensic evidence suggested that he was murdered.

Hadley Highstone was erected by a local landowner in 1740. It marked the spot where Warwick supposedly fell, although it was later repositioned to make way for road improvements. Until 1941 there was an oak tree at Monken Hadley known as "**Warwick's Oak**", which was also said to be where the Kingmaker fell. To the north of Hadley is a tract called "Dead Man's Bottom". This too is probably an allusion to the battle, as is the network of roads (Warwick, Gloucester, Lancaster, York, Somerset and others) on either side of Station Road, New Barnet. The arms of the London Borough of Barnet incorporate the red rose of Lancaster and the white of York, as, until 1965, did those of both Barnet and East Barnet Urban Districts. East Barnet's arms (*see below*) included a hart (for Hertfordshire) with the cross of St Alban and a motto ("*Willingness rides way*") from a speech by Edward IV in *Henry VI, Part III*.

The battle will be commemorated at this year's **Barnet Medieval Fair**, scheduled for 11-12 September at Barnet Elizabethans RFC (Covid permitting and subject to sufficient funding being raised: *see spacehive.com/battle-barnet-550*).

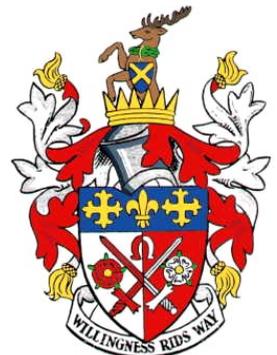


500th anniversary of the Battle of Barnet, 1971



Hadley Highstone, 1805 (Barnet Museum Archive)

Below: the arms of East Barnet Urban District, 1955



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OUR WORD(S) OF THE MONTH

46: Low Sunday

In the church's calendar, the Sunday after Easter (11 April this year) is known also as *Low Sunday*. On this day two years ago Fr Nick joked about attendance at our main service being more modest than the week before (see AC&CN 6/19)! A predictable dip perhaps: a leading dictionary says of Low Sunday, "probably so named because of its relative unimportance in contrast with Easter Sunday". In the days of the early church, it was often known by the Latin *Dominica in albis* or **Alb Sunday**. Albs were white robes worn by those who had been baptised at Easter. These were discarded on Low Sunday, which marked the end of the eight-day period, or Octave, of Easter; hence, the name **Octave Sunday** was also sometimes applied. Other names are **Thomas Sunday**, recalling how the apostle Thomas was at first sceptical of Christ's Resurrection (St John 20:24-29) (hence, the term "**Doubting Thomas**"), and **Quasi Modo Sunday**, from the Introit of the Catholic Mass for the day, beginning *Quasi modo geniti infantes ...* (1 Peter 2:2). In Victor Hugo's novel *The Hunchback of Notre-Dame* (1831), the bellringer of Notre-Dame Cathedral in Paris, who had an abnormal curvature of the spine, was named Quasimodo after he had been abandoned as a baby and found on the Sunday after Easter.

In its minimalist sense, *low* has many uses. It came into English around the 12th century as *lah*, from an Old Norse word *lagr*, and is related to the Dutch *laag* and Old Frisian *lech*. Other ecclesiastical terms include **Low Mass** (a simplified Mass in contrast to High Mass) and **Low Church** (relating, broadly speaking, to evangelical worship, as opposed to the more ceremonial and Catholic 'High Church'). However, 'low' relating to the noise made by cattle, as in the Christmas carol, *Away in a manger* ("The cattle are lowing/The baby awakes"), is an unrelated word, from *hlowen* in Old English (*loeien* in Dutch). **A**

WHALEBONES (V)



We understand from our MP, Theresa Villiers, and the Barnet Residents Association that the Mayor of London has decided not to "call in" the application to build housing on the fields at Whalebones. This means that the decision by the Borough of Barnet's planning committee to reject the plans (see AC&CN 11/20) stands, although there remains the possibility of an appeal to the planning inspector or an amended application. **A**



"But why couldn't we have it done at the local pharmacy like everyone else?"

The above illustration is from an advert in *Boy's Own Paper* in August 1945

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The Collect

46: THE GOLDEN EGG



CADBURY'S CREME EGGS are one of the naughty pleasures of Easter. In their earliest incarnation, they appeared in 1923, but, in their current form, were first marketed as **Fry's Creme Eggs** in 1963 (using the brand name of the Bristol firm, merged with Cadbury's in 1919, that first produced chocolate Easter eggs in the 1870s). They were re-branded as **Cadbury's**

Creme Eggs 50 years ago, in 1971. As we noted last year, this calorific confection (equivalent to five teaspoons of sugar: see *AC&CN 4/18*), was an early object of online desire during the first Covid lockdown: "The best selling food item on a certain online retail platform appears to be a 48-pack of Creme Eggs, and I, for one, salute the public" (Alice Lilley of the Institute for Government, 18 March 2020: *AC&CN 4/20*).

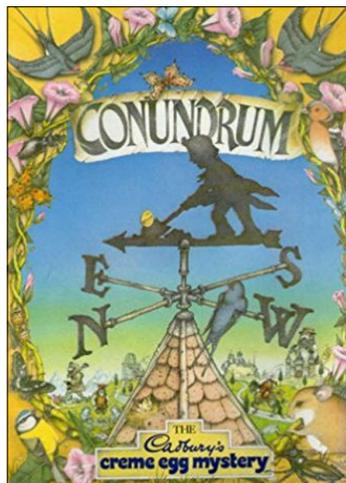


IN 1983 Cadbury's ran a nationwide treasure hunt in which a dozen caskets were hidden at secret locations. These could be traced through clues in a book by TV screenwriter **Don Shaw**,

Conundrum—the Cadbury's Creme Egg Mystery. The prize for finding a casket was a solid gold egg. In addition, the names of retailers who had helped with the promotion were put into a draw for a larger 22 carat egg (*top right*) by **Garrard & Co.** 8.3 cm (3.27 in) high and weighing 324 grams (11.5 oz), its current bullion value is around £12,000.

IN 2017 this thirteenth egg, whose decoration was based on the front cover of *Conundrum*, was sold at auction by **Bateman's** of Stamford, Lincs for a house record sum of £17,200 (£20,640 with the buyer's premium). This February it came up for sale again at Bateman's as part of a specialised auction of jewelry, silver and gold. The upper estimate was £20,000, but the egg sold online for £31,000 (£37,200 including the premium), another record.

This year, to mark half a century under Cadbury's name, 200 Creme Eggs covered in edible gold dust have been hidden in stores around the country. But no golden eggs: finders win a cash prize. **A**



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THE NEW NORMAL: ONE YEAR ON

“It’s hard to remember a time when you didn’t eat McVitie’s Jamaica Ginger cake straight from the packet, like a banana, at 3.30pm every day.”

“Paths are having a terrible time of it ... or, to be more specific, the grass 30ft either side of any path ... In the winter, when it rained, both the path and [its] trampled margins turned to mud, which meant people had to venture out a *further* 2m to get back on solid ground. So then that turned to mud. So the walkers moved even *further* out ... and, as Yul Brynner says in *The King & I*, ‘*Etcetera, etcetera, etcetera*’.”

CAITLIN MORAN

Times Magazine, 27 February 2021

“He hadn’t been in a car since Christmas Eve and I spent much of the night wondering why they’ve stopped making long Twiglets in a box ... It seemed that our horizons have shrunk over the past year.”

LUCY BARING

Country Life, 3 March 2021

“A surge in sales of Easter-themed décor includes artificial Easter trees, rabbit themed Easter crackers and candles that smell like hot cross buns ... One best seller is a £175 wreath [with] a giant straw rabbit wearing a bow tie and riding a scooter.”

Sunday Times, 21 March 2021

“‘I’ve got to do a Covid test ... You had many of these?’ asks the actress [Sienna Miller], turning to me, a face on a laptop on the bed ... You just did not get this sort of colour from interviews back in 2019.”

JONATHAN DEAN

Sunday Times Culture, 21 February 2021

“We must now acknowledge that we live in a post-*Bridgerton* [Netflix] world.”

CAITLIN MORAN

Times Magazine, 30 January 2021

“Readers may recall a time in the distant past when the services of epidemiologists were not required round the clock, and most of us had a pretty hazy idea of what they do. We will never live in such a state of ignorance again, but ... eventually ... [they] will be forced to resume their normal tasks ... without a microphone in sight.”

STEPHEN GLOVER

The Oldie, March 2021

“[Some friends] are passing themselves off as long-term *Spiral* [BBC 4] fans, having only just discovered it ... Time spent in lockdown sucking up TV has encroached on genuine fans’ territory and now everyone thinks they are equally fans. Which they are not.”

SHANE WATSON

Times Magazine, 23 January 2021

“Remember when the most annoying Instagram post was a flat white next to a well-worn paperback? ... Now that every week brings with it a new meal-kit delivery service/aspirant home baker, the social media boasts just keep on coming.”

Sunday Times Style, 14 February 2021

“Once a nation of shopkeepers, Britain is now a nation of delivery drivers ... Covid lockdowns fuel a rise in this, er, vamdemic.”

Private Eye, 19 February 2021

MALAC&CNPROP XLVI

“It’s up to us if we can see this through properly to the end of the road map or whether we’re going to kind of fall at the last furlough.”

PROFESSOR JONATHAN VAN-TAM
(Deputy Chief Medical Officer for England)
Covid press conference, 26 February 2021

Malapropism or deliberate pun?

THE EASTER GARDEN

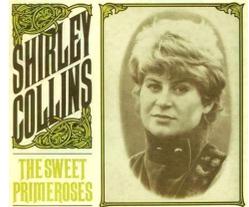
SWEET PRIM-E-ROSES



As we mentioned last month, the philosopher Plutarch thought the narcissus (or daffodil) should properly be known as ‘narcosis’. The **primrose** (*Primula vulgaris*), another yellow symbol of spring, also provides an example of etymology having gone awry. *Primerole*, its name in old French (from the Latin *primula*, after *primus*, first) was the form in which it came into Middle English. However, by the 16th century, it had been corrupted as ‘primerose’, as if from the unrelated *prima rosa*, the earliest flowering rose. In the 17th century hybridisation was all the vogue, the name **polyanthus** being given to varieties, including red and gold-laced ones, whose appearance straddled that of *P vulgaris* and its variant, the **cowslip** (*Primula veris*), with its single stem of drooping flowers. Even in Elizabethan times there were several popular hybrids that had evolved in the wild, including a double flowered green. Later, primroses attracted the attention of the naturalist **Charles Darwin** (1809-82), who bred them for genetic research.

The first known use of “**primrose path**”, meaning an easy route to pleasure, was by Ophelia in **William Shakespeare’s** play *Hamlet* (1602): “*Whilst like a puff’d and reckless libertine,/Himself the Primrose path of dalliance treads*” (I:iii). Given its season, the primrose has often been associated with courtship, as in the folk song *Banks of Sweet Primroses*, popular in Edwardian times and revived in 1967 by **Shirley Collins**: “*As I walked out one midsummer’s morning/To a-view the fields and to take the air,/Down by the banks of the sweet prim-e-roses/There I beheld a most lovelie fair*”. Like daffodils (see *AC&CN* 4/20), primroses influenced **poultry-keepers**, who, according to particular local superstitions, either did or didn’t bring them indoors to ensure the fertility of eggs. According to one of these, “each yellow primrose was the analogue of a young chick, which would eventually emerge from the egg” (G E Evans, 1971). Primroses and cowslips often played a part in **May Day** celebrations: known as ‘mayflowers’ in parts of Ireland, they were scattered outside front doors or used to decorate altars dedicated to the Virgin Mary.

19 April is **Primrose Day**, whose origin, for political purposes in the mid 1880s, is unusual. It marks the anniversary of the death 140 years ago of Queen Victoria’s favourite Prime Minister, **Benjamin Disraeli**, Earl of Beaconsfield (1804-81) (*right*), the originator of ‘One Nation’ Conservatism. The Queen sent a wreath of primroses to his funeral with the dedication, “His favourite flowers”. Historians have struggled to establish Disraeli’s floral preferences and it may well be that “His” referred to Victoria’s late husband, Prince Albert (1819-61), whom she still mourned. **A**



Answers at foot of page

1. A Suffolk Punch is what kind of animal?
2. Who provided a tomb for the body of Jesus after his Crucifixion?
3. Approximately how long is the continuous groove on a 12 inch vinyl gramophone record: (a) 60 inches (b) 60 feet (c) 600 yards?
4. The following vicars appeared in which TV series: (a) Geraldine Granger (b) Timothy Farthing (c) Sidney Chambers?
5. Which Scottish international, whose 238 goals for Leeds United were a club record, died on 20 March, aged 74?
6. Who was the male lead in the 1948 musical film *Easter Parade*?
7. Which island, now administered by Chile, was first visited by Dutch explorers on 7 April 1722?
8. Which rock band, founded in 2010 by Joff Oddie and Ellie Rowsell, won a Mercury Prize in 2018 for its album *Visions of a Life*?
9. After Easter Monday, how many English Bank Holidays are there before Christmas?
10. The TV credits of which actress, who died on 3 March, aged 75, included *Anna Karenina*, *Upstairs, Downstairs* and *A Bit of a Do*?
11. In the nursery rhyme, for whom did my black hen lay eggs?
12. In which year was the UK's first national census held?
13. In normal years what does the Queen distribute at a cathedral service three days before Easter?
14. Ruby is rhyming slang for what?
15. If conditions allowed, how would the Easter Bunny go on holiday?

"Would you like my collection of Chiropractor Weekly? I've got loads of back issues."

Sounds of the 60s (Radio 2), 27 February 2021

60 YEARS AGO ...



12 April 1961 Major Yuri Gagarin

(right) of the former Soviet Union became the first man in space, orbiting the earth once in **Vostok 1** **17** An American backed invasion of Cuba, which failed within days, was launched at the **Bay of Pigs** **17** **Tottenham Hotspur** clinched the Football League championship by beating Sheffield Wednesday 2-1. Wednesday were runners-up, and Spurs completed the first 'double' since Aston Villa's in 1897 by winning the FA Cup final against Leicester City 2-0 on 6 May.

AND THE FORECAST ...

April rain is worth David's chariot

FRENCH PROVERB

If it thunders on All Fools' Day

[1 April],

It brings good crops of corn and hay

If the sun shines on Easter Day

[4 April], it shines likewise on

Whitsunday [23 May]

Richard Inwards (1893) *Weather Lore*

ANSWERS: 1. horse 2. Joseph of Arimathea 3. (c) 4. (a) The Vicar of Dibley (b) Dad's Army (c) Grantchester 5. Peter Lorner 6. Fred Astaire 7. Easter Island 8. Wolf Alice 9. 3 (two in May; plus Late Summer) 10. Nicola Pagett 11. gentlemen 12. 1801 13. Royal Maundy (Maundy money) 14. curry (Rudy Murray) 15. By hare-plane!

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MONDAY 3 MAY
95TH BIRTHDAY OF HM THE QUEEN: WED 21 APRIL
ST GEORGE: FRI 23 APRIL**

**SUN 11 APRIL: ANNUAL DISTRICT CHURCH MEETING
St Peter's ~ after 10.30am service (subject to confirmation)**

**WED 12 MAY @ 8pm: ANNUAL PAROCHIAL CHURCH MEETING
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Please check websites for any change in arrangements

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“And now the boot is on the other Schumacher” (Belgian Grand Prix, 1996)

“Mansell can see him in his earphone” [also recalled as “Prost can see Mansell”]

**“The lead car is unique, except for the one behind it which is identical”
(quoted on Eurosport, 19 May 2015)**

**MURRAY WALKER (1923-13 March 2021) commentating on F1 Grands Prix
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(later Starburst): “made to make your mouth water”**

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**I am the resurrection, and the life: he that believeth in me,
though he were dead, yet shall he live.**

St John 11:25



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Parish Office: Mr Tony LONG (*Administrator*) 020 8447 0350

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Editorial Committee

Mr Nick DEAN (*Editor*) ~ The Vicar ~ Mrs Maureen STEVENS



***Banners of nobles who fought at the Battle of Barnet in 1471
recreated for display in the Spires in 2018: pages 16-17 (Photo: N Dean)***

ARKLEY CHURCH & COMMUNITY NEWS Online
APRIL 2021