

Parish Church of St Peter : Arkley

ARKLEY CHURCH & COMMUNITY NEWS

Online



MARCH 2021

LENT & PASSIONTIDE

The Virtual Church : All the Narcissi : Elizabeth Barrett Browning



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ST PETER'S : ARKLEY



MARCH 2021

ST PETER'S IS CURRENTLY CLOSED FOR PUBLIC WORSHIP, BUT OPEN FOR PRIVATE PRAYER ON SUNDAYS FROM 11-11.30AM
FURTHER ARRANGEMENTS FOR MARCH AND ANY CHANGES WILL BE ANNOUNCED ON OUR WEBSITE AND IN THE WEEKLY NOTICE SHEET

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

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

DAY	TIME	SERVICE
Sunday 28 February <i>Lent 2</i>	11-11.30am	Open for private prayer
Tuesday 2 & Wednesday 3 March		Lent Study Group (weekly via Zoom until 16/17) <i>Tuesday at 7.30pm ~ Wednesday at 12.30pm</i>
Sunday 7		<i>Lent 3</i>
Tuesday 9 & Wednesday 10		Lent Study Group (as above)
Sunday 14		MOTHERING SUNDAY ~ Lent 4
Tuesday 16 & Wednesday 17		Lent Study Group (as above)
Sunday 21		<i>Lent 5 (Passion Sunday)</i>
Sunday 28 (BST begins)		PALM SUNDAY
Thursday 1 April		MAUNDY THURSDAY
Friday 2 April		GOOD FRIDAY
Sunday 4 April		EASTER DAY
Sunday 11 April		ANNUAL DISTRICT CHURCH MEETING <i>after 10.30am service (provisional)</i>

Revised 16 February: see stpetersarkley.com/services for updates

Cover: Entry of Christ into Jerusalem by Pietro Lorenzetti (1320)

WORDS IN SEASON



IT seems to me we're all trudging through an endless winter, heads down, teeth gritted. But every single day, if you take the time to look, there are signs of a change: a snowdrop, a violet, the first roadside daffodil. Small things, but they keep me afloat ... You just keep plodding, and all of a sudden you're in a different country, a new season. Whatever else may happen, the sun always returns.

OLIVIA LAING

Sunday Times, 31 January 2021

Four Seasons fill
the measure of
the year;
There are four
seasons in the mind of man:
He has his lusty Spring, when fancy clear
Takes in all the beauty with an easy span.



JOHN KEATS

(1795-23 February 1821)



This said,—he wished to have me in his sight
Once, as a friend: this fixed a day in spring
To come and touch my hand ... a simple thing,
Yet I wept for it! - this, ... the paper's light ...
Said, Dear, I love thee; and I sank and quailed
As if God's future thundered on my past.

ELIZABETH BARRETT BROWNING (1806-1861)

(see page 11)

The flowers that bloom in the spring,
Tra la,
Breathe promise of merry sunshine—
As we merrily dance and we sing,
Tra la,
We welcome the hope that they bring,
Tra la,
Of a summer of roses and wine.
And that's what we mean when we say
that a thing
Is as welcome as flowers that bloom in
the spring.
Tra la la la la ...

W S GILBERT

from The Mikado (1885)

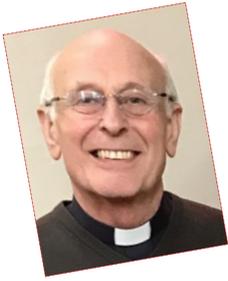
Music: Arthur Sullivan



And they say unto [Jesus], We have
Here but five loaves, and two fishes.
He said, Bring them hither to me. And he
commanded the multitude to sit down on
the grass, and took the five loaves, and
the two fishes, and looking up to heaven,
he blessed and brake, and gave the
loaves to his disciples, and the disciples
to the multitude. And they did all eat, and
were filled: and they took up of the frag-
ments that remained twelve baskets full.
And they that had eaten were about five
thousand.

St Matthew 14:17-21

Gospel for the Fourth Sunday in Lent



PARISH NEWSLETTER

MARCH 2021



REVD NICK WHEELER
TEAM VICAR

AS I type this letter in mid February we have just had another visit from the **Beast from the East** with some snow and very cold weather, a taste of the extreme variations of the different seasons of the year. **But the sun is shining and the snowdrops and daffodils are appearing** (see page 26): a sign that spring is on its way. **Spring is my favourite season of the year, when everything in nature looks fresh and new; and there is also encouraging news on the Covid vaccination front.**

WITH spring also comes new and fresh spiritual life with the celebration of **East-er**. But before Easter there is **Lent** which begins on Ash Wednesday, 17 February this year. Why not use this time of lockdown to look again at our spiritual lives through Lent, a kind of MOT?

JUST a reminder about what Lent is. The 40 days of Lent represent the 40 days that Jesus spent in the wilderness at the start of his ministry, after his baptism, where he was tempted by the devil.

“Then [following His baptism] Jesus was led by the Spirit into the desert to be tempted by the devil” (St Matthew 4:1)

THE temptation took two forms. The first was about his identity, who he was. The words from God the Father at the time of his baptism were very recent, *“This is my Son”* (St Matthew 3:17). There were three temptations in all. The first two temptations began *“If you are the Son of God”*, implying that he was not. It was a deliberate attempt to sow in Jesus’s mind seeds of doubt. Even today the devil attempts to undermine our self-conscious identity as God’s children. Jesus refused to listen and immediately rejected each temptation. The first temptation was about hunger and, knowing Jesus’s hunger in the wilderness, the devil tries to tempt Jesus by telling him to turn stones into bread. But Jesus resists the temptation by using Old Testament Scripture, *“Man does not live on bread alone, but on every word that comes from the mouth of the Lord”* (Deuteronomy 8:3). The second temptation was to stop the ministry of Jesus and what he had come into the world to do. The devil said the angels would protect Jesus if he jumped off the highest point of the temple. Again, Jesus quotes from the Old Testament, *“Do not test the Lord your God”* (Deuteronomy 6:16). The third temptation is about striking a bargain with the devil, thereby by-passing the sacrifice of the cross. The devil offers Jesus all the kingdoms of the world and their splendour if Jesus will bow down and worship the devil. Again, Jesus quotes from Deuteronomy (6:13), *“Fear the Lord your God and serve him only.”*

THE devil speaks through worldly temptations. God speaks through Scripture. **Who will we listen to?** Lent finishes in **Holy Week** which begins on **Palm Sunday**, 28 March this year, a day which commemorates Jesus' triumphant procession into Jerusalem on Palm Sunday (page 9). But more about this in April's Newsletter!

AS I write this letter in mid-February, St Peter's is closed for public worship, except for individual private prayer on Sundays between 11 to 11.30am. We will open as soon as possible. For that information, when available, please look at the St Peter's website (www.stpetersarkley.com).

In the meantime, I wish you a blessed and reflective Lent. Stay safe and well.



**Palm Sunday
St Peter's, April 2017**

**Every blessing
Nick A**

LENT COURSE 2021: THE PASSION NARRATIVES



This year the four churches of the Chipping Barnet Team Ministry are sharing an online (Zoom) course, led jointly by the Revd Tristan Chapman and the Revd Nick Wheeler.

This will look at the portrayal of the Passion of our Lord in each of the four Gospels.

The same session will be run on Tuesdays (from 23 February to 16 March) at 7.30pm and Wednesdays (from 24th until 17th) at 12.30pm.

You can choose the time that suits you best.

If you would like to take part, please contact Fr Nick (020 8441 9316 or teamvicar.arkley@gmail.com)

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A NEW HEATING SYSTEM FOR ST PETER'S: AN UPDATE FROM THE VICAR

We have £10,000 in the bank account toward the heating project and £10,000 pledged from a charity. I have approached five other charities with two negative responses and am awaiting responses from the other three.

However, we need your help, as members of St Peter's, with raising the balance of funds needed to ensure the new heating is installed, **around £22,000**. We have been unable for over a year to have fundraising activities because of Covid restrictions. **We cannot and will not go ahead with the heating project until the money is raised or at least pledged or promised.** A pledge or promise are the same. They effectively mean that a person is committed to paying the pledged or promised sum before the work begins.

We have been working on the heating since 2017. We are so close to making it happen, but we need your help. **You can donate by cheque payable to St Peters Arkley PCC, marked Heating Fund on the back of the cheque, or online to St Peters Arkley Parochial Church Council. (The account number is 30481467 and the sort code 20-95-61. If you are donating online, you should enter the payee exactly as shown: in other words without an apostrophe or other punctuation!)**

On Tuesday, 9 February, we had our first visit from one of the four contractors to give a quote. He seemed enthusiastic about the project and has done the heating in a number of churches. He said that if he got the contract, the work would take one week to complete and he could start as soon as he was given the go ahead.

A second contractor came on Wednesday and a third contractor on Thursday. We will soon have the three quotes required before we can apply to the diocese for a 'Faculty'. A faculty is a legal document required by the Church of England for its churches before any internal work can be carried out. This is to ensure that the work is carried out to the required standard to its historic buildings. **All quotes have to be in by 22 February.**

I understand that the Diocesan Advisory Committee are already looking at our heating plans so that when we apply for a Faculty they will have ironed out any queries they may have.

Hopefully sometime in late February, when we have all the quotes and have decided on our preferred one, we can apply for the Faculty; and once that is obtained the work can start.

Please help if you can. Thank you.

Every blessing

NICK WHEELER A

WHAT IS PASSION SUNDAY?

PASSION SUNDAY, the 5th in Lent, is on 21 March this year, the day of the ten-yearly national census and the day after the Spring Equinox.

In the Anglican calendar it falls between **Mothering Sunday** (*see AC&CN 3/20*) and **Palm Sunday** (*AC&CN 4/17 & page 9*), ushering in two weeks, known as **Passiontide**, that take us to **Good Friday** (2 April), the day marking the Crucifixion of Christ. The week between Passion and Palm

Sunday was traditionally known as **Passion Week**, but, for some years now, that term has often been applied to the following week, known also as **Holy Week**.



An historian of the ritual year, recalling the strictness of Lent in centuries before Mothering (or Refreshment) Sunday offered some temporary respite from fasting, has described the sense of seasonal transition that would have been apparent by Passion Sunday, even allowing for moveable dates:

Nothing relieved the sobriety of most of the Lenten season, although the steady growth of daylight, flowers and new leaves, and the number of nesting birds must have added some pleasure to it. The custom of turning the fourth Sunday of Lent into Mother's Day is not known before the seventeenth century ... Only in the last two weeks, called Passiontide, did excitement begin to mount. Upon Passion Sunday, the fifth in Lent, the clergy were supposed to alter their white robes to red. (Ronald Hutton, 1994)

In the Roman Catholic tradition (which formally abandoned the name 'Passion Sunday' some 60 years ago), the 5th Sunday in Lent has sometimes been known as **Judica Sunday**, after the Introit of the Mass for that day: *Judica me, Deus* ("Judge me, O God": Psalm 43:1). (In a similar way, **Laetere Sunday** is one of several names for the 4th Sunday, from the Introit, *Laetare Jerusalem*, "Rejoice, O Jerusalem": *AC&CN 3/20*.) Another name, especially in the north of England and Scotland, is **Care (Carle or Carling) Sunday**, 'care' meaning trouble or suffering (hence also the German *Karfreitag* for Good Friday: 'Our Word' 36, 4/20). A northern custom on this day was to eat hard brown peas, boiled and then fried in butter or dripping, which thus became known as **carlin(g)s**. The most popular version of how this tradition originated is that, in 1644, when Newcastle was under siege during the Civil War, its population was saved from hunger by a French ship which docked with a cargo of peas two weeks before Easter.

Until about the middle of the 20th century, many children in parts of northern England were familiar with a rhyme that served as an *aide memoire* of the Sundays of Lent: "*Tid, Mid, Miserai;/Carling, Palm, Pace Egg Day;/We shall have a holiday,/with bonny frocks on Easter Day*". The first line refers to hymns or psalms associated with the second, third and fourth Sundays respectively: *Te Deus Laudamus, Mi Deus, Miserere Mei*; the second relates to Carling (Passion) Sunday, Palm Sunday and painted hard-boiled "pace" (or Pasch) eggs for Easter (*AC&CN 3/16 & 4/17*). **A**

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~ WITH CHEERFUL VOICE 5 ~

RIDE ON, RIDE ON IN MAJESTY!

(Hymns Ancient & Modern Revised 98)

This hymn captures rather majestically the triumph of Christ's entry into Jerusalem (Matthew 21:1-17) and foreshadows His death on the Cross on Good Friday. It is one of two very well known hymns for Palm Sunday, the other being *All glory, laud and honour* ("to thee, Redeemer, King"), a 19th century translation of verses composed 1,000 years earlier by St Theodulph of Orléans. *Ride on* was written by the **Very Revd Henry Hart Milman** (1791-1868) in 1820, the year before his election as Professor of Poetry at Oxford University, and published in 1827. Milman was also a playwright and, in later life, Rector of the Parliamentary church, St Margaret's, Westminster, and Dean of St Paul's Cathedral, where he is buried.

Every verse begins with the same line. The third line of the first, "Thine humble beast pursues his road", was disliked by some, leading to alternatives being proposed (notably that in *Ancient & Modern*, below) and even to the whole verse being omitted. However, Milman's original text appeared in the *English Hymnal* of 1906. The final verse repeats the first two lines of the second, but concludes "bow thy meek head to mortal pain,/then take, O God, thy power, and reign".

There are two tunes. The most familiar and stirring, known as *Winchester New*, is adapted from a 17th century German composition. "New" distinguishes it from *Winchester Old*, the most frequent setting of the carol, *While shepherds watched their flocks by night*. Another tune, *St Drostaine*, which we sometimes use at St Peter's, is by the **Revd John Bacchus Dykes** (1823-76). **A**

**Ride on, ride on in majesty!
Hark, all the tribes hosanna cry.
O Saviour meek, pursue thy road
with palms and scattered garments strowed.**

**Ride on, ride on in majesty!
In lowly pomp ride on to die:
O Christ, thy triumphs now begin
o'er captive death and conquered sin.**

[Verse 4 of 5]

**Ride on, ride on in majesty!
The last and fiercest strife is nigh:
the Father on his sapphire throne
awaits his own anointed Son.**

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SIX DEGREES OF SEPARATION

47: ELIZABETH BARRETT BROWNING

ELIZABETH BARRETT BROWNING (1806-61),

born on 6 March 215 years ago and died in Florence 160 years ago, was an acclaimed and popular poet whose best known work was a sonnet (1850) beginning "How do I love thee? Let me count the ways." In 1844 a collection of her verses attracted the attention of ...

Sir ARTHUR CONAN DOYLE (1858-1930),

Sherlock Holmes identified a Reynolds at Baskerville Hall. Holmes described his associate Dr Watson as "my Boswell" in *A Scandal in Bohemia* (1891), a story that Doyle wrote while living in Wimpole Street, the London street in which Robert Browning first met at her home ...

ROBERT BROWNING (1812-89),

whom she married privately in 1846, moving with him to Italy and, as a result, being disinherited by her father. Browning is widely considered one of the greatest Victorian poets. His first poem, *Pauline*, appeared in 1833; among the most enduring was *Pippa Passes* (1841), with the optimistic couplet, "God's in his heaven—/All's right with the world!" Part of Browning's preparation for his literary career was to read the dictionary (1755) by ...

Sir JOSHUA REYNOLDS (1723-92) (SDS28),

who became the first President of the Royal Academy of Arts in 1768. He was later Principal Painter to George III, but the King would never agree to sit for him. Boswell was among Reynolds' many subjects and his paintings were widely displayed. In the detective novel *The Hound of the Baskervilles* (1901) by ...

Dr SAMUEL JOHNSON (1709-84),

who, like Browning, is buried in Westminster Abbey, His friend ...

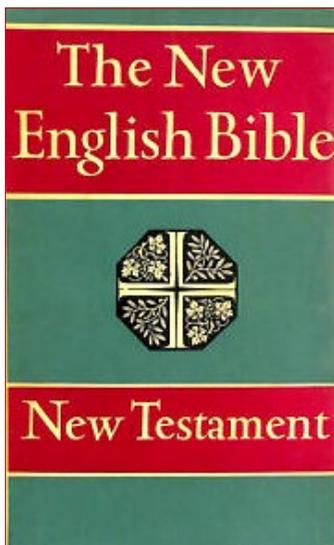
JAMES BOSWELL (1740-95),

30 years his junior, wrote *A Life of Samuel Johnson* (1791), often cited as the greatest biography in the English language. In 1764 Boswell founded a dining club in Soho, known simply as 'The Club', with the leading portrait painter ...

THE CURIOUS CASE OF THE NEW ENGLISH BIBLE

THE first part of *The New English Bible*, the New Testament, was published sixty years ago, on 16 March 1961. This was 350 years after the Authorised Version of 1611, commissioned by King James I. A translation of the Old Testament followed in 1970.

Various other versions of the Bible had appeared over the years and the King James Bible itself had been revised, in a limited way, for the first time in 1881. However, the *New English Bible* was the first full scale translation since the 17th century to be sponsored by the major Christian bodies of the British Isles (other than the Roman Catholic Church, whose new *Jerusalem*



Bible appeared in 1966). Work began in 1948 after a proposal considered by the General Assembly of the Church of Scotland in 1946 had led to discussions with other churches. The object was to provide “a faithful rendering of the best available Greek text into the current speech of our own time” (Introduction to *NEB*, New Testament).

Views about the new Bible have always been rather mixed. For a start, the King James Bible (as with the *Book of Common Prayer* of 1662) had long been regarded as among the glories of the English language and so was a hard act to follow. (Not for nothing were castaways on BBC radio’s *Desert Island Discs*, from 1942 onwards, assured that the Bible and the contemporaneous works of

William Shakespeare, 1564-1616, would be waiting for them.) Importantly, the new translation, as intended, was more readily understandable to many, but, for some, style was also an issue. The poet T S Eliot (1888-1965) complained about “its combination of the vulgar, the trivial and the pedantic” (*Sunday Telegraph*, 1962), while others regretted what they saw as a loss of wonder and majesty. In addition, as happened in the 1960s (and, in fact, as we have seen in the past year of Covid: *AC&CN* 5/20 & 12/20-1/21), “current speech” can change quite quickly, reflecting social, cultural and other developments, and so a text that aspires to be of the moment may soon appear rather dated. In the words of journalist Bernard Levin (1928-2004), “to embark upon a translation ... with a misconception as gigantic as that ... augured ill for the enterprise” (*The Pendulum Years*, 1970). An example of changing attitudes was in relation to gender inclusivity: the repeated

THE OLD AND THE NEW

By way of comparison, we have reproduced below verses 1-9 of chapter 16 of St Paul's first Letter to the Corinthians. These open with some thoughts about Christian giving. The first text is from the Authorised Version, the second from *The New English Bible*, as published in 1961.

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me.

⁵ Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries.

And now about the collection in aid of God's people; you should follow my directions to our congregations in Galatia. Every Sunday each of you is to put aside and keep by him a sum in proportion to his gains, so that there may be no collecting when I come. When I arrive, I will give letters of introduction to persons approved by you, and send them to carry your gift to Jerusalem. If it should seem worth while for me to go as well, they shall go with me.

⁵ I shall come to Corinth after passing through Macedonia—and I may stay with you, perhaps even for the whole winter, and then you can help me on my way wherever I go next. I do not want this to be a flying visit; I hope to spend some time with you, if the Lord permits. But I shall remain at Ephesus until Whitsuntide, for a great opportunity has opened for effective work, and there is much opposition.

.....
>>> use of "he" (as also in the AV) may have been a fair reflection of the original texts, but, before long, was out of step with the times.

Even allowing for modesty, the translators seemed curiously downbeat, almost apologetic, about their product. They were "as conscious as anyone can be of the limitations and imperfections of [our] work ... yet we hope that we have been able to convey to our readers something at least of what the New Testament has said to us during these years of work". Levin, to be fair, conceded, almost a decade after publication, that criticism of the *NEB* had, on the whole, been muted. But he added that "ominously, enthusiasm was even more muted". As it was the *NEB* soon underwent considerable revision and was republished in 1989 as the *Revised English Bible*. **A**

OUR WORD(S) OF THE MONTH

45: train station

“Towns like Ashington will have a train station for the first time in decades.”

CAROLINE DAVIES, BBC radio news, 23 January 2021

Many of us have largely abandoned travel by train for the duration of the pandemic. Even so, with an eye to the future, the government has recently renewed a commitment to restore some lines that were lost when the network was pruned substantially in the 1960s. Reports about this have referred to particular *train stations* that might re-open, whereas, when they were closed, they would almost certainly have been described as *railway stations* (or just ‘stations’, or, perhaps more recently, *rail stations*). This is a contentious area: a few years ago there was quite a fuss on social media when Potters Bar station, newly refurbished, was adorned (as it still is) with the words “Potters Bar Train Station”.

In 1825 the Darlington & Stockton Railway, as it was called, became the world’s first rail service for passengers. However, when railways opened in America in the 1830s they were generally known as *railroads*; in fact, as Bill Bryson has pointed out, “rail travel so dominated American travel that for four generations *road* meant *railroad*. What Americans now call roads were more generally known as *trails*” (*Made in America*, 1994). Even so, there was some duality of terminology. The English writer and critic John Ruskin complained about the disfigurement of a valley in Derbyshire: “You enterprised a railroad ... and now every fool in Buxton can be in Bakewell in half-an-hour, and every fool in Bakewell at Buxton” (*Praeterita*, 1889).

Train, referring to the locomotive and the wagons or carriages pulled by it, was in use as early as the 1820s. Its use in other contexts, notably someone’s retinue or the trailing part of clothing, came, in the late 14th century, from an Old French word meaning path or trail, derived, in turn, from the Latin *trahere*, to pull. Long associated with railways on both sides of the Atlantic, it has been embedded firmly in popular culture: for example, in such diverse songs or tunes as *The Runaway Train* (1925), *Take the ‘A’ Train* (1939) and *Trains and Boats and Planes* (1965). And, believe it or not, it has quite a long pedigree too in relation to stations. The world’s first railway station opened in Liverpool in 1830. Eight years later, when an extension was proposed to the Manchester & Birmingham Railway, a group of property owners and traders in Atherstone published their support for this provided that “an arrangement be made for securing a first class train station for the town”. So, maybe not simply the modern abomination that some suggest. **A**

**“You don’t get many people called Lance these days.
In medieval times, people were called Lance a lot.”**

Sounds of the 60s (Radio 2), 23 January 2021



Churchwardens' Chat: March

Hello!

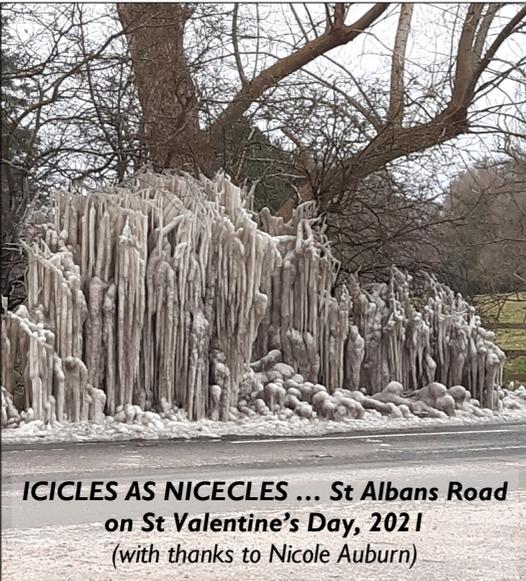
Here we are again writing our report for the magazine. Considering we are not going anywhere, the days and weeks fly by and we are now in Lent, and so Easter is not that far off. We all, we are sure, are hoping that the weather will warm up and be bright and help us lift our spirits.

As you will see on page 6, we are nearly there with the new heating for the church. But now we have to get the funds in to pay for it. During these strange times we have unable to do the normal fundraising events, such as jumble sales, concerts, lunches and other social activities. So we hope that you will be as generous as possible and aid us in this important task of heating our beautiful church.

We thank Fr Nick and Sue, his wife, for all their hard work behind the scenes in so many ways, so that, when the heating is done we will not only have a beautiful church, but a warm one as well.

Many of you may have seen the **live streaming** of services from St Peter's (see pages 24-25) which is made possible by the techknowledge of Sue Wheeler and Sharon Butler. We are very grateful to them. We hope that soon we will be able to return to services together in the church, albeit with face masks and social distancing. Until next month, stay safe and well.

Maureen & Sharon A



**ICICLES AS NICECLES ... St Albans Road
on St Valentine's Day, 2021**
(with thanks to Nicole Auburn)

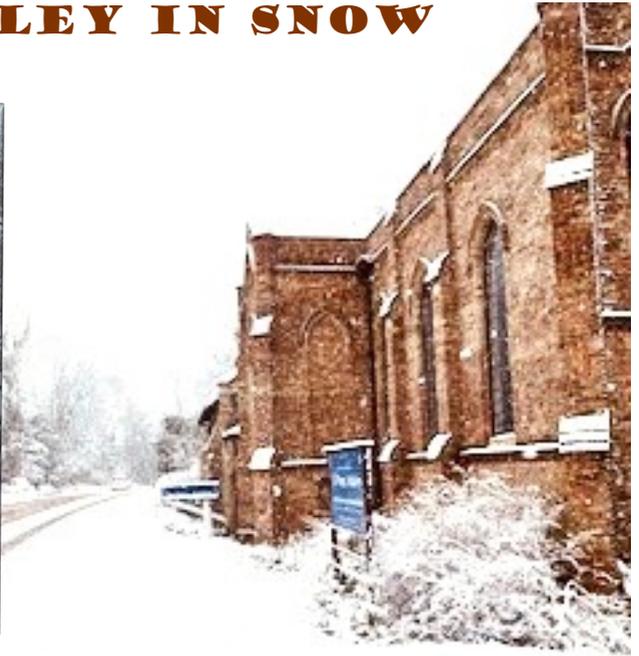
SAY A LITTLE PRAYER

God, our creator, as individuals and groups, may we come together in solidarity to think and act for the future, keeping sincere eyes on Christ. As you work inside of us and in Creation, may we be alert to the moving of the Holy Spirit, in order to live in ways to sustain life in the future. Amen

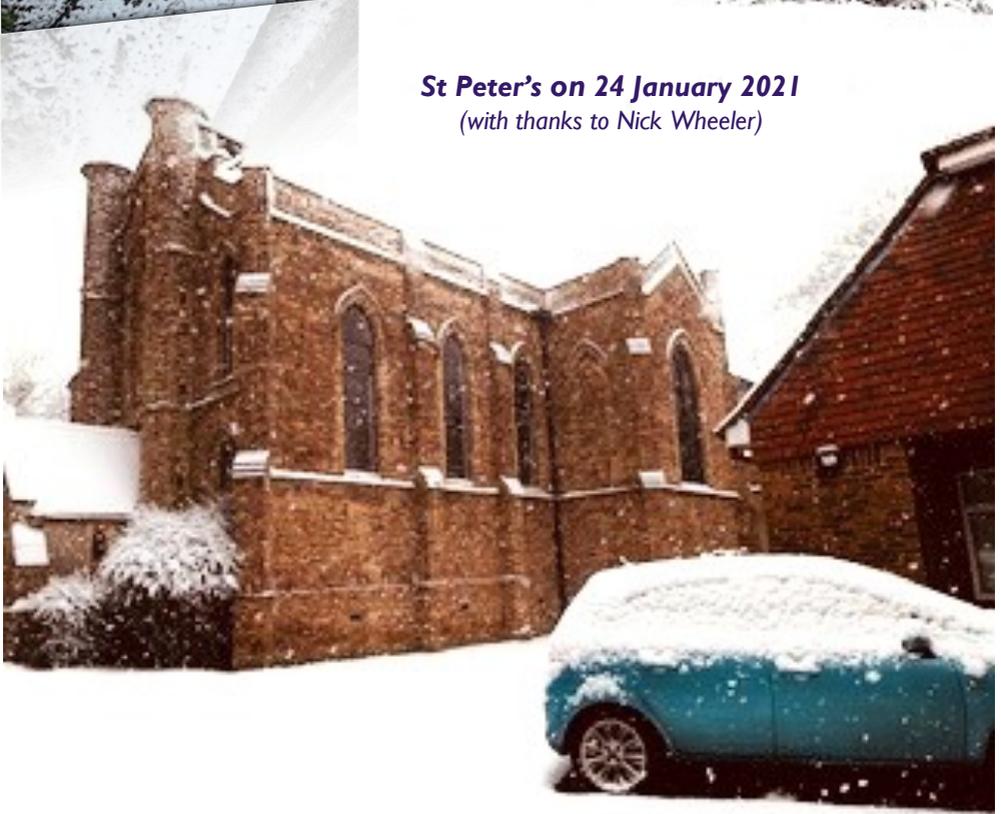
after

Revd Dr Toshihiro Takami
(1987)

ARKLEY IN SNOW



St Peter's on 24 January 2021
(with thanks to Nick Wheeler)





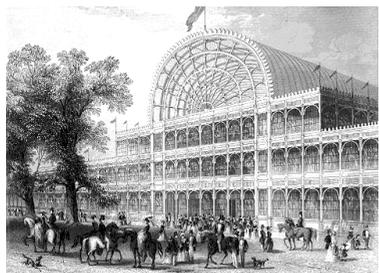
Arkley Windmill, January 2021
(with thanks to Clare Viccars)

The Collect

45: THE CRYSTAL PALACE



ONE OF THE CULTURAL LANDMARKS of the Victorian era was the **Great Exhibition** held in London's Hyde Park 170 years ago, from 1 May to 15 October 1851. Its leading proponents were Queen Victoria's consort, **Prince Albert** (1819-61), and (**Sir**) **Henry Cole** (1808-82), purveyor of the first Christmas card in 1843 (see 'The Collect' 3, 12/15-1/16; TC 29, 12/18-1/19; Update 6, 5/19).



the exhibition, which the Queen herself visited 37 times, was so successful that the substantial proceeds were used, among other things, to establish what became, in 1899, the **Victoria & Albert Museum**. Many of the six million visitors to Hyde Park travelled to London for the first time, taking advantage of the relatively new, but expanding, railway network (page 15).

THE event was held in a massive pre-fabricated glass building (above), inspired by the Great Conservatory (1841) that **Sir Joseph Paxton** (1803-65) had designed for the Duke of Devonshire at Chatsworth House. It was constructed in three months and contained almost 300,000 panes of glass. Existing trees were incorporated (top right): when sparrows became a nuisance, the Queen summoned the great military hero, the Duke of Wellington, who advised "try sparrowhawks, ma'am". Some environmentalists objected to the plans, but the mathematician Charles Babbage, whose early form of computer (TC 27, 10/18) was rejected as an exhibit, was rather scornful: "As if a building covering 20 acres out of above 320 could prevent people from enjoying air and exercise on the remaining 300".

THE exhibition really requires an article of its own, but suffice to say that there were over 7,000 British exhibitors and over 6,500 exhibits from abroad. Some items are now in the V&A (fig 2). In 1852 the "**Crystal Palace**", as it became known, was re-erected at Sydenham, in South East London, where it gave its name to, among other things, a railway station (1854) and a football club (1905). The building was destroyed by fire on 30 November 1936 (right), a sight visible from Alexandra Palace, in North London, where the BBC had launched the world's first regular television service four weeks earlier. In retrospect some saw the fire as an augury of King Edward VIII's abdication on 10 December, the circumstances leading to which became public knowledge as the embers were still glowing.



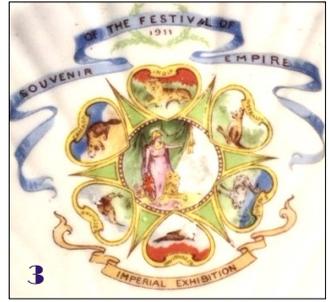


fig 1: detail on commemorative ceramic child's plate: Great Exhibition, 1851; fig 2: 'Star of Brunswick' walnut table (Henry Eyles of Bath; ceramic star by Chamberlain & Co, Worcester), exhibited at Great Exhibition (Victoria & Albert Museum, 2018); figs 3-5: Festival of Empire (1911): (3) detail on souvenir ashtry (Foley); (4) ceramic model of Celtic sepulchral urn (W H Goss); (5) programme for Festival & Pageant

ALTHOUGH there had been comparable events in France, the Great Exhibition has been the ultimate inspiration for subsequent festivals in Britain, notably the **British Empire Exhibition** at Wembley (1924-5) (TC2, 11/16), the **Festival of Britain** (1951) (TC31, 4/19), which marked its centenary, and, less obviously perhaps, the **Millennium Experience** (2000) in what is now the O2 in Greenwich. 60 years after the Great Exhibition, the **Festival of Empire**, which opened at the Crystal Palace on 12 May 1911 (figs 3, 4 & 5), was part of celebrations for the Coronation of George V (on 22 June). As well as displays inside the palace, there were many temporary buildings, including three-quarter size models of the Parliaments of the five self-governing Dominions (Canada, Australia, New Zealand, Newfoundland and South Africa). There was also a musical *Pageant of London* and sports championships which were a prototype for the Empire (now Commonwealth) Games, first held in 1930. Some evidence of the festival and the Crystal Palace itself survives in the present park (below), while a number of sculptured **dinosaurs**, unveiled as a lakeside attraction in 1854, were restored in 2002 and are now protected by a Grade I listing (below). **A**



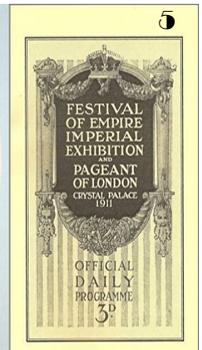
Surviving terracing of the Crystal Palace, 2011



Dinosaur sculpture (1854) in 2011



4



5

MALAC&CNPROP XLV

“The Queen [Victoria] was allowed to abandon for the time being all thoughts of levity and to marry her beautiful cousin ... a good German whom she had met during the great international Expedition to Hyde Park.”

W C Sellar & R J Yeatman (1930)
1066 And All That
[see pages 18-19]



The heavy, but, for many, joyful, snowfall on 24 January (see page 16) was followed by a longer snowy and icy snap in the second week of February. On the night of 10/11 February the temperature in Arkley was forecast to fall as low as -8°C, but at Braemar in Aberdeenshire -23° (-9°F) was recorded, the lowest temperature in the UK since 30 December 1995 and the coldest February night since 1955. Part of the Thames froze near Teddington Lock, the first time this had happened to the river in London since the Arctic winter of 1962-3. No chance of a frost fair, but gulls were seen to skate on the ice. Two years ago, there was a mini-heatwave in the second half of February, with temperatures locally reaching 20°. Over-promising is out of fashion, but, even so, as we posted this issue, the forecast looked quite hopeful. **A**

“My afternoon playing in the snow, making snowmen and throwing snowballs, is probably the first time I’ve actually felt normal at least since last summer.”

RACHEL CUNLIFFE (*New Statesman*)
The Papers, BBC News, 11 February 2021

THE NEW NORMAL

“We have stayed reasonably sane thus far through Covid-19 thanks to my wife’s 41 year-old appaloosa pony and streaming operas from the New York Met.”

Sir MAX HASTINGS

Private Eye, ‘Pseuds Corner’, 22 January 2021

“Overhearing virtual classes continues to interest, inform and occasionally delight: ‘Sir, how are Jonathan Swift [1667-1745] and Taylor Swift related? Was he her father?’”

Country Life, 20 January 2021

“Lockdown is like being in *Waiting for Godot*, a play in which ‘Nothing happens, twice’. The most interesting thing I’ve been doing is using exclamation marks in my emails. I’ve never done this before ... I’ll be talking about the weather next!”

NIGEL FARNDALE

The Times, ‘Notebook’, 23 January 2021

“Lockdown cannot thwart me much ... because the seasonal imperative of winter is precisely to stay at home eating Marmite on toast and going to bed early.”

ESTHER COREN

Times Magazine, 23 January 2021

“I’ve just been offered a permanent contract at the BBC!! I didn’t really know how to celebrate (because of Covid) so I’ve bought myself a Colin the Caterpillar cake and I’m eating the whole thing in the bath.”

CHARLOTTE ANDREWS (*BBC Radio Wiltshire*)
Twitter, 27 January 2021

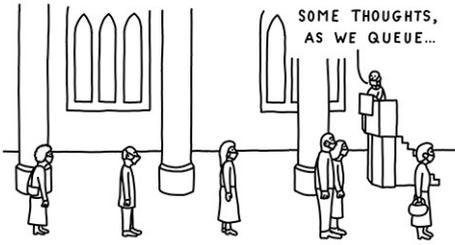
“What would we have thought a year ago if we’d been told the government was considering allowing us to sit on a park bench with one person from another household; and that this would be front page news?”

SOPHY RIDGE

Sophy Ridge on Sunday (*Sky News*)
14 February 2021

VACCINATION

AT YOUR LOCAL CHURCH OR CATHEDRAL



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A STEWARD WILL SHOW YOU THE WAY OUT

CartoonChurch.com cartoon by Dave Walker



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JUST THINK ... “Due to Coronavirus, all worship and church events are now suspended ...” So began the notice pinned to the door of St Peter’s, Arkley on 17 March 2020 (see AC&CN 4/20), six days before the Prime Minister announced the first national lockdown. This was the first time for over 800 years that public worship in English churches had been suspended. In 1208 the issue was not one of public health, but a dispute between Pope Innocent III and King John, who was unwilling to accept the appointment of Stephen Langton (c1150-1228) as Archbishop of Canterbury. Within a week, the Team Ministry in Chipping Barnet had initiated a very welcome pattern of streamed services that, broadly speaking, has been maintained (and enhanced) ever since. In addition, Fr Nick has recorded over a dozen short video messages from St Peter’s to view *via* an email link or on Instagram. More widely, many clergy were quick to welcome what they saw as opportunities online to refresh the parts that church services can’t reach. As we discussed in this column last May, there was much debate about the implications and underpinning of this approach. Canon Mark Collinson probably called it correctly early on when he anticipated that, at the end of the lockdown, it would be necessary to find ways of combining the physical and the virtual (*Church Times*, 17 April 2020). However, we noted also his wry observation, “Is it enough if the sacraments are visible in 1920x1080 pixels depending on bandwidths? I think not.” On Easter Day the Archbishop of Canterbury raised a few eyebrows by choosing to appear on national TV from his kitchen, rather than his cathedral. He put it to the BBC’s Andrew Marr that “the buildings are a gift and treasure, but they are not the Church. The Church is the people of God assembled”. By autumn, after these buildings (subject to suitable precautions) had been able to reopen in the mid to late summer, the Church seemed to some to be adopting a rather different tack, stressing the spiritual and other benefits of public worship, including for mental health, and how services in church were providing possibly the only social, if socially distanced, contact for some worshippers. In fact, when public worship was suspended again, in November, former Prime Minister Theresa May expressed in the House of Commons her concern that

the Government today making it illegal to conduct an act of public worship, for the best of intentions, sets a precedent that could be misused by a government of the future for the worst of intentions. And it has unintended consequences. The Covid-secure Remembrance service in Worcester Cathedral is now going to be turned into a pre-recorded online service. Surely those men and women who gave down their lives for our freedom deserve better than this? (5 November 2020)

Public worship was permitted again in December and we were able to hold all but



one of our Christmas services at St Peter's, albeit with some changes, notably the absence of congregational singing at our carol service. We then anticipated the third national lockdown by suspending all public services on New Year's Day, but that was *our* decision. Not only is public worship still allowed, but, within our team, it resumed at St Mark's and St Stephen's on Ash Wednesday, 17 February.

The many lessons to be learnt by the Church nationally from the response to the pandemic may well be more measured and reflective than some might have anticipated last spring. For example, on Easter Day 2019, St Mary's Church, Nantwich, in Cheshire, held six services with total attendance of 577. The Rector, the Revd Dr Mark Hart, noted that last Easter his four services on Facebook had a combined "reach" of 6,000. However, on analysing these flattering data, he discovered that, for services lasting about 25 minutes, the average viewing time was just one minute! Dr Hart concluded that, while many of the 6,000 were "the equivalent of people who put their heads round the church door for a quick look", it would still be worthwhile continuing to stream some services once churches reopened. Even so, for him, "the Church ... is yearning for physical presence. That loss is measured by another statistical comparison: Easter communicants, 383 in 2019; zero in 2020." (*Church Times*, 8 May 2020). In all this, we must remember also people who would normally attend church, but do not have access to the internet. By contrast, there are those who specifically *want* to be reached online, including some who are unable, or, for some reason, reluctant to attend church in person (or, for example, despite St Peter's and many other churches looking like Christmas cards when it snows, would prefer occasionally to watch a service at home!) Shortly into the first lockdown, a researcher, Naomi Lawson Jacobs, commented that, while, in response to Covid-19, churches were thinking imaginatively about how to reach people at home, groups of disabled people had been "rethinking churches" in this way for a long time and had much to offer:

Churches usually don't mean to exclude people, but that can be the effect when they fail to think about disabled people's needs in the ways in which they use their buildings and plan their services. [As] my research participants said, disabled people themselves were the best experts to listen to ... (*Church Times*, 1 May 2020).

The pandemic has indeed given churches a lot to think about, and not least in terms of maintaining basic governance and solvency. In response to the latter challenge, many churches have sought smarter ways to encourage regular giving. As for governance, we noted last July how the use of Zoom worldwide had risen 30-fold in April 2020 alone (*'Our Word'* 40), a phenomenon of which your District Church Council at St Peter's has been part. We were able to hold our Annual District Church Meeting in the church at the end of August and the DCC met, socially distanced and with face coverings, in September. But all other DCC meetings since last March have been virtual ones. Members have adapted quickly to Zoom and meetings have been very orderly—a far cry from the recent histrionics of Handforth Parish Council (not, incidentally, a *church* council), which, as we say, "went viral" and gave parish clerk Mrs Jackie Weaver her 15 minutes of fame. Meeting online is no real substitute for doing so in person, but it does have its advantages on cold winter nights and a new member expressed her pleasure at being able to see and communicate with people without the inhibition of masks. ▲

THE EARLY SPRING GARDEN

TRALALALALA



Last April we mentioned several projects involving **daffodils** (*Narcissus*) to mark the 250th anniversary of the birth of the poet **William Wordsworth** (1770-1850). These were inspired by *Daffodils* (“I wandered lonely as a cloud ...”), one of the most famous English poems. Sadly, the first national lockdown was announced on 23 March, at the height of the daffodil season, and so public enjoyment of some of these schemes will have been curtailed.

A year later and, once again, many private spaces that usually open for the viewing of daffodils may still be unable to do so. Other events are affected too, including the **Chelsea Flower Show**, which, despite an online celebration, was cancelled last year, and this year has been moved from late May to 21-26 September, the first time in its 108-year history that it has been scheduled for the autumn. Happily, however, many of us can enjoy spring flowers, and the hope that they bring, in our own gardens or in the course of daily exercise.

Traditionally daffodils, or ‘Lent lilies’, were expected to flower by 7 March (Richard Inwards, 1893), although in Wales, where, with leeks, they have special symbolism, the first blooms are said to coincide with the Feast Day of **St David**, the national patron, on 1 March (C Hole, 1950). In practice, there are usually daffodils in flower around Arkley before the end of February, and, as Inwards remarked, “the forwardness of the seasons may be judged by the punctuality of the appearance of the blossoms” (*see AC&CN 3/19*).

Narcissus, the botanical name for daffodil, dates from classical times, although the Greek philosopher **Plutarch** (c46-122 AD), noting that this derived from the Greek *narke* (meaning numbness, the source also of ‘narcotic’), suggested that it should properly be called *narcosis*. In Greek mythology **Narcissus**, who fell in love with his own reflection (hence, ‘narcissist’), died as he tried to reach it in a fountain. His sisters then “came upon a flower, instead of his body, with white petals surrounding a yellow heart” (Ovid, *Metamorphoses*, 8AD). ‘Daffodil’ seems to have come into English from the Dutch *de affodil*, but the word originated with the Romans, to whom *asphodelius* (*affodilius* in Medieval Latin) was a plant, probably a narcissus, covering the mythical Elysian Fields.

Among our many varieties of daffodil today, the most common are probably the indigenous *Narcissus pseudonarcissus*, the one with the yellow trumpet; the narrow-stemmed *N jonquilla* (*top left*) (from Latin *juncus* = reed), which originated in Spain and is known also, especially in poetry, as **jonquil**; and the later flowering bulbs with smaller yellow or white flowers (such as *N poeticus*, the first to have been cultivated), which, although “narcissus really includes all the daffodils”, we tend to call narcissi (W E Shewell Cooper, 1947). **A**

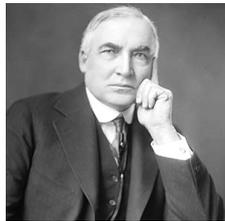
Our Famous QUIZ

Answers at foot of page

1. Who sang the US national anthem at the inauguration on 20 January of President Biden?
2. Mothering Sunday is always in March: true or false?
3. In which city are (a) Callaghan Square (b) Wenceslas Square (c) Herald Square?
4. Who is the UK Government's Chief Scientific Advisor?
5. Which culinary dressing takes its name from the chief city and port of Menorca?
6. Captain von Trapp was portrayed in the film *The Sound of Music* by which Canadian-born actor who died, aged 91, on 5 February?
7. Captain Arthur Hastings was a character in stories by whom?
8. Captain Sir Tom Moore, who died on 2 February, was raised to which honorary rank of the Army on his 100th birthday last April?
9. The keep-fit acronym MAMIL stands for what?
10. In the book of Genesis, what were the names of Noah's three sons?
11. By 5 February, which England batsman had scored a double century in test matches this year against both Sri Lanka and India?
12. Which rodent, with a divided upper lip, lives in a form?
13. The Romans knew 15 March by what name?
14. Which two chemical elements, one beginning with 'a', the other with 'z', end in 'c'?
15. How many Dutch people does it take to change a light bulb?

100 YEARS AGO ...

1 March 1921 Frenchman **Jules Rimet** became President of FIFA, football's international governing body. He held the post until 1954, overseeing, in 1930, the first World Cup, whose original trophy was named after him **4 Warren Gamaliel Harding** (*below*), who died in office in 1923, was inaugurated as 29th President of the United States. Woodrow Wilson, his predecessor, travelled with him to the ceremony, but was so tired that he had to leave before it started **18 Tommy Cooper**, entertainer and magician, born in Caerphilly, South Wales (*d* 1984)



AND THE FORECAST ...

**In March much snow,
To plants and trees much woe.**

GERMAN PROVERB

Saint Benedick [21 March]
Sow thy peas or keep them in thy rick

Oxford Book of Days (2000)

The last three days of March are called the **borrowing days**; for as they are marked to be unusually stormy, it is feigned that March had borrowed them from April to extend the sphere of his rougher sway.

SIR WALTER SCOTT (1771-1832)

ANSWERS: 1. Lady Gaga 2. False: never in February, but in early April if Easter is very late (next is 4 April 2038) 3. (a) Cardiff (b) Prague (c) New York 4. Sir Patrick Vallance 5. Mayonnaise (after Mahon) 6. Christopher Plummer 7. Agatha Christie (associate of Hercule Poirot) 8. Colonel 9. Mid-die Aged Man (Men) in Lycra 10. Shem, Ham, Japheth 11. Joe Root (228 & 218 respectively) 12. hare 13. Ides of March 14. arsenic; zinc 15. Only one—tulip bulbs really are quite light!

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CENSUS DAY: SUN 21 MARCH
PUBLIC HOLIDAYS: GOOD FRIDAY 2 APRIL & EASTER MONDAY 5 APRIL

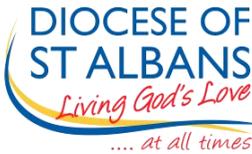
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Copy date for Easter / April issue: **MONDAY 15 MARCH**

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



S Wheeler

St Peter's, 24 January 2021

More local images of winter on pages 16-17

ARKLEY CHURCH & COMMUNITY NEWS

Online

MARCH 2021