

Pew



News

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www.aldeburghparishchurch.org.uk

Charles Dickens was born on 7th February 1812. Two hundred years after his birth he is seen as the most popular and most gifted British novelist.

But Dickens was a complex man as the excellent biography by Claire Tomalin points out. Dickens used characters that sprang both from his imagination and his acute observation. There are, as there often are in creative writers, echoes of his own life experiences re-written as fiction. In many ways his private life was more complicated than his fiction.

Perhaps the greatest quality that Dickens has, and what marks him out from lesser novelists, is his ability to see and to write about that which lies hidden. His ability to see beneath the surface and to expose what lies beneath is what makes him not just a great writer but someone who made a real difference to the world in which he lived. He wrote memorably about children, for instance, especially children who were mistreated or poor. He effectively gave children their childhood and encouraged his fellow Victorians to see them as children, and not as expendable mini-adults who could be put to work at an early age and whose lives and development counted for little. Dickens was never afraid to tackle big or difficult subjects.

In common with many others I have just seen the excellent film, *The Iron Lady*, which featured excellent central performances by Meryl Streep and the multi-faceted Jim Broadbent. Much of the attendant publicity has asked whether the film should have been made during her lifetime and especially whether it is appropriate to see the decline of Margaret Thatcher into the early stages of Alzheimers.

I would argue that it is absolutely right. Alzheimers is too often hidden away, too little talked about, so poorly understood by those not directly affected. Our family, in common with so many others, has now had a precious member of the family die of it. It is a cruel disease that robs someone of themselves by small degrees. The help – or rather lack of help – available forces so many family members to cope on their own with a loved one who changes before their eyes. The government's avoidance and delay in treating the elderly (and it is primarily the elderly who suffer from this dreadful and ravaging

disease) with the dignity that long life deserves is something that Dickens might well have seized upon.

It is impossible to say how Dickens would have treated the subject of dementia but I can imagine him attacking those who demonstrate a lack of care for their fellow human beings, lampooning those in authority, seizing politicians (for whom he never had a high regard after his time as a parliamentary reporter) by their collective scrawny throat and shaking them, shaming them, forcing them to look into that deep pit where they themselves would fear to go. Ah, almost Dickensian!

Abi Morgan, who also wrote the excellent television adaptation of *Birdsong* and used a similar flashback technique, presents us with a sympathetic and affectionate portrait of someone in the less advanced stages of Alzheimers. You don't have to know anything of the political background (although it helps!) or to share or not share the politics to understand the difficulties caused by failing mental capacity both for the individual and the family and the carers.

We must not shy away from the difficult parts of life. They may not be pleasant but they exist. Our Lent course this year tackles some themes that may, at first sight, put people off (themes such as Death – but it does lead towards resurrection!) but there is much value to be had in wrestling with the difficult issues of life in a Christian context. Dickens wrote from the background of a muddled religiosity but from a broad understanding of Christian values and he very much brought an understanding of God into what he wrote. Many years ago I read a particular novel with a view to adapting it for the stage (something of which Dickens would have approved!) and found myself reading a chapter headed, "The Resurrection and the Life."

So bravo and happy anniversary, Mr Dickens! Despite your faults and failings, I salute you. And bravo Abi Morgan for bringing a sympathetic portrait of the darkness of Alzheimers into the light.

Let's make a joyful noise!

Several members of our congregation have mentioned that they would like to sing with other singers in church, but are not keen on wearing choir robes... so here's an invitation you really can't refuse!

We're going to try doing without our robed choir for the Family Service on the first Sunday each month. Instead, I should like to invite singers of all abilities (or none) to join us in the pews by the piano, to help lead the singing. We shall meet at 9.45 a.m. to go through the hymns and/or songs we shall sing so, don't be shy, have a go! You'll be made very welcome.

Nichola's time off from parish duties

A reminder that last month we announced that Bishop Clive had agreed that Nichola should take a six month sabbatical from most parish duties as from 1st February. Her duties in the hospital will continue but please do not contact her on parish matters. Refer these instead to Nigel or Celia or to one of our team of Lay Elders.

Name the Day - Getting to know you – Sunday 5th February

Our first "Name Day" was encouraging. Nicky Comer asked all those coming to the 10.30 am service to wear labels with their names on and almost everyone did. Thank you! It was very valuable and several people have said that they learned new names to put to familiar faces. The next "Name Day" is on Sunday 5th February at our Family Service. Please help us by wearing your name!

Pancake Lunch

The annual Vicar and Wardens Pancake Lunch will be held on Shrove Tuesday, 21st February, at the White Lion Hotel at 1.00 pm. The speaker will be Ben Parry who is well known locally as a fine musician and we are assured of an interesting talk. Dick Jeffery

Coffee Morning

The Friends of the Church will hold a Coffee Morning at Crespigny Lodge on Thursday 2nd February from 10.00 am. All are welcome to come. Val Jeffery (Chairman)

Sundays for Baptisms in 2012

In case you missed it in the January Pew News, here is information about dates on which baptisms happen.

Finding the right Sundays on which to hold baptism services has always been a matter of balancing the volume of requests with the need for the baptism to happen in the main service at which the congregation is present. For two years now we have nominated four Sundays in the year, one in each quarter, when the Family Service on the first Sunday of the month will become the baptism service. We are doing the same again this year and I thought it might be helpful for you to know in advance when those Sundays are. By the time you read this, the first Sunday may already have happened because that is 1st January! The remaining Sundays are 6th May, 5th August, and 4th November at 10.30 am. We offer preparation for baptism and we ask families to come to at least two family services prior to a baptism taking place so that they can start to get to know the congregation into which they are asking for their child to be baptised. For families who would like a service more or less immediately to celebrate the safe arrival of a child we offer a service called *Thanksgiving for the Gift of a Child*. It is described as one of the *Rites on the Way: Approaching Baptism*. The Pastoral Introduction to that service gives a helpful summary:

"The birth or adoption of a child is a cause for celebration. Many people are overcome by a sense of awe at the creation of new life and want to express their thanks to God. This service provides an opportunity for parents and families to give thanks for the birth or adoption of a child and to pray for family life. It may be a private celebration at home or in hospital, or it may be a public celebration in church, sometimes with a number of children.

This service is not the same as Baptism (sometimes called Christening), which is the sacrament of initiation into membership of the Church, the Body of Christ. If you are interested in exploring the Christian faith, or finding out more about preparation for Baptism, ask the minister taking this service."

Lent Course 2012 – The Way to Freedom

This year's Lent course begins in Church on Wednesday 29th February at 7.30 pm. It is, of course, a leap year and this day seems an appropriate one on which to leap into a Lent course! We have chosen to follow the course provided by Churches Together in Britain and Ireland. There will be more detail next month but here is a brief taster. At the moment we are planning to run the course only in the evening. If there is sufficient demand we may also be able to repeat it during the day. Please speak to Nigel or Celia. Every other year we hold a Deanery Lent course and this is the year. The same course is therefore available in a variety of places: Mondays at 2.00 pm in Benhall Church Schoolroom, Mondays at 7.30 pm in Saxmundham Church Hall (or other venues!), and there is an alternative Lent course with different material in Leiston and in Yoxford Church (please see details elsewhere in Pew News).

The Deanery Lent course, which we are offering in Aldeburgh, is based on a poem by Dietrich Bonhoeffer called *Stations on the Way to Freedom*. It was written in prison in 1944. Dietrich Bonhoeffer, a German Lutheran pastor and theologian, was executed by the Nazis for his role in the resistance to Hitler within a month of the end of the war. In 1932 he had said, "To be free is to be in love, is to be in the truth of God. The one who loves because made free by the truth of God, is the most revolutionary person on earth." His last recorded words when being taken away for his final trial and execution were, "This is the end - for me the beginning of life."

The four verses of Bonhoeffer's poem are used as the jumping-off points to reflect on the quest for freedom in our own experience, the life of our churches, and what's going on in our society and the world today – and all in the light of our reading of the Bible.

On 29th February our introductory week takes the theme, *What is freedom?* Jesus said: 'You shall know the truth, and the truth will set you free'. How does this square with current attitudes? No idea is more popular in the Western world today than 'freedom of choice' but why is this so important to us? How do we distinguish between 'freedom of the individual' and individualistic greed? Who are the people we know who really exemplify 'freedom' today? Are there certain important freedoms which are under threat in our contemporary society?

The Way to Freedom

The outline of the course looks like this:

Wednesday 29 th February	Week 1: What is freedom?
Wednesday 7 th March	Week 2: Discipline
Wednesday 14 th March	Week 3: Action
Sunday 18 th March	Week 4: Church as Community (Mothering Sunday)
Wednesday 21 st March	Week 5: Suffering (Passion Sunday)
Wednesday 28 th March	Week 6: Death (Palm Sunday)

You will see that the fourth theme is incorporated in our Mothering Sunday service. Weeks 2, 3, 5 and 6 use the four verses of Dietrich Bonhoeffer's poem, *Stations on the Way to Freedom* as their jumping-off point.

Here is the poem:

STATIONS ON THE ROAD TO FREEDOM

(from *Letters and Papers from Prison*)

DISCIPLINE

If you would find freedom, learn above all to discipline your senses and your soul.

Be not led hither and thither by your desires and your members.

Keep your spirit and your body chaste, wholly subject to you,

and obediently seeking the goal that is set before you.

None can learn the secret of freedom, save by discipline.

ACTION

To do and dare--not what you would, but what is right.

Never to hesitate over what is in your power, but boldly to grasp what lies before you.

Not in the flight of fancy, but only in the deed there is freedom.

Away with timidity and also reluctance!

Out into the storm of event, sustained only by the commandment of God and your faith, and freedom will accept you with exultation.

SUFFERING

O wondrous change! Those hands, once so strong and active, have now been bound.
Helpless and forlorn, you see the end of your deed.
Yet with a sigh of relief you resign your cause to a stronger hand, and are content to do so.
For one brief moment you enjoyed the bliss of freedom, only to give it back to God, that he might perfect it in glory.

DEATH

Come now, Queen of the feasts on the road to eternal freedom!
O death, cast off the grievous chains and lay low the thick walls of our mortal body and our blinded soul, that at last we may behold what we have failed to see.
O freedom, long have we sought thee in discipline and in action and in suffering.
Dying we behold thee now, and see thee in the face of God.

A biography of Dietrich Bonhoeffer

Dietrich Bonhoeffer was born in 1906 into a close-knit, very cultured upper class family, and was brought up in Berlin. He decided while still a boy that he wanted to be a pastor and theologian and was a prodigious student, gaining his doctorate at 21. He studied in Rome and the USA as well as in Germany and in 1931 started lecturing in Berlin University. That same year he began to be involved in the ecumenical peace movement and became firmly committed to non-violence as concrete obedience to the Sermon on the Mount. At the same time he believed the church had to recover its place alongside the poor and oppressed and he chose to work in a deprived working-class parish in Berlin. The theology he was teaching was centred on the Bible as the place where God's revelation is heard – but it is a revelation which becomes real and concrete in Jesus Christ, the centre of human life and in whom human life in all its aspects finds its true form.

Both he and his family were disgusted by the coming of Hitler to power in 1933, the imposition of dictatorship and the early attacks on Jews. He became a radical and outspoken figure in the Confessing Church, that section of Protestantism which withstood the attempts to 'Nazify' the church. For 18 months during 1933-35 however he was pastor in London, in charge of two German parishes. Here he made important ecumenical contacts and friendships, especially with George Bell, Bishop of Chichester. In 1935 he was recalled to Germany by the Confessing Church to direct its illegal seminary at Finkenwalde on the Baltic coast. He developed the seminary not only as a place for training ordinands but as a kind of 'monastic' community new to German Protestantism. It was here that he wrote two of his most famous books, *Discipleship* (earlier English editions

titled *Cost of Discipleship*) and *Life Together*. German Protestants, he believed, had largely forgotten what Martin Luther had really taught and had opted for 'cheap' instead of 'costly' grace, had substituted easy-going citizenship for discipleship under the cross, and so had all too readily compromised with Hitler. Finkenwalde was closed by the Gestapo in 1937 but the ordination training continued underground.

As war loomed nearer, Bonhoeffer sensed the threat of military call-up but knew that a stance of conscientious objection would not be understood by most even in the Confessing Church. In the summer of 1939 friends in Britain and America therefore arranged for him to go to the USA indefinitely. He went, but very soon after arrival in New York decided he must return home, despite the dangers, before war broke out. Once back in Germany he was able to continue his work for ordinands despite ever tighter restrictions on his movements and public speaking. In the autumn of 1940 he agreed with a suggestion by his brother-in-law Hans von Dohnanyi, who was a leading civilian figure in the resistance, that he too should be involved in the conspiracy to overthrow Hitler. His main role was to be a link with allied countries, using his ecumenical contacts, to inform them of the resistance and to seek their assurance of support for a non-Nazi government if Hitler was overthrown. This Bonhoeffer was able to do on several travels to neutral countries, most dramatically to Sweden in 1942 where he met with Bishop Bell. Involvement in such a conspiracy was undoubtedly a serious step for one who had previously counselled non-violence. But knowing – more than most Germans did at that time – of the appalling scale of the Nazi crimes being committed especially against the Jews, Bonhoeffer knew that a clear choice had to be made between becoming guilty by complicity in a plot that would involve assassination, and becoming even more guilty by doing nothing while millions were being murdered. This was the background against which he wrote – but never finished – his wartime book *Ethics*.

By early 1943 Bonhoeffer was under increasing suspicion of using various ploys to evade conscription, and also for his role in a scheme (rightly) suspected of enabling some Jews to escape to Switzerland. He was arrested in April 1943 and placed in the Tegel Military Prison in Berlin. On any count this was a sore trial for someone who had enjoyed freedom so much, being so active, physically strong and artistically gifted (as accomplished on the tennis court as at the piano), devoted to the good things of life and to those who mattered most to him in friends and family – and recently engaged to a woman, Maria von Wedermeyer, much younger than himself. But for various reasons the case against him was never actually brought and he settled down to many months of confinement during

which the main danger was not the Gestapo or SS but the allied bombing of Berlin. He was able to have letters, gifts and visits from family, friends and fiancée. In late 1943 he started a secret correspondence with his close friend and former student Eberhard Bethge. In late April 1944 these letters took a new theological turn when he started to explore the questions 'Who is Jesus Christ for us today?' and what was the real nature of Christian faith in a 'world come of age' where religion was being outgrown. What would a 'religionless Christianity' look like? These were the letters that would create such a theological stir when published after his death.



On 20th July 1944 the attempt on Hitler's life was made by Claus von Stauffenberg – and failed. Suspicion now grew upon all suspected of any disloyalty to the regime and in the autumn truly incriminating evidence was discovered against Bonhoeffer and his circle. He was transferred to Gestapo headquarters in central Berlin for more intensive interrogations, thence to Buchenwald concentration camp in early 1945. Just after Easter he was put on a transport taking selected prisoners into Bavaria. On Low Sunday he was taken by the Gestapo to the Flossenbürg execution camp and with six other members of the conspiracy subjected to court-martial and found guilty of 'high treason'. Next morning, 9 April, he and the rest of the group were hanged. He was aged 39, and it was barely a month before the end of the war in Europe. His brother Klaus, brothers in law Hans von Dohnanyi and Rüdiger Schleicher, were also among the many who died under Hitler's final revenge.

Bonhoeffer's prison writings and his unfinished *Ethics* were gathered, edited and published by Eberhard Bethge after the war. These and all his other writings have been translated into English and many other languages and have deeply impacted theology worldwide and in many different religious traditions. Dietrich Bonhoeffer is widely acknowledged as one of the outstanding Christians of the 20th century, many of whose prophetic insights still lie ahead of us and whose life and death continue to inspire and challenge. His statue stands with those of nine other twentieth century martyrs above the west door of Westminster Abbey, unveiled by Queen Elizabeth II in 1998.

For more information and updates on Bonhoeffer publications, studies and events of interest, go to the website of the International Bonhoeffer Society: <http://dietrichbonhoeffer.org>. The main forthcoming event is the XIth International Bonhoeffer Congress to take place in Sigtuna, Sweden, 27 June – 1 July 2012 on the theme "A Spoke in the Wheel: Reconsidering the Political in Bonhoeffer's Theology."

A Course for Lent as an alternative to the Deanery Lent course -

RE-LAUNCHING OUR LIVES -

engaging with the spirituality of retirement

Wednesday evenings in Lent - talks by Richard Ginn, followed by a question 'slot', and Compline Part of current living is leaving behind the world of work - and this has tremendous implications for who we are and who we think we are. Many people need some help with this stage of life - so we all need the resources to help each other. These issues also carry resonance for those affected by redundancy, unemployment, and the many factors that may make people unable to work.

These talks are designed to help us to identify ourselves positively within all that goes to make up retirement. Each talk will be a self-contained unit, so you can come to whichever ones that you can manage. All are welcome. If you have any particular question that you would like to hear covered in these talks, please contact Richard Ginn or one of our clergy team.

Yoxford Church - 7.30 - 8.30 pm on Wednesdays

29th February - Letting go

7th March - Getting your bearings

14th March - Finding a ship

21st March - A voyage of discovery

Aldeburgh Youth Club

Aldeburgh Youth Club opened for business in the Fairfield Centre on January 9th at 7.00 pm. Following the Disco in December to publicise our venture, we wondered whether any of the thirteen boys who had come would return, and whether any girls would follow!

We need not have worried – by 7.15 we had twenty-seven young people! They settled in well, all choosing to do different activities on offer. Some played table tennis on our new table, others chess and draughts. A lot crowded around the i-pod docking station. (I wasn't really offended when they asked if they could swop my i-pod with theirs and listen to their own music..!)

The Tuck Shop was a great success, with free squash and biscuits alongside coke, crisps and sweets for sale. Dotsy provided a swift and cheery service at the hatch! Fran manned the registration and reassured a few anxious parents about what exactly we planned to do with their children. Paul, (Ali Cherry's husband) very kindly offered cover as a first-aider as the volunteers were not able to undertake a basic first aid course until later that week.

I am so grateful to Rita for allowing us to use the Fairfield Centre and for all her help in setting up the club. Many thanks too to all the volunteers mentioned as well as Jan, Sarah and David who have helped to engage with the young people over the past two weeks. Thanks also to Derek and Catherine, whose trips to Macro ensured we had the right sort of haribos in the Tuck Shop!

It took the enthusiasm of one young person – Joe Strowger – to help set up the club. If last week's attendance is anything to go by at thirty-three, there is clearly a need for a safe place in which young people can socialise. I am so thrilled that we have been able to respond to a need identified by many of you on the questionnaires last year. A huge thank you to all of you who have donated money towards equipment and running costs for the Youth Club. A pool table has arrived ready for the next meeting and we look forward to Lawson's Pancake Evening on 20th February.

Please let me know if you can help in any way. The more volunteers we have available for a Monday evening, the less a regular commitment it needs to be. Once every couple of months would be fine. If anyone has a particular talent or skill they feel the young people might benefit from learning about, do get in touch.

Revd Celia Cook

News of the Festival Altar Frontal

For the last six months the Festival Altar Frontal has had to be temporarily retired because it was beginning to be in poor condition. It is the oldest frontal we possess, given to the church in 1908 by Mrs Money Coutts. It is made up of three cream silk damask panels separated by figures velvet panels. The damask panels are decorated with silk and metal embroidery, and with laid metal thread outlining the pattern on the velvet. Sadly, because of its age, the silk damask is getting very fragile and the stitching holding the gold thread and the fringing was beginning to break down.

Luckily we were able to take it to the workroom of Annabel Wylie, a very experienced textile conservator, who has re-stitched all the gold thread on the velvet panels and the fringing. She has also supported the damask in the areas where it was most worn and protected the worst places with a very fine net dyed to blend in with the silk, and you have to look extremely carefully to see any of these repairs.

Even with all this work, the frontal is still fragile so to enable us to keep it for as long as possible, it has been decided that it should only be used on Christmas Day, Easter Day and on special occasions. A plainer white silk and cotton damask altar frontal has been made and this will be used in place of our historic frontal. The cost of all this work has been made possible by a bequest from Mrs Catherine Benn who left money for repairing church textiles, and from other bequests.

Table Top Sale and Coffee Morning

The Fairfield Centre, Aldeburgh

Saturday 4th February
9.00 am to 11.30 am

Raffle, Cakes, Cards, Avon and Free Coffee

Consultation on Centralisation of Museum, Record Office and other services

As you may know there is a consultation being held by Suffolk County Council to seek views about the proposed centralisation in Stowmarket of various services currently provided at a number of different sites. Part of the proposal is that the current three Record Offices in Ipswich, Bury St Edmunds and Lowestoft should come together on one site. So would Museum and Archaeology services. The Record Offices are said to be running out of space for new acquisitions, which indicates just how many records there are and how many are being added. Many of our church records, for instance, are at the Ipswich Record Office. One suggestion is that many of the records could be accessed online in future. The consultation closes on 31st January so if you wish to make an individual response you will need to be quick! Aldeburgh Museum, which is your Museum, has made a formal response through its Trustees. Stewart Ashurst, the Chairman, has kindly agreed that his letter could be published in *Pew News*. As you will see it poses a series of questions which require careful thought and need to have an answer before the current proposals are adopted.

The Aldeburgh Museum,
Moot Hall,
Aldeburgh,
Suffolk.
IP 15 5DS

January 26th 2012

Dear Sir or Madam,

SUFFOLK CC CONSULTATION ON THE PROPOSED CENTRALISATION AT STOWMARKET OF THE RECORD OFFICES AND MUSEUMS AND ARCHEOLOGY SERVICES

ALDEBURGH MUSEUM VIEWS

The Aldeburgh Museum Trustees would be grateful if the following views could be taken into account as part of the above consultation exercise. The Trustees appreciate there is a distinction between the grouping of such services within one organization and the physical centralization of such services into a large 'heritage centre' and would wish the following views to be read with that distinction in mind.

Whilst it makes good sense always to try and be economical in the provision of council services, it makes no sense at all if by so doing the services become less effective than before in meeting the reasonable needs of those who might wish to use such services.

Where is the objectively persuasive evidence that any cost benefit analysis undertaken has met this simple test?

Is not the Council simply bending the needs of the user to fit what the Council only wishes to provide?

The centralization proposal appears to fly in the face of the Localism principle enunciated and exhorted by the present Central Government. How is this justified?

The Record Office is a service significantly different in kind from museum and archaeological services. Where is the authoritative justification for grouping all three services organizationally as well as in the same physically centralising way?

The key weakness in the proposed approach is that geographical centralisation will inconvenience a lot of current users (eg the cost of both time and travel time), will certainly irritate those with a specialist interest (eg family history) and almost certainly will deter people from becoming interested in the services in the first place. What is the counter argument to this and how is it justified?

If the Council's response to point 4 is generally the virtue of digitization and on line access at home, then that it is remarkably shallow. Not everyone is accomplished at using a computer, possesses one or has ready access to one. Where is the persuasive evidential research to the contrary?

The advantages of digitization and on line access are greatly exaggerated and over emphasised. At best, this could only ever be a limited beginning. The whole point of easy physical access and with an expert present at the point of search is that the searcher very often doesn't know precisely what is being searched for or what related searches or research areas there might be. That is the nature of the issue and the essence of the service to be provided. A failure to understand this undermines whatever other merits of the proposal there might be. How is this issue seriously addressed?

Even if digitization were an advance in some areas (as it well could be) and argued as an overall companion to the physical centralisation solution, where is the hard evidence of how long and at what cost it would all take to complete? Indeed, where is the costing exercise for digitizing and what in detail did it clearly demonstrate?

If the Council is determined to push ahead with its proposal come what may, it would be prudent to explore how local museums could provide a network of local access points for digital information for those who do not have access to a computer, choose not to use one or would simply prefer to use such a local service. At the same time, this might strengthen further local interest in the services which local museums provide.

Yours faithfully,

Stewart Ashurst,
Chairman, Aldeburgh Museum Trustees

The Day Job

How does faith influence daily life and particularly the world of work? In this series we ask a variety of members of our congregation and others to explore what part their faith plays in their “day job”.

Sara Cheal

I am a single mum who moved to Aldeburgh three years ago. My daughter Sophie is almost 3 ½ years old and very much enjoys the children’s corner! We moved here with my employer who is EDF Energy and I work full time at Sizewell B.

I am originally from Scarborough in North Yorkshire and spent a great deal of my childhood and young adult life in and around various parts of Yorkshire before moving to Norwich in the late 1990s as a mature student to study Business Studies.

On completion of my degree, I worked as a Personnel Officer at Tonbridge School, a private school for boys. After a couple of years I moved to the South Coast of Kent and worked at Dungeness B Power Station which was my first introduction to big industry. I gained a promotion to work at Sizewell B, and this is where I would like to stay for the foreseeable future.

I had many interests which now, as a mum, are not so much a priority! I had the wonderful opportunity to join the junior version (under 30s) of the Rotary Club and within that I spent a great deal of time working in Africa on community projects and health schemes, such as cataract and malaria clinics. During my tenure at Tonbridge School I organised a trip for the schoolboys to undertake some voluntary work in Tanzania which was an eye opener for all for us (and a health and safety nightmare for me looking after 18 minors!) but we all came back safe and well.

My current work involves working with employees within the power station to help them think through the consequences of errors that they may make in their line of work. For example before they perform work, they are expected to think about what they must do to recognise situations around them that could lead them to make a mistake, minimise the error likely situations and manage their surroundings and their own performance to attempt to minimise the consequences if a mistake should occur. This line of work is called Human Performance and it is common practice for all high risk industries to have some form of practices to maintain safety and operational performance. Pilots use Human Performance before (pre flight checks), during (command and control communications), and after flights (post flight de-brief), as tools to help them to fly the plane safely, for example.

After working in Human Resources, I was always very interested in understanding behaviour and why people do



the things they do, their actions and decisions, their reasons for it – I never wanted to be a psychologist and get into the mind of others, that I think, is a bit of an invasion! I was more interested in behavioural analysis and to understand more about it, which is quite different because it examines behaviour in the context of the situation people find themselves in.

When I was first employed in the nuclear industry, I was rather overwhelmed. As a very complex industry it has very complicated and rigorous safety policies, systems and processes and a vast amount of government regulations for obvious, and very good, reasons – if you add into the mix the high calibre personnel who have vast levels of skills, knowledge and expertise in the technical and scientific jobs they do, I was very quickly awestruck! In these surroundings I remember feeling a little ‘inadequate’, and although I certainly don’t believe that people who work in any kind of supporting role in any organisation are inadequate in any way – it didn’t feel very fulfilling for me. So when I saw an opportunity to move away from personnel into Human Performance, I grabbed the chance and have stuck with it ever since.

I get the best of both worlds; I love training people and I love coaching people on their behaviour and helping them to put their training into practice. So most of the time I am training the plant operators, nuclear engineers and others on the station desk simulator and then I coach them when they perform the task for real, this gives me the opportunity to help them focus on understanding when they are likely to make errors and how to minimise the consequences of those errors.

The first thing I had to learn was that we will never eradicate mistakes, as it is virtually impossible to do so. Human beings make on average six mistakes per hour, which is a high number, so the formula of working in a special technology environment, over 400 (sometimes

more) employees, 24 hours a day, 365 days a year, that is a lot of mistakes! I know that sounds dreadful and that is exactly what I thought. I was keen to understand more about Human Performance and how it can help manage people's behaviour and protect and improve safety for everyone.

Just so you can sleep at night and not have nightmares about the numbers of errors that can be performed, I will explain two simple points which form the basis of all my work in the day job. There are two types of mistakes, some that are seen (we call those active errors) and some that are unseen (called latent errors). Each of these mistakes can have high, medium or low consequences. For example, if you put odd socks on in the morning without noticing, there is a possibility that you might be slightly embarrassed if someone you know notices and mentions it to you, the damage is quite minimal. The same mistake in a different context can also have different consequences. Let's say you are at an important meeting or in the public eye at an important event and it was pointed out to you that you had odd socks on – how would you feel then? It is likely that you would be increasingly embarrassed and wish that you had checked your socks before walking out the door!!! The point at which the error is made is the point at which I start to analyse and investigate why it happened, the context of the error and why the individual took the action they did at the time. My contribution is to identify the error likely situation(s) evident at the time of the blunder, (such as environment, task complexity, individual capabilities etc) and to coach the person to organise some defences to either stop the mistake from reoccurring or, if this cannot be done, provide some barriers to help manage the consequences of the mistake if it should ever happen again.

I am proud to be working for a company who is directly contributing through its output to an important global and social issue and contributing to a sustainability policy of green and carbon free electricity.

The rewards of the job are seeing people think through what they do before they do it, performing a successful task and then reviewing what they have done and passing on that learning to others. I know my job is done. I also enjoy coaching others to achieve their goals – when you see somebody fulfil their aims and potential it is very satisfying.

Mistakes happen to all of us and even highly capable, highly trained and knowledgeable individuals make mistakes and, on occasions when these have high consequences, human-kind often seek high levels of retribution without understanding the full context of the mistake. The best example I can think of which is topical for me is in Japan at the nuclear plant in Fukushima. The team of engineers who designed the plant over 30 years ago have paid the

ultimate price within Japanese society (along with their families) for the decisions they made in the positioning of the plant and the appropriate height of the sea wall to protect it. All these decisions were not mistakes at the time, but have been labelled as unseen mistakes after the outcome of the events were beamed across the world. It is difficult to believe that at any time, the engineers were doing anything wrong or felt that their decisions and actions would result in such a catastrophic outcome. It is an up to date reminder that we must strive harder to manage defences to mitigate high consequential losses.

I felt tested by the events in Japan – I was questioned a lot by family and friends about the work of the nuclear industry and how unsafe they perceived it to be. This was rather testing as I also had very mixed feelings myself. As a member of the industry I felt great accountability for the events as they took place, I felt great empathy for those workers, their families, the people of Japan and the devastation of their communities. It was hard to imagine what they must have been going through minute by minute; the sense of dread and fear but at the same time I felt great pride in their selfless determination to take back the control of the plant as their main priority, which is what all of us are trained to do. My faith in the industry was restored again by what I believe was, and still is, a very pragmatic and measured response from many stakeholders who have really understood the context of the event and considered the right options and incorporated valuable lessons where we can improve our design, planning and preparedness moving into new build. In earlier political times this might not have even been considered and the advance for new build would be derailed forever as a result of this disaster - but that is not fact, just my considered opinion.

I realise that outcomes are very visible to people (especially negative ones!) and the context surrounding things is not always seen and understood, it was a while before my friends and family could also restore their faith that the nuclear industry would once again learn valuable lessons for a legacy going forward.

I don't think that people necessarily know or perhaps need to know that I am a Christian at work – however, I do think that I have a non-judgmental approach to my work that I understand is respected by others. I will make hard decisions, but they will be well thought through and appropriate. I think that ultimately I have good faith in others to do the right thing. Where perhaps they are sometimes found wanting, they recognise it in themselves and are their biggest critics and sometimes need help in picking themselves up again.

I feel closer to my family when I am in church or attending church. I have always been brought up with the church as part of my community as a child and I was confirmed and married in a church. For me it has been a haven for happy

times and a place of rest and reflection in not so happy times and I have celebrated the welcoming of new births into church, the uniting of two people and the final goodbyes of loved ones, so it is a place of my sanctums. When I moved away from home in the college and university years, my attendance was scarce and even when I started my married life church was not frequented until I had Sophie. I was so geographically far away from my parental family and friends, that it was suddenly important to transpose the same ideals that were instilled in me to my daughter so that she feels part of another family which she can take some comfort in outside of her own unit.

I have always felt welcome in Aldeburgh and especially the church community and it has done wonders for my confidence after leaving a marital home to start again on my own and in a new community. I would like to say thank you to you all, you are an asset to the community.
Sara Cheal



Kagera

Kagera in north-western Tanzania is our link Diocese. Anne Surfing, one of Lay Elders, contributes a monthly reminder of the need to pray for our sisters and brothers in Christ.

Girls and women in Kagera have very different lives depending on their family's wealth and traditions. Fourteen year olds in the proud Maasai tribe have little in common with 14 year olds at secondary school in Ngara.

The Maasai cattle breeders roam the borders of Kagera and Kenya, wherever their herds take them. Young girls are taught by the older women to build circular mud houses, make beadwork, and cook and clean their homes. At 14 most undergo the ritual operation of emorata: the cutting with scissors or a knife without anaesthetics which gives them the status of adult women. This happens at dawn one day, after which for 40 days they are bandaged and the cut treated with urine and old cow dung. Their parents can then "book" a warrior from a respectable clan as a husband for their daughter. Her dowry will be a few goats or a cow.

The 14 year olds at the Good Shepherd School in Ngara are studying for their 'O' Level exams in Maths, English, Chemistry, Physics, Biology, Civics, History, French, Kiswahili and Geography. Passing this exam leads to careers in nursing, laboratory work, primary school teaching, and many technical trades.

The fortunate are allowed to enjoy this education. For others there is the constant pressure that they should return to their families to share in work on the farm and the care of their younger brothers and sisters. Their mothers are still running the farm and selling its produce, carrying huge sacks to market, usually with a baby bound to their hip and a toddler at their side – all this as their men-folk sit around, talking and drinking coffee.

There is no easy answer to this complicated interplay of cultures. OXFAM believes the Maasai way of life is to be encouraged, as it aids the environment. The Tanzanian Government sees education as a key – but cannot afford the secondary schools. This is where Anglicans and Catholics in other countries have been sending help. Our own diocese has contributed to the roofs and electricity in the Ngara School. Please pray and save something to join in this 'Christian Aid'.

Anne Surfing, Lay Elder

Aldeburgh Good Neighbours' Scheme (AGNES)

AGNES has now been operating for over one year and in that time we have responded to over 100 phone calls for help and/or advice. The demand for our services is increasing and in order to keep existing volunteers informed of progress and also to attract new volunteers we are holding a First Birthday Party for AGNES on Monday 13th February 2011 at 7.00pm at the Fairfield Centre.

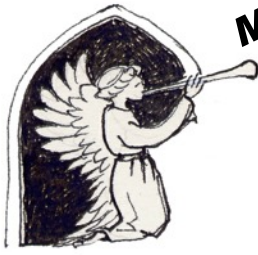
All our volunteers are invited to the Party as well as anyone else interested in joining. In order to ensure that we have enough food and wine, will those intending to come please contact Susan or Ian Henderson.

You can contact them on 01728 454943 or by emailing susan@henderson.uk.net

The AGNES helpline number is: 0777-303-1064

Ian Henderson

Chairman Aldeburgh Good Neighbours Scheme



Musical Notes by David Briggs



David Briggs
Director of Music
01728 452838

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Decisions, decisions!

It's difficult enough trying to respond to the question "Who's your favourite composer?" but when faced with trying to select your favourite music/artist/composer, I find that almost impossible. This was the situation I found myself in when trying to update my 'Facebook' page at the start of the New Year. The 19 (tried to make it fewer, but couldn't) I eventually decided upon were Alfred Deller, Andreas Scholl, Isobel Baillie, Kathleen Ferrier, Janet Baker, Gian Carlo Menotti, Leonard Bernstein, Benjamin Britten, Edward Elgar, Ralph Vaughan Williams, Charles Villiers Stanford, Gerald Finzi, Peter Skellern, Maddy Prior, The Carpenters, Les Miserables, Carole King, Amazing Blondel and Queen – not in any particular order. Already I regret some omissions, such as Hubert Parry, Don McLean, Wilfred Brown, Arthur Sullivan, Harry Belafonte, Giuseppe Verdi, Paul Robeson, the music of Taizé, The Manchester Boys Choir, Barbra Streisand, Giacomo Puccini, Walter Midgley, G4, many cathedral and collegiate chapel choirs, Simon and Garfunkel ... and quite a few more! The beauty of 'Facebook', unlike 'Desert Island Discs', is that you're not limited by number. I can add, change, delete at leisure and I probably shall. Music isn't necessarily categorised, so Queen can sit quite comfortably side-by-side with Elgar as, in my mind, it does.

I guess I'm fortunate in that respect. I grew up listening not only to the radio but also to a huge record collection of both 'light' and 'classical' music, ranging from "Mountain Echo Yodel" to "Softly awakes my heart". That's the wonder of childhood, I guess: the young don't classify. In all the years I led school and youth choirs, I never had a problem introducing young people to all kinds of music. I remember in one concert performing "The Chorus of the Hebrew Slaves" (Verdi's 'Nabucco') alongside Harvey Schmidt's "Try to remember the kind of September", and it seemed to work.

I feel the same about church music. Why shouldn't we mix more? We don't have to stick rigidly to hymns from 'Ancient and Modern New Standard' or from 'Mission Praise'. We have some lovely hymns in 'The English Hymnal' and its supplement 'English Praise', as well as a whole variety of newer church music in the Catholic publication 'Celebration Hymnal for Everyone'. We mustn't forget also the wonderful chants from Taizé, and

does anyone else admire the hauntingly-beautiful music of the Dutch composers, Bernard Huijbers, Antoine Oomen and Tom Löwenthal?

Time for a few changes? But let's not just talk about it for a couple of years ... let's make a start ... now!

Mass of St Thomas

This is the choral setting we use in our Parish Communion (Order 1) services and it was written by the composer David Thorne in 1995. Originally composed for the choir and congregation at Portsmouth Cathedral this communion setting remains one of the most popular for choirs and churches both in the Anglican and Roman Catholic traditions. The setting is very versatile and is suitable for use with or without choir, or with cantor and congregation.

In a website article about 'Mass of St Thomas' The Bishop of Salisbury writes: "David Thorne wrote his 'Mass of St Thomas' at my invitation for the large congregation at the parish communion of Portsmouth Cathedral. That congregation picked up its simple but dignified themes very easily, and sang it week by week for a decade without tiring of it. Melodic, but without being aggressively modern, it doesn't seem to have dated at all, and big congregations can pick it up and sing it with ease. It is what we use on all major occasions in the Diocese of Salisbury, and it has entered our blood stream here as well. This is a setting which will continue to feel fresh which small parishes and large gatherings alike can use with confidence, and which will bridge the gap musically between more traditional and more modern."

I wonder how we came to choose it – does anyone know? *

Aldeburgh Music's 'Taking the Waters', 18th and 19th February

This intriguing title heralds a weekend of "cross-arts", when we shall be presented with a wide-ranging exploration of the meanings of the marine, the estuarine and the waterway in film, art, literature and thought.

On Saturday 18th February at 11.00 a.m. in Snape Maltings Concert Hall is an exploration of the cultural meanings of water, featuring exclusive presentations from prize-winning author Robert Macfarlane on the late Roger Deakin and a staged reading from Deakin's 'Waterlog' by tenor Mark Padmore and actor Stephen Dillane, directed by Katie Mitchell. Acclaimed writer Jay Griffiths will speak on the sea and its mysteries, while, alongside the photography of Jason Orton, writers Jules Pretty and Ken Worpole will trace the Eastern Coast. Noel Burch will introduce the UK theatrical premiere screening of his pioneering documentary essay film 'The Forgotten Space' (2010). Made with Allan Sekula, it follows the high seas global supply chain our consumer lives so depend, and the lies left in its wake.

Then at 8.00 pm is 'Swandown', a multi-media work-in-progress premiere presentation of the remarkable new artists' documentary feature, by artist film-maker Andrew Kötting and the visionary writer Iain Sinclair. Taking a Swan Pedalo from Hastings beach to Hackney's Olympic site via the South Coast, the inland waterways of Kent and the Thames estuary, Kötting and Sinclair pursue a suitably English voyage into the heart of place and politics. A hybrid, multi-media presentation featuring readings, soundscapes by acclaimed musician Jem Finer, map-making by project designer Julien Lesage and the startling pinhole photography of rising star Anonymous Bosch.

On Sunday 19th at 10.30 a.m. in The Britten Studio will be a showing of the late, great Derek Jarman's iconic feature, 'The Garden' – a poetic and moving series of dreamscapes, filmed entirely on the Dungeness shinglescape – with a striking score by Simon Fisher Turner. This finishes with presentations by – and discussions with – artists and curators Ben Eastop, Rachel Lichtenstein, Manu Luksch and Simon Read, all

of whom have engaged directly with the waterscapes of the country in innovative, creative ways. The conversation will continue over an ideas-facilitated lunch, to explore the themes of the weekend, in the Trask Café at 1.30pm.

Further details and tickets are available on Aldeburgh Music's website, www.aldeburgh.co.uk.

Music of the month

Dutch Catholic Church liturgy has been inspired over the last 30 years or so by the beautiful music of (amongst others) Bernard Huijbers, Antoine Oomen and Tom Löwenthal. Much has been recorded and is available for purchase. Visit the Nieuwe Liefde Academie website at www.leerhuisenliturgie.nl/nl/pagina/cd's/ to hear sound clips and buy CDs. The site is, quite understandably, written in Dutch but, if you install the Google Translator toolbar, you can read it in English!

And finally...

... some more students' exam answers:

The Philistines are islands in the Pacific.

The Papal bull was a mad bull kept by the Pope in the Inquisition to trample on Protestants.

Pompeii was destroyed by an overflow of saliva from the Vatican.

The seventh commandment is "Thou shall not admit adultery".

Solomon had 300 wives and 700 cucumbers.

The natives of Macedonia did not believe in Paul, so he got stoned.

David Briggs

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* Yes, I heard it at a service in St Mary's, Woodbridge and asked what it was and where I might buy a copy. The rest is history! Nigel

From the Registers



Thanksgiving (after private cremation):

Elizabeth Wray Cadman, aged 65

16th January

Burial of Ashes:

Elizabeth Wray Cadman, aged 65

16th January

Baptism:

Lana Rose Moffatt

1st January

I want to be optimistic about the future but, so far this year, we're still stuck with the Leveson inquiry and the never-ending 'phone hacking revelations. The future direction of the press and the media in general is hanging in the balance!

As for the Eurozone and its equally never-ending problems, I've given up, especially now that the Scottish National Party administration in Edinburgh is rearing its ugly head again. What price the 700th anniversary of the Battle of Bannockburn, Scotland's most famous victory over England being run again to coincide with the likely referendum scheduled for 2014?

As for climate change and global warming why should we be bothered again? Because if we don't respond more positively than we have managed to do so far, then God help us all! And that's where I left it in last month's Column.....

Our lives are getting more and more convoluted. I, for one, feel the need to get back to a few Christian basics. How do we reinvent the good life made up of the cardinal virtues of prudence, temperance, courage, justice (from classical Greek philosophy) and the three theological virtues of faith, hope and love? There are also the seven 'corporal' works of mercy: feed the hungry; give drink to the thirsty; give shelter



to strangers; clothe the naked; visit the sick; minister to prisoners; bury the dead. The old word 'charity' emphasises the practical dimension of Christian love but it does seem that we are all guilty of losing sight of the basics of Christian love and Christian life.

Let us pray for a bit more good news to feed our good lives next month.....

Barry Clifton

First Steps

First Steps is for the very young. We have a good group of young Mums and their pre-school children but you are always welcome to join us in the Children's Corner on the last Wednesday of most months in the year. Fathers and other carers are welcome too. Our next meeting is on Wednesday 29th January at 2.15 pm. Jill Hartley 452223

Services and Events in March 2012

Morning Prayer is said daily, Monday to Saturday, at 9.00 am in the Trinity Chapel

Friday 2nd

Women's World Day of Prayer Revd Celia Cook

Sunday 4th

The Second Sunday of Lent

8.00 am

Holy Communion (Order 2 CW trad)

Canon Nigel Hartley

10.30 am

Family Service – Eldred Willey, Christian Aid

Revd Celia Cook, Canon Nigel Hartley

6.00 pm

Evening Communion (Order 1 CW mod)

Revd Celia Cook

Wednesday 7th 10.00 am

Holy Communion (BCP)

Revd Celia Cook

7.30 pm

Genesis

Church Hall

Pew News - important information (especially for contributors!)

We have put in place some new procedures to help us produce *Pew News* more efficiently. Nicky Comer has kindly agreed to be the person who collects and processes all *Pew News* material. In order for the new arrangements to work we need the co-operation of all contributors. Here are the details:

The deadline date for contributions is the **10th of each month for publication in the following month.** This is a strict deadline and no contributions submitted after the deadline can be included. We need to enforce this deadline to help us produce *Pew News* on time. The only exceptions will be those agreed in advance with Nigel as Editor.

In future, all contributions are to be sent or given to Nicky Comer so that they can be collated in one place.

The email address for contributions to *Pew News* remains pewnews@aldeburghparishchurch.org.uk

Contributions which are on paper or require typing must be placed in the Churchwardens' pigeon hole (not the Administrator's pigeon hole as previously) by the 10th of the month. Help us keep *Pew News* flowing smoothly!

Services and Events in February 2012

Morning Prayer is said daily, Monday to Saturday, at 9.00 am in the Trinity Chapel

Wednesday 1 st	10.00 am	Holy Communion	Canon John Tipping
Thursday 2 nd	9.00 am	Holy Communion: Presentation of Christ in the Temple	Revd Celia Cook
	10.00 am	Friends of Aldeburgh Church Coffee Morning	Crespigny Lodge
Sunday 5th		The Third Sunday before Lent (name day)	
8.00 am		Holy Communion (Order 2 CW trad)	Revd Celia Cook
10.30 am		Family Service	Revd Celia Cook, Canon Nigel Hartley
6.00 pm		Evening Communion (Order 1 CW mod)	Canon Nigel Hartley
Wednesday 8 th	10.00 am	Holy Communion (BCP)	Canon Nigel Hartley
Thursday 9 th	7.00 pm	PCC Meeting	Vestry
Sunday 12th		The Second Sunday before Lent	
8.00 am		Holy Communion (Order 1 CW mod)	Canon John Tipping
10.30 am		Parish Communion (Order 2 CW trad)	Canon Nigel Hartley
2.45 pm		Peal Attempt	
6.00 pm		Celtic Evening Service	Canon Nigel Hartley
Monday 13 th	7.00 pm	AGNES Social Evening	Fairfield Centre
Tuesday 14 th	10.30 am	Prayers at the Fairfield Centre led by Canon Nigel Hartley	
Wednesday 15 th	10.00 am	Holy Communion	Canon John Tipping
Sunday 19th		The Sunday next before Lent	
8.00 am		Holy Communion (Order 1 CW mod)	Canon Nigel Hartley
10.30 am		Morning Prayer	Revd Celia Cook, Canon Nigel Hartley
6.00 pm		Seafarers' and Fishermen's Service	Revd Celia Cook, Canon Nigel Hartley, Richard Newnham
7.15 pm		Soul Sanctuary	Soul Sanctuary team
Tuesday 21 st	1.00 pm	Vicar and Wardens Pancake Lunch	White Lion Hotel
Wednesday 22 nd	10.00 am	Holy Communion: Ash Wednesday	Revd Celia Cook
	7.30 pm	Holy Communion & Imposition of Ashes	Revd Celia Cook, Canon Nigel Hartley
Sunday 26th		The First Sunday of Lent	
8.00 am		Holy Communion (Order 2 CW trad)	Canon Nigel Hartley
10.30 am		Parish Communion (Order 1 CW mod)	Canon Nigel Hartley, Revd Celia Cook
3.30 pm		Evensong	Canon John Tipping
Tuesday 28 th	10.30 am	Prayers at the Fairfield Centre led by Canon John Tipping	
Wednesday 29 th	10.00 am	Holy Communion	Canon Nigel Hartley
	2.15 pm	First Steps	Children's Corner
7.30 pm		Lent Course I – The Way to Freedom	Church

Please see inside back cover for services and events in March

Vicar and Rural Dean: The Reverend Canon Nigel Hartley (01728 - 452223)

Associate Priest (OLM): The Reverend Nichola Winter (01728 - 688979)

Assistant Curate: The Reverend Celia Cook (01728 - 453946)

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