

Parish Church of St Peter : Arkley 1840-2020

ARKLEY CHURCH & COMMUNITY NEWS Online

180
years



AUGUST 2020
Special issue

LOOKING AHEAD AT ST PETER'S
Samuel Pepys : St Bartholomew : Lammas : Cream Teas



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ST PETER'S : ARKLEY
LATE JULY ~ AUGUST 2020
www.stpetersarkley.com



PUBLIC WORSHIP

We hope to resume public worship at St Peter's during August
Details of plans for resumption will be posted on our website

To receive direct e-mailshots, send your address to arkleyccnews@gmail.com
(We shall not share this or use it for any other purpose)

ST PETER'S OPEN FOR PRIVATE PRAYER

Sundays 11am-12 noon during July

Please enter by the West Door and observe social distancing and other guidance

ONLINE WORSHIP

Go to barnetparishchurch.org.uk or Facebook (Parish of Chipping Barnet)
There are links to these on the St Peter's website

The Chipping Barnet Team Ministry is streaming live services
on Sundays at 10am

These are recorded for later viewing

**Morning Prayer is live and interactive via Zoom
on Mondays to Thursdays at 10am**

Recordings are available from 11am

If you wish to speak to the Vicar, please call 020 8441 9316

| | |
|--|--|
| Sunday 26th July <i>Trinity 7</i> | Church open for Private Prayer: 11am-12noon |
| <i>Sunday 2nd August</i> | <i>Trinity 8</i> |
| <i>Sunday 9th</i> | <i>Trinity 9</i> |
| <i>Sunday 16th</i> | <i>Trinity 10</i> |
| <i>Sunday 23rd</i> | <i>Trinity 11</i> |
| <i>Sunday 30th</i> | <i>Trinity 12</i> |
| <i>Sunday 6th September</i> | <i>Trinity 10</i> |

Revised 20 July: see stpetersarkley.com for updates

Cover: Rainbow over Barnet High Street, June 2020 *(posted online on 29 June)*
The arc on the right meets the tower of St John the Baptist (Photo: Claire Dillon)



ARKLEY CHURCH & COMMUNITY NEWS Online

AUGUST 2020

Welcome to a special late summer issue of your local magazine. This is the first time for about half a century that St Peter's has published a magazine in August and certainly the first as the *Arkley Church & Community News*.

The poet Sylvia Plath (see page 7) described August as “the odd uneven time”. This year it seems like that with knobs on—and, what’s more, ones we can’t even touch! At St Peter’s we are seeking to restore something like normality, but doing so gradually and with care. In his *Newsletter* this month (pages 4-5), Fr Nick Wheeler looks ahead to the restoration of public worship, a process which started

on Sunday 5 July when we opened St Peter’s for private prayer. Meanwhile, the Team Ministry has continued to lead services via Zoom and Facebook, including a live stream from St Peter’s on 19 July (page 17).

We are still publishing this magazine online, but hope to resume general distribution of a printed edition soon. Our next issue will be for September, as usual. Please send us any articles or photographs for publication by 14 August.

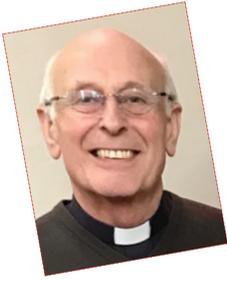


St Peter's ready for private prayer

Nick Dean
Editor A

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PARISH NEWSLETTER

online AUGUST 2020

REVD NICK WHEELER
TEAM VICAR



AS I write this on 14 July, there has been considerable easing of lockdown, including opening churches and other places of worship for individual private prayer and for public worship.

AT St Peter's we opened the church for individual private prayer with effect from Sunday 5 July between 11am and midday. There have been at least two volunteer church members present at all times in that hour to ensure that there is social distancing, cleaning of areas as required, sanitisers to be used as you enter and leave, and a one-way system of entering the church and leaving it. This has worked well, though the numbers coming in for Individual private prayer has been small. However, after three months of lockdown and still much uncertainty about going to public places, that is hardly surprising. But it was important for St Peter's to show that the church building, with restrictions, is open!



St Peter's open for private prayer on Sunday, 12 July (Photo: N Dean)

SERVICES

WE will announce on the parish website when we will open St Peter's for public acts of worship; so please keep an eye on stpetersarkley.com

We are currently streaming live services from St Peter's or St Mark's on Sundays at 10am. They are recorded and so can be seen later at barnetparishchurch.org.uk

Morning Prayer by Zoom is on Monday to Thursday at 10am and this can also be accessed by going to barnetparishchurch.org.uk

INCOME

I SHARE with you are that, because the church has been closed since 23 March, with no services, though the expenses have been less, they exceed income which are been close to zero. **So if you are a regular member or occasional visitor at St Peter's, I would encourage you please to change your pattern of giving and make a monthly standing order with your bank.**

For St Peter's bank account details, please contact me on 0208 441 9316 or email teamvicar.arkley@gmail.com

YOU can Gift Aid standing orders as well. It means the church receives your giving even if you are unable to attend services or the church is not open for any reason. Also St Peter's is still looking for a Treasurer to look after its finances. You don't need to be an accountant or a banker. What you need is the ability to prepare quarterly budgets for the church's income and expenditure, deal with Gift Aid and prepare the church's annual accounts for audit once a year in January. The work can be done from home. If that is something you would like to explore, please do contact me by phone or email to discuss further.

LOOKING AHEAD

IN the immediate future, the month of August, we at St Peter's will try to bring live worship back to the church within whatever guidelines are published by the government and the Archbishops of Canterbury and York. It will undoubtedly be very different post lockdown to what has gone before and what we have been used to, but change can be a catalyst for good. We have been scattered as a congregation but now the church, that is us, should prepare how we will start to open up our churches again and what this will be like going forward. We need to think and pray about our preparedness going forward as a church and how we engage with our congregation and the wider community around us. **Please take an opportunity to visit the church to see if you feel safe and comfortable with the new arrangements. Take care, stay safe and keep well.**

Every blessing

Nick A

The
ARKLEY
Club
Est.1902

BAR STEWARD

The Arkley Social Club in Barnet Road is inviting an enthusiastic friendly person, who is willing to bring with them a fun loving outlook to this lovely venue, to apply for the position of club steward to run the bar on a self employed basis.

The job will be mainly evenings only, except Wednesday (closed) and Sunday 12.00-16.00pm.

Your duties will cover all aspects of running the bar and keeping the club clean which may include some day time work.

For more information or a informal chat contact Mr John Jennings on 0208 440 8895 or email johnarman3@gmail.com

WORDS IN SEASON



Before the service starts, I open my second-hand copy of the 1662 *Book of Common Prayer* and read again the inscription from a former vicar to one of his flock. It is dated “Christmas 1916”, which I find poignant yet reassuring, reminding us that humanity has faced grim times before and come through. Did this book give the same comfort to Mary Bush at the height of the Great War as it does to me? The light shineth in darkness, as St John says [8:12], and while that light has felt well shaded at times this year, it has not been extinguished.

PATRICK KIDD, *The Times*, 6 July 2020

Sparkling, sparkling morning
Cobwebs in the sun
Watch the dew come falling
As the morning comes

Running, running faster
Like the rushing wind
Makes the grasses shiver
Let the day begin

JUDY DYBLE (*Fairport Convention*
1967-8)
(1949-12 July 2020)



**Dry August and warme,
Doth harvest no harme**

TRADITIONAL RHYME

August rain: the best of
summer gone, and the
new fall not yet born.
The odd uneven time.

SYLVIA PLATH (1932-63)



JULY 31 ... I said to Carrie: ‘I don’t think we can do better than “Good Old Broadstairs”.’ Carrie not only, to my astonishment, raised an objection to Broadstairs, for the first time, but begged me not use the expression, “Good old”, but to leave it to Mr Stillbrook and other gentlemen of his type. Hearing my ’bus pass the window, I was obliged to rush out of the house without kissing Carrie as usual; and I shouted to her: ‘I leave it you to decide.’ On returning in the evening, Carrie said she thought as the time was so short she had decided on Broadstairs, and had written to Mrs Beck, Harbour View Terrace, for apartments.

GEORGE & WEEDON GROSSMITH (1892) *The Diary of a Nobody*

WHO WAS ST BARTHOLOMEW?

BARTHOLOMEW, who is patron saint of tanners and plasterers, is one of the least known of the twelve original apostles. He is mentioned in all the Gospels except St John, whose unique account of **Nathanael's** being introduced to Jesus by Philip and seemingly accepted as an apostle (1:45-51) has led many scholars down the ages to speculate that Nathanael and Bartholomew were the same man. John Foxe's *Book of Martyrs* (1563) devoted only two sentences to Bartholomew:

Preached in several countries, and having translated the Gospel of Matthew into the language of India, he propagated it in that country. He was at length cruelly beaten and then crucified by the impatient idolaters.

The traditional account of Bartholomew's death is that he was flayed and beheaded, probably in Armenia: hence, he is often depicted holding a knife (as in the 14th century



iconic painting, *left*). A church dedicated to him on an island in the River Tiber in Rome claims to hold his relics, although, in the 11th century, **Emma of Normandy** (see *Six Degrees of Separation*, AC&CN 9/19), Queen of King Canute and mother of Edward the Confessor, apparently presented one of his arms to Canterbury Cathedral.

THE name Bartholomew (*Bartholomaios* in Greek) comes from Hebrew and means 'son of *Talmai*'—'abounding in furrows': in other words, the original *Bar-Talmai* was probably a ploughman (Eric Partidge, 1951). The name is fairly uncommon in English these days and, in any case, is usually abbreviated to 'Bart' (as in Bart Simpson and Bart's Hospital). The French *Barthélemy* was the source of various anglicised forms, such as 'Bartlemy' or 'Bartleme', which are often found in

traditional English rhymes and folklore.

THE **Feast Day** of St Bartholomew is **24 August**, 40 days exactly after **St Swithin** (*Six Degrees of Separation*, 7/16 & 7/20), whose weather is said to determine that for the next 40 days: "St Bartlemy's mantle wipes dry/All the tears that St Swithin can cry" (*Oxford Book of Days*, 2000). Thoughts turn also to autumn: "At St Bartholomew/ Comes cold dew" and "If the 24th of August be fair and clear/Then hope for a prosperous autumn that year" (Inwards, 1893). This was always the great season for fairs (see page 23): London's famous **St Bartholomew's Fair** at Smithfield, originally a chartered cloth fair, opened on 24 August from 1133 until 1752, when the calendar was advanced by 11 days (AC&CN 3/16) and the fair, which continued until 1855, was put back to 3 September. Its amazingly diverse (and sometimes nefarious) activities were captured brilliantly in a poem by **George Alexander Stevens** (1710-84):

Here's fiddling and fluting, and shouting and shrieking,
Fifes, trumpets, drums, bagpipes, and barrow-girls squeaking.
My ware round and sound, here's choice of fine ware-o,
Though all is not sound sold at Bartleme Fair-o.



**St Bartholomew's Fair
by George Cruikshank (1835)**

St Bartholomew's ('Barts') Hospital in Smithfield, which dates from 1123, is of the same foundation as the neighbouring priory church of **St Bartholomew-the-Great**. The story goes that, during a pilgrimage to Rome, **Rahere**, an Anglo-French priest and favourite of King Henry I, had a vision of St Bartholomew, who directed him to establish a religious foundation.

The so-called **St Bartholomew's Day Massacre** was on 23-24 August 1572. 3,000 or more Protestants died in Paris at the hands of a Catholic mob who had the support of the French Queen Mother, Catherine de Medici. 90 years later, St Bartholomew's Day, 1662 was the day on which priests who wished to continue in the ministry had to begin using the new *Book of Common Prayer*. Still in use (until we were interrupted in March) for our 8am Communion service at St Peter's, this is the prayer book that Bishop Christine of Newcastle, during our online Patronal service in June, recalled falling in love with at St Peter's fifty years ago. In his diary, **Samuel Pepys** (pages 10-11) described how, on the Sunday before the *Common Prayer's* introduction, people had turned out early in great numbers at St Dunstan-in-the West in Fleet Street: "I had a mind to hear Dr Bates's farewell sermon ... At eight o'clock I went, and crowded in a back door among others, the church being half full almost before any doors were open publicly" (17 August 1662).

TRACING the history of 'Bartholomew' as a forename, Partridge identified, in addition to the apostle, a "notable" Italian abbot of the 11th century and an English monk of the 12th "missioning to Norway". As a surname, the best known Bartholomew was probably the comedian who changed his name to **Eric Morecambe** (1928-84) after the seaside town of his birth. As for pets, in two novels of P G Wodehouse (*AC&CN* 2/20 & 7/20), Stephanie 'Stiffy' Byng had an Aberdeen terrier called Bartholomew, who was in the habit of antagonising the local constabulary. After a run-in between dog and bobby, Stiffy set her fiancé, the village curate, the task of appropriating the constable's helmet despite his understandable apprehension "if the Infants' Bible Class should hear of this!" (*The Code of the Woosters*, 1938). ▲

SAY A LITTLE PRAYER

O Almighty and everlasting God, who didst give to thine apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord, Amen

Collect for St Bartholomew's Day, 24 August

CHEESECAKES & SPRING WATER

Like Charles Dickens (see AC&CN 6/20), the diarist **Samuel Pepys** (1633-1703) knew Barnet well. This year Pepys' journals have had a particular resonance due to their account of the Great Plague of 1665-6. Indeed, this has generated a number of clever pastiches that have been passed off on social media as original Pepys, but have in fact been inspired by aspects of our own crisis. One in particular, which read quite plausibly, circulated as pubs prepared to re-open on 4 July: "*The taverns are full of gadabouts making merry this eve. And though I may press my face against the window like an urchin at a confectioner's, I am tempted not by the sweetmeats within. A dram in exchange for the pox is an ill bargain indeed.*" Neither our own researches, nor those of others, it seems, have found any such statement in Pepys' diaries. What is more, his own accounts suggest that Pepys continued to frequent taverns and invariably referred to "the plague" or just "the sickness" rather than "the pox".

NICK DEAN turns the pages of Pepys' diaries, highlighting his visits to Barnet, including our Physic Well, whose appeal made the town, for a while, a significant spa resort.



In 1935 Sir Arthur Bryant (in a book that we now know was based on the notes of a former colleague) wrote of Samuel Pepys (*left*) that he was "the creator of three remarkable and still surviving things". In his later years Pepys' self-professed "liberal genius" transformed the organisation first of the Admiralty (now part of the Ministry of Defence) and then of the Home Civil Service as a whole. During his early career, he penned the celebrated diary which, though covering a shorter period than that of his contemporary John Evelyn (1620-1706), has afforded a picture of 17th century life unrivalled for its detail, intimacy and human interest.

Pepys was the son of a master tailor. He was educated at St Paul's School and Magdalene College, Cambridge (see *page 12*), and married, in 1655, Elisabeth St Michel, a girl of 15 from a Huguenot family, who was to die of typhoid before the age of 30. In 1660 he entered the Admiralty as Clerk of the King's Ships, and it was on 1 January that year, shortly before the Restoration of Charles II, that he began his diary.

As well as, but partly in pursuit of, his more obvious pastimes of drinking and flirting (his behaviour in church might these days raise safeguarding issues), Pepys was a frequent traveller. His diary relates many excursions into Hertfordshire, these including a "very pleasant day" spent in Barnet with Elisabeth and his manservant Will on 11 July 1664. The visit ended with a trip to the noted Physic Well (*page 13*) (hence, the modern Wellhouse Lane, Well Lane and Pepys Crescent) "half a mile off, and there I drank three glasses and walked and came back and drank three more". On returning home, however, "not being very well, I betimes to bed".

A few weeks later, on 5 August, Pepys rode through Barnet on the way to Stevenage with one W Joyce, "an impertinent coxcomb". Then, on Saturday, 15 October, he was "back in Stevenage ("and there mighty merry") and

following day attended morning service in Hatfield, where he observed “my noble Lord Salisbury sit there in his gallery”. Lunch was taken at the Red Lion in Barnet, and “thence home by four o’clock”.

The following year London was gripped by plague (confirmed as bubonic plague by DNA tests in 2016 on bodies unearthed during the construction of Crossrail). On 26 July, having spent the day attending the King at Greenwich, Pepys noted that “the sickness is got into our parish this week, and is got, indeed, everywhere; so that I begin to think of setting things in order, which I pray God enable me to put, both as to soul and body”. He concluded his will on 13 August and “find myself worth ... the sum of £2164, for which the Lord be praised!” During this period Pepys continued to work much as normally, but, on 16 August, in an entry that chimes with our own recent lockdown, remarked “how sad it is to see the streets empty of people, and very few upon the ‘Change [*Royal Exchange*] ... and about us two shops in three, if not more, generally shut up”.

On 11 August 1667, a year after the Great Fire of London, to which Pepys was an anxious witness, he returned to the well in Barnet “and there found many people drinking”. At the Red Lion he feasted on cheesecake (“some of the best ... I ever ate in my life”) and, at the nearby “very handsome” lodgings of his clerk, W Hewer, Mr and Mrs Pepys were treated to “cheese cakes, cream, tarts and other good things”. In Hewer’s garden the diarist “filled my pockets with filberts”. A final reference to Barnet comes on 5 June 1668. Pepys was again *en route* to Stevenage, where he dined for 5s 6d (27½p). In Barnet he spent sixpence (2½p) on milk.

On 31 May 1669, when Pepys was finally defeated by failing eyesight, his monumental work had run to 1.3 million words. It was written in elaborate shorthand which, in its more exotic passages, lapsed into a tangled web of modern and classical languages. As such, it is perhaps unsurprising that it was not until 1825 that scholars produced even an abridged transcription of the manuscript, which had, in any case, lain dormant at Magdalene for over a century. A largely complete, if somewhat censored, version appeared with a multitude of small errors in the 1890s, but only fifty years ago, in 1970, did we see an unexpurgated edition with corrections. (In the 1949 film comedy, *The Happiest Days of Your Life*, which has had a few airings on television in recent months, the indomitable Margaret Rutherford, as headmistress of a girls’ school, picks a book off a shelf and remarks, “The diaries of Samuel Pepys—abridged. Well, that’s something to be thankful for.”) The spirit of Gwendolen Fairfax’s observation in Oscar Wilde’s *The Importance of Being Earnest* (1893) that she never travelled without her diary because “one should always have something sensational to read in the train” is especially applicable to Pepys. Few diaries can have been written in such painstaking secrecy, yet probably none has proved so personally revealing or so important historically. **A**

This article, which has been revised and extended, was first published in the June/July 1980 issue of *Life*, the former newspaper of Christ Church, Barnet



SIX DEGREES OF SEPARATION archive

SAMUEL PEPYS (*published as SDS 21 in October 2017, this 2nd anniversary feature linked four previous main subjects**)

SAMUEL PEPYS (1633-1703)

was a naval administrator and diarist who, in the 1660s, wrote about his visits to the Physic Well in Barnet (see pages 10-11). His diaries are kept at his old college in Cambridge, which had been re-founded in 1442 on the site of an existing one and named in honour of ...

NELL GWYNN (1650-87),

reputedly born near Hereford Cathedral, who rose from poverty to become a popular actress after the Restoration of King Charles II. She is buried in St Martin-in-the-Fields in London. A long-time favourite of the King, she had many admirers, being described as "pretty, witty Nell" by ...

St MARY MAGDALENE

*SDS 5 (1st century AD), patron saint of apothecaries, hairdressers and fallen women. Present at both the Crucifixion and Resurrection of Christ. St John (20:1-2) wrote that, when she saw the stone rolled away from his tomb, she ran to ...

WILLIAM SHAKESPEARE

*SDS 6 (1564-1616), baptised in Stratford-upon-Avon and widely regarded as the greatest writer in the English language. Many of his plays were performed at the Globe Theatre in London, built in 1599 and reconstructed on the South Bank in 1997. Among its modern premières has been Jessica Swales' musical (2014) about ...

St PETER

*SDS 19 (died cAD64), a fisherman, called with his brother Andrew to be a disciple of Jesus, who later declared him to be the 'rock' (Greek, *petra*) on which he would build his church. He is patron of our church in Arkley (1840) and of Westminster Abbey, which was re-built in the 11th century by ...

EDWARD the CONFESSOR

*SDS 1 (c1003-65), King of England 1042-65, whose successor Harold II was defeated at Hastings in October 1066. He was canonised in 1161 and his Feast Day is 13 October. Edward was compared favourably to his contemporary, the Scottish King Macbeth, in the play c1606 by ...

VJ DAY, 15 AUGUST 1945

Victory in (or over) Japan Day, 75 years ago this month, marked the end of the Second World War. It was just over three months after Victory in Europe on 8 May (see AC&CN 5/20 & 6/20) and Japan's surrender was hastened by the dropping of atomic bombs on the cities of Hiroshima and Nagasaki on 6 and 9 August. These remain the only occasions that nuclear weapons have been used in war. The formal surrender took place on 2 September on board the USS Missouri in Tokyo Bay. For that reason VJ Day is marked in the United States on 2 September.

Although in retrospect the dawn of the atomic age has tended to overshadow the end of the war in the Far East, the great relief that a brutal and often dehumanising conflict was finally over prompted celebrations, including the sort of parties that had been seen on VE Day. Sometimes, as with the one two weeks later at Pricklers Hill, on the Great North Road, that we featured in our June issue (bottom left), these were joint VE/VJ celebrations. ▲

The Well House
being decked out
with bunting in
readiness for
celebrations in
Well Road
(below) on VJ
Day, 1945
(with thanks to
Dave Kotula)



To Celebrate VE days, May 8th and 9th
and VJ days, August 15th and 16th 1945
A Childrens' Party will be held in
WESTERNE WAY, PRICKLERS HILL,
ON
SATURDAY, SEPTEMBER 1st at 3 p.m.

The present Well House is Elizabethan in style, but dates from 1937 and so was a mere 8 years old at the end of the war. In the 17th century, before Bath and Tunbridge Wells became fashionable, the Physic Well, described by Samuel Pepys in his diaries (*pages 10-11*), was a notable attraction. Since 2016, but now interrupted by the coronavirus pandemic, there have been regular openings of the well and, in 2018, the building, which had fallen into disrepair, was refurbished.

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Churchwardens' Report: August

Dear all

WE are pleased to say that we have at last been back in St Peter's Church. From 5 July we started opening for private prayer and reflection on Sunday mornings between 11am and 12noon. We have taken all the guidelines on board and are well prepared with disinfectant, hand sanitiser and a one way system. Masks and gloves are also available to help make our lovely St Peter's friends feel as safe as possible. We have roped off alternate pews so that social distancing can be observed.

BEING back in the church for private prayer has reminded us what a special and beautiful place St Peter's is. Although the church is not yet open for public services, on Sunday, 19 July Fr Nick live streamed the Eucharistic service for the first time. Sue Wheeler and both of us were at the service, while all keeping our distance (see picture below of Maureen reading a lesson). Thank you to everyone who joined us on Facebook live, and for all the lovely messages to let us know you were with us! We are so grateful that you took the time to join.

Best wishes and love

Maureen & Sharon x A



Rt Revd Richard Atkinson, Bishop of Bedford, preached during our Team Ministry's streamed service on 5 July, the 72nd anniversary of the National Health Service



Live stream, 19 July



“My nana used to have a picture of the Pope on the television and next to the Pope was a picture of big Jack Charlton. He was a huge figure in Ireland at the time.”

JACQUIE BELTRAO on *Jack Charlton (1934-10 July 2020)*,
Leeds United & England footballer, World Cup winner in 1966
and Republic of Ireland manager
Sky News @ Breakfast, 10 July 2020

SIR Everton Weekes (*below right*), the great West Indian cricketer, died, aged 95 on 1 July, a week before test cricket resumed at Southampton with the series between England and the West Indies. Weekes was the last of the celebrated “three Ws” of West Indian cricket, the others being Sir Clyde Walcott (1926-2006) and Sir Frank Worrell (1924-67). In a warm appreciation, John Woodcock, a former editor of *Wisden Cricketers’ Almanack*, recalled a tour of the West Indies by Dr Michael Ramsay, who was Archbishop of Canterbury 1961-74. Preaching in Bridgetown Cathedral in Barbados, Ramsey opened by saying that his subject would be “the three Ws”. This evidently generated a ripple of excitement, but also surprise as the Archbishop was not known as a cricket fan. “Yes”, he went on, with what Woodcock describes as “a hint of a smile”, “the three Ws—worship, work and wisdom.” **A**



MALAC&CNPROP XXXVIII

“I’m so encapsulated watching Michael Jordan play basketball.”

BBC Radio Scotland (*Private Eye*, 3 July 2020)

Church Notices 16

The ladies of the church have cast off clothing of every kind. They may be seen in the basement.¹ ... **Low self-esteem support group will meet Thursday at 7pm. Please use the back door**² ... We are delighted to announce that the youth group has raised £500 for drug abuse³ ... **Regarding the church jumble sale, we have a gents three-speed bicycle, also two ladies for sale, in good running order**⁴ ... WASH HANDS—DON’T TOUCH FACE—HYGIENE IS 24/7—STAY HOME—NO SUNDAY WORSHIP⁵ ... **Shout Hosanna! But first, step back 6ft**⁶ ... Bamber [Gascoigne]’s best line [*on TV’s University Challenge*] (apart from “starter for ten”): “Well interrupted, Jesus”⁷ ... **Peace be with you—thanks to the mute button.**⁸

(1-2) *Sunday Times*, 21 June 2020; (3-4) Diocese of Salisbury; (5) Northlake Lutheran Church, Washington State, 8 March 2020; (6) outside First Baptist Church: boredpanda.com; (7) Twitter, 10 July 2020; (8) Bishop in cartoon caption, *Church Times*, 17 July 2020

THE NEW NORMAL

“While out walking I amuse myself with a points system when meeting others: five for those who move aside and greet one; four for those who move aside; three if they make a half-hearted attempt; two for those walking two abreast who don’t drop back to single file; one if they ignore one ...

Letter, *The Times*, 9 July 2020

“Zero queue outside Co-op. Dozens outside the cycle shop. Every day.”

JULIA MACFARLANE (*ABC*)

Twitter, 24 June 2020

“I just saw Joanna Lumley in Sainsbury’s and all she has in her trolley is a bottle of champagne and some coriander and this is not a dream”

ZOE WILLIAMS (*The Guardian*)

Twitter, 10 July 2020



“Hat distancing: Wearing an XXL hat to keep people out of your orbit.”

Sunday Times Style, 12 July 2020

“There’s a gag running in New Zealand that assumes that the Almighty has moved to the new coronavirus-free nation. “What are you doing in New Zealand, God?” is the question.

“Working from home, bro.”

The Times, 4 July 2020

“I can’t begin to imagine how I used to do a tenth of things I did in my old life. Huge amounts of work, meetings, travel, out most nights, etc. Now I find getting up, dressed, doing some emails and admin and feeding myself takes up my entire life. Anyone else feel like this?”

CHRISTINA PATTERSON

Twitter, 10 July 2020



“And, Jane, wilt thou bubble with this man?”

This cartoon appeared in the *Church Times* on 3 July and is reproduced by kind permission

The *Church Times* currently has a trial offer of ten issues for £10: go to churchtimes.co.uk for details

staycation teaser

When complete, this puzzle contains the names of 8 English coastal resorts or ports in straight succession, except that the final letter of all but the last resort is shared with the first letter of the next one (eg **SOUTHWOLDOVER**). Any spaces between words should be disregarded (eg **WHITLEYBAY**)

-- U --- M ----- V - X ----- H -
- W ----- Y ----- I --- N - E --- Y
---- T ---- W - R - H - N

Answers on page 28, where you will find also this month’s quiz

The Collect ONLINE

41: GRAPHIC DESIGNS

stpetersarkley.com/the-collect



AFTER much record-breaking during the lockdown by chart-topping centenarians (*AC&CN* 6/20), American singer/songwriter **Bob Dylan** (b1942) recently became, at 78, the oldest artist to record a number one album of *new material*. *Rough and Rowdy Ways* is calculated to be his 39th studio album. The first, 58 years ago, contained just two new songs, but those that followed broke new ground in terms both of their music and associated art. The cover of Dylan's second album, *The Freewheelin' Bob Dylan* (1963), showed him arm-in-arm with girlfriend **Suze Rotolo** (1943-2011) in New York's Greenwich Village, a memorable image, praised for its simplicity, that re-appeared in 2008 on the jacket of Rotolo's memoir of the Village in the 1960s (*fig 1*). A more calculated piece of Dylan iconography, highlighted in our feature about the "Summer of Love" of 1967 (*TC* 17, 7-8/17), was a psychedelic poster by **Milton Glasser** (1929-2020) (*fig 2*), commissioned by Columbia Records to accompany a greatest hits album (which, of course, in those days, took the form of a 12 inch vinyl disc). This was mentioned in many obituaries after Glasser died on 26 June, his 91st birthday, as was his promotional art for *Mad Men* (AMC, 2007-15) (*fig 3*), the TV drama series set in the advertising world of New York in the late 1950s and 60s. Most of all, however, the obituarists recalled the **I ♥ NY** ("I love New York") logo that Glasser conceived in 1976 and which has been widely adapted ever since: "one of the world's most copied visual puns ... adopted for almost every conceivable object of affection" (*The Times*, 8 July).

Although the heart on playing cards has existed since at least the mid 15th century and became a symbol of St Valentine's Day (in other words, love) in the early 19th century (*AC&CN*, 2/19), New York's adoption of Glasser's idea in 1977 turned ♥ into an **emoji** for love before emoji (first used on mobile 'phones in the late 1990s) even existed. The original concept, scribbled quite literally on the back of an envelope (*left*), was designed to improve the city's crime-ridden image. In 2001, after the attacks on the **World Trade Center** on 11 September, Glasser added "more than ever" to the slogan and a bruise to the heart. ♥

Right: Screen logo for I Love Lucy (CBS, 1951-7), an earlier familiar use of a heart. One of the most popular shows on American (and British) TV in the 1950s, this was a comedy vehicle for Lucille Ball (1911-89) and her then husband Desi Arnez (1917-86), who was also one of the producers.



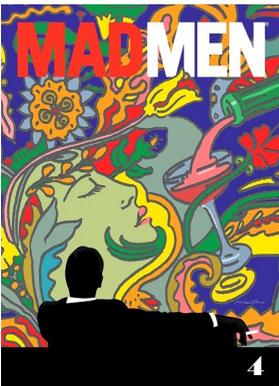
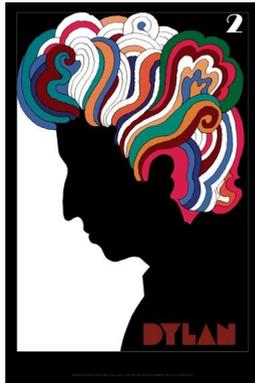


fig 1: Suze Rotolo (2008) *A Freewheelin' Time*, after LP, *The Freewheelin' Bob Dylan* (1963) (photo: Don Hunstein, 1928-2017); fig 2: poster of Bob Dylan (Martin Glasser, 1967): approx value in good condition £300-£500; fig 3: glass ashtray (1980); fig 4: poster for 7th series of *Mad Men* (AMC) (Martin Glasser, 2014); fig 5: 'I ♥ Barnet' china mug (2014); fig 6: 'Affectionately Yours' china mug: Metropolitan Toronto, Canada (1980)



Update As part of its lockdown programming, BBC4 has been reshowing the *American Joy of Painting* series (PBS, 1983-94) presented by Bob Ross (1942-95). Although Ross died 25 years ago, his simple half-hour instructional programmes, with no frills or gimmicks, had acquired new audiences through the internet. His paintings may be a little too chocolate-boxy for some tastes, but the shows are excellent for learning technique and make for very relaxing viewing.

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Cream teas (seconds) ...



Four years ago we reported some scientific research which concluded that the optimum ratio by weight of a cream tea is 2 parts scone to one each of jam and cream. Another finding was that, because of its density, the jam should be spread before the cream (*AC&CN* 7-8/16). This lent credence to the Cornish method of doing things, whereas, in Devon, the

cream usually goes on first. This year's fine spring weather, combined with the temptation of lockdown treats, has meant cream teas being consumed in vast quantities from about Easter onwards; and, as usual, there has been debate in various media about traditions and etiquette. A resident of Helston, the Morris dancing capital of Cornwall, pointed out that Cornish scones are usually *buttered* before jam is added, whereas, in Devon, it is cream first and no butter because of differences in farming. Cornish farms were mostly dairy and so there was plenty of milk to make butter and cream, but, in Devon, which had mainly sheep farming, there was often insufficient for both. However, a lady from Wiltshire highlighted a Devonian practice of pouring golden syrup over the cream to create what is known locally as 'thunder and lightning'; and, from Wells, there was a Somerset compromise that sidestepped the butter question: cream, then jam, then more cream! Finally, Welsh cream teas make a nice change: Welsh cakes instead of scones, plus the fruit bread *bara brith*, and raspberry jam, rather than strawberry, which is more common with English cream teas. **A**

OUR WORD OF THE MONTH **41: August**

August is one of two months named after real people: *July* for the Roman general Julius Caesar and August, in 8BC, for his nephew, the Emperor **Augustus** (63BC-14AD). In Roman times, as in England until 1752, the year began in March and so August was the sixth month, previously known as *Sextilis*. On a similar basis, the seventh to the tenth were *September*, *October* and so forth (and, of course, are now our ninth to twelfth months). Most Western European languages have variants of 'August', but the Irish *Lúnasa* and Scots Gaelic *an Lùnasdal* derive from harvest games on 1 August, which are roughly equivalent to the English *Lammas* (see page 23). The adjective **august** (c1660s), meaning dignified or majestic (Latin *augere* = to increase), is related to Augustus. **August** is a personal name in some Germanic and Scandinavian languages (for example, the writer August Strindberg), while the English forms, Augustus (or *Augusta*) and *Augustine*, are commonly abbreviated to 'Gus' or 'Gussie'. **A**

LAMMASTIDE

ON LAMMAS DAY, 1 AUGUST 1877, the Rt Revd Alfred Blomfield (1833-94) (*right*), Bishop of Colchester, consecrated St Peter's as a chapel-of-ease in the Parish of Barnet.



WHY Colchester? Probably because, in 1840, St Peter's had first been licensed for worship as a private chapel (*see AC&CN 6/19*) by Bishop Blomfield's father, Charles (1786-1857), who was then Bishop of London. And Lammas? This is a festival of pagan origin, whose name derives from Old English words for 'loaf' and 'mass'. As *Hlafmæsse* ('Loafmass'), it marked the beginning of the harvest season, when loaves made from that year's corn were blessed. It has nothing to do with lambs, although as the word evolved over the centuries, this was often assumed to be the case.

AT Candlemas (2 February), fences were erected on so-called "Lammas meadows". These were areas from which people with rights to do so took their share of hay before removing the fences at Lammas, six months later, to enable the land to be used for common pasture. By medieval times, Lammas ushered in a season of harvest suppers and similar festivities. It marked also the beginning of the main period



of fairs, such as those for St Bartholomew (24 August: *see pages 8-9*), and was widely regarded as the start of autumn, just as May Day, three months earlier, was seen as heralding summer (*AC&CN 5/18*). (This, of course, was before the calendar was advanced by 11 days in 1752: *AC&CN, 3/16*). Customs included the crowning of harvest queens; cutting ceremonially the final blades of corn (known in the West Country as "crying the neck"); parading

and blessing the final load (in an episode of the TV comedy *Dad's Army*, too much potato wine was drunk before the vicar arrived to bless the harvest); and weaving symbols, such as corn dollies, to decorate churches (*AC&CN, 10/15 & 10/19*). In Shakespeare's play *Romeo and Juliet* (1597), it was Juliet's fourteenth birthday "come Lammas-eve at night." This year, due to Covid-19, the latest ever FA Cup Final, between Arsenal and Chelsea, is to be played on 1 August.

RENTS were traditionally paid on Quarter Days. In Scotland, but not in England, Lammas was a Quarter Day until moved to 28 August in 1990. In 1981 a stamp depicting Lammas Eve (*above*) was issued as part of a set relating to folklore. **A**

Adapted from an article first published in our July/August 2016 issue



CENTRE STAGE

“On BBC News, health policy expert Clare Wenham was discussing lockdown when her daughter Scarlett came into view, where she remained, trying to find the right spot on a shelf for the unicorn picture she had painted: ‘Mummy, where do you want this picture?’ Marvellously, the interviewer, Christian Fraser, said, ‘Scarlett, I think it looks better on the lower shelf. It’s a lovely unicorn.’ Intrigued by the mention of her name, Scarlett came closer to the screen and said: ‘Mummy, what’s his name?’ ‘My name is Christian,’ said Christian. ‘Christian,’ she said, ‘I’m just deciding where it can go and where Mummy wants it to go.’ The exchange was the news broadcast equivalent of Phoebe Waller-Bridge, or Michaela Coel before her, breaking the fourth wall, except more joyful ... Expecting working mothers to be two entirely separate beings has looked desperately old-fashioned for a while. I think we may finally be free of it and we may well have lockdown to thank.”

INDIA KNIGHT, *Sunday Times*, 5 July 2020



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by
Cathy Matos

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THE HIGH SUMMER GARDEN



THE distinguished horticulturalist **Wilfred Edward (W E) Shewell-Cooper** (1900-82) moved to Arkley 60 years ago. In his Vicar's notes for the August 1960 issue of the St Peter's magazine, the Revd Tom Gould, wrote as follows:

We are pleased to welcome Dr and Mrs W E Shewell-Cooper and their family who have recently come to live at Arkley Manor, Rowley Green, and wish them every happiness in their new home. At Evensong on Sunday, June 26th, I had the privilege of admitting, on behalf of the Bishop, Dr Shewell-Cooper as Diocesan Reader.

Shewell-Cooper was a prolific writer. During the Second World War, his published contributions to the “**Dig for Victory**” campaign included an official manual for Land Girls (1941), *Grow Your Own Food Supply* (1939) and, jointly with his wife Irene, *Cook What You Grow* (1940). After the war, paradoxical as it may sound, Shewell-Cooper was a proponent of “**no dig**” gardening, whose results, in later years, could be seen at Arkley Manor. The robin perched on a spade that we have often used as a watermark for this column symbolised the “no dig” method and appeared on the cover of many of his books. In 1965 Shewell-Cooper emphasised his religious side as a castaway on BBC radio's *Desert Island Discs*. Among his choice of eight records was the amusing love song by Michael Flanders and Donald Swann about honeysuckle and bindweed (*Misalliance*, 1960), but, invited to select just one disc, he opted for the gospel song *He's Got the Whole World in his Hands*. His chosen book was a biblical commentary by a non-conformist minister, Matthew Henry (1662-1714).

Among late summer flowers, Shewell-Cooper was a promoter of **dahlias** (*Dahlia*), which, thanks in part to their use by **Christopher Lloyd** (1921-2006) in mixed borders at Great Dixter, are now more fashionable than they were a generation ago. In his *ABC of Flower Gardening* (1947), Shewell-Cooper identified eleven “big groups” of dahlias: “The gardener's aim should be to have such a mass of bloom that it hides the soil below” (see *AC&CN* 7-8/16). His *ABC of Dahlias*, published a year after moving to Arkley, was the first volume in the “ABC of Gardening” series of the English Universities Press. Though many came to think of dahlias as too “showy” and old-fashioned, **Laetitia Maklouf**, a young former student at the Chelsea Physic Garden, commended them warmly to first-time gardeners as “simply the jolliest things you can have in your outside space ... the best things about them is that they can flower from July through to October” (*The Virgin Gardener*, 2009). Lloyd too emphasised that dahlias belong “as much to summer as to autumn” and should not be regarded as a mere after-thought for September: “now available in such a varied assortment of flower forms and plant habits ... there is no justification for sweeping them aside with a dismissive gesture as vulgar or clumsy” (*The Well-Tempered Garden*, revised 2001). **A**





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Our New Normal QUIZ

Answers at foot of column

1. In a popular song, what do brass bands play beside the seaside?
2. On Sunday when is overmorrow?
3. Of approximately 2,500 species of moth in Britain, how many eat clothes: (a) 2 (b) 102 (c) 502?
4. Linda Cristal, who died on 27 June, played Victoria Cannon in almost 100 episodes of which TV Western?
5. Which chemical element is also known as quicksilver?
6. On which circuit will two Formula One *grands prix* be held this year?
7. Which amphibians are ranine?
8. What is spoken as a first language by the largest number of people?
9. Who captained England in this summer's first cricket test against the West Indies?
10. In the Bible, who lived in Bethany with his sisters Mary and Martha?
11. Which tormented puppet was known in the 18th century as Joan?
12. Which listings magazine, founded in 1968 by Tony Elliott, who died on 17 July, was named after a jazz album by Dave Brubeck?
13. Which planet, similar in size to the Earth, has a sunrise every 117 days?
14. What is the more common name for Windsor beans?
15. What do you get if you cross a cowboy with an octopus?

ANSWERS TO QUIZ: 1. Tiddly-om-pom-pom 2. Tuesday 3. (a) 4. The High Chaparral 5. mercury 6. Silverstone (British GP, 2 August & F1 70th anniversary GP, 9 August) 7. frogs 8. Mandarin 9. Ben Stokes 10. Lazarus 11. Judy 12. Time Out 13. Venus 14. bread beans 15. Billy the Squid!
ANSWERS TO TEASER (page 19): Bourne-mouth; Hove; Exmouth; Harwich; Haying Island; Deal; Lymington; New Brighton

30 YEARS AGO ...

2 August 1990 Iraqi forces invaded **Kuwait**, formally annexing it on 8 August. This action was reversed in 1991 by the first Gulf War **23** Following the fall of the Berlin Wall in 1989 and other developments, East and West **Germany** resolved to re-unite on 3 October **26** Actress **Jennifer Lawrence** (right) born in Kentucky



AND THE FORECAST ...

**August ripens, September gathers in;
August bears the burden,
September the fruit**

August rain brings honey, wine
and saffron

PORTUGUESE PROVERBS

**As Bartholomew's Day
[24 August], so the whole autumn**

Richard Inwards (1893) *Weather Lore*

GIFT OF THE GAB

“The Archbishop of York speaks a lot—it is almost a definition of any new Archbishop: someone who has to speak while they are working out what to say.”

Most Revd Dr JUSTIN WELBY

(Archbishop of Canterbury)

at the confirmation by Zoom of the Rt Revd Stephen Cottrell's election as Archbishop of York, 9 July 2020

WHAT'S ON in ARKLEY ~ August 2020

Please send any changes or additions to arkleyccnews@gmail.com

Contacts for **St Peter's** and the **Chipping Barnet Team Ministry** are on page 31

For further details of Team Ministry contacts, see websites and *Parish of Chipping Barnet Team Magazine* (August/September online) ~ Editor: **Charlotte Botham** ~ barnetteammag@gmail.com

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COMMUNITY CONTACTS

ARKLEY ASSOCIATION ~ VILLAGE HALL ~ TENNIS CLUB

Steve Gray 07795 117980

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The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee, and send thee help.

Psalm 20:1-2



DIARY DATES in & around ARKLEY



PLEASE SEND DETAILS OF EVENTS TO arkleyccnews@gmail.com

BANK HOLIDAY: MON 31ST AUGUST

FACE COVERINGS TO BE WORN IN SHOPS FROM FRI 24TH JULY

This year's Summer Recitals at St John the Baptist have been cancelled

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~ Looking ahead ~

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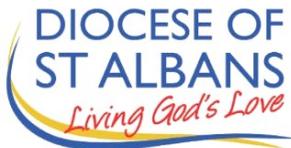
Details correct at 19 July, but subject to change in current circumstances

*** **the ar\$KleY** ***

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THE FUTURE IS ORANGE

Q: What is the collective name for a group of people sitting on their sofas taking part in a Zoom meeting?

A: A punnet (*of sat Zoomers*)

Sounds of the 60s (BBC Radio 2), 18 July 2020



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ST PETER'S CHURCH CONTACTS

Team Vicar at Arkley

Revd Nick WHEELER LVO (*Working days on Sun, Tues, Wed*)

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Churchwardens

Mrs Maureen STEVENS

020 8449 5874

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OTHER TEAM MINISTRY CONTACTS

Acting Team Rector Revd Tristan CHAPMAN (*as below*)

Team Vicar (*St Mark's & St Stephen's*)

Revd Tristan CHAPMAN 020 8440 7490 ~ fr.tristan@googlemail.com

Reader Mrs Linda SANDERS 01707 653963

Lay Leader of Worship Mr Laurie LITTLE 020 8441 1193

Lay Chair of Parochial Church Council Mr Nick DEAN 01707 262422

Parish Safeguarding Representative Mrs Judy BURSTOW 020 8440 3773

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

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Editorial Committee

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

**St Peter's
July 2020**



N Dean

**ARKLEY CHURCH & COMMUNITY NEWS Online
AUGUST 2020**