

23<sup>rd</sup> August

**Memory verse**

Jesus saith unto him,

**I am the way, the truth, and the life:**

no man cometh unto the Father, but by me.

John 14:6

Younger children can learn the words in bold and understand that Jesus said them.



“Jesus said, I AM the way. He did not say he knows the way or can show us the way. He IS the way to heaven.” (G. Fawcett)

Jesus says he is *the* way. That means the *only* way. Jesus was telling his disciples that there is no other path to heaven, no other way to the Father. Peter and the other disciples were finding what Jesus was saying hard to understand. Later on, after Jesus's death, resurrection and ascension, they understood. Peter explained it this way when he was questioned by the authorities: “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12)

**Something to do**

We often see signs like the one above in our cities. They indicate a one-way street. This means that traffic in the street can only move in one direction. When would you guess the first one-way streets were introduced in London? You might be surprised to know that it was as long ago as **23<sup>rd</sup> August 1617!** On that date an Act of Common Council was passed to regulate the “disorder and rude behaviour of Carmen, Draymen and others using Cartes!” by making certain streets one way only. I'm sure they did not have signs like the one in the picture above though! The act specified seventeen little lanes, all of them narrow and congested with traffic, running into Thames Street in the City of London. You will find Thames Street on a map but the little lanes have vanished. Do you know why?<sup>1</sup>

How do one-way streets work and do they really help keep city traffic moving safely? ‘No-entry’ signs are used to prevent vehicles entering the road in the wrong direction and sometimes road junctions are redesigned to make it difficult to turn against the flow of traffic. Arrow signs like the one in the picture show the correct direction of traffic flow in the street. The main purpose of a one way system is to prevent congestion in narrow streets and to help traffic to move more freely. Motor traffic speeds up, which may create more hazards for other road users. Another disadvantage is for emergency vehicles which may have to travel further to reach their destination.

Cyclists can have difficulties too if their journeys are made longer by one way streets. Sometimes they are allowed to move in both directions on a one-way system by means of a cycle contraflow arrangement. If you are riding your bike on a one-way system that has a cycle contraflow you should take especial care because motorists often do not expect or look out for cyclists going in the opposite direction even if the contraflow is clearly marked.

Now would be a good time to set out a one way system for yourselves. Get out your toy blocks or bricks and your toy cars. If you did the lesson for 26<sup>th</sup> March you will have had fun setting out a road system and making signs. This could easily be adapted to take in a one way system. Make miniature one way signs and no entry signs in the way described in the 26<sup>th</sup> March lesson. Take care to set out your roads so that every point can be reached – don't put “no entry” signs at both ends of a road!

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<sup>1</sup> The Great Fire of London of 1666 destroyed the area.

## Something to read from History

Today is St Bartholemew's Eve, the anniversary of the cruel massacre of Christians in Paris in 1572. In today's Optional Resources files you will find the story as it is told in Mary MacGregor's *The Story of France* which is a companion volume to the well-known *Our Island Story* by H. E. Marshall.

To understand the extract you need to know the characters in the drama:



The future king of France

### Henry of Navarre

at the time a Protestant or Huguenot, as French Protestants were called.

It is his wedding to Margaret (see below) that has just taken place at the beginning of the extract.



### The Duke of Guise

leader of the Catholic League and the powerful Guise family

plotting to ensure that Henry would never succeed to the throne of France.



Charles IX king of France

a Catholic

king since he was a child of 10

mentally unstable

Prone to fits of wild temper

passionately fond of hunting with an unhealthy fondness for the sight of blood

practised blacksmithing and would make weapons at his forge as a hobby



### Catherine de Medici

The king's mother

Catherine of Medici had controlled the kingdom since her husband had died leaving the new young king Francis I in her care.

Francis had died at the age of 15 which was when Charles had become king.



Despite the large number of Huguenots in France, they were persecuted by the government. There was continual dissension and difficulty in the kingdom as a result. It was decided that Charles's sister Margaret should marry Henry of Navarre. The idea was that a marriage union of Catholic and Huguenot would help stabilise the kingdom. Many Huguenot nobles came to Paris for the wedding celebrations.



The Huguenot leader Admiral Gaspard de Coligny

trusted by king Charles and disliked and feared by Catherine de Medici

one of those Huguenots in Paris for the wedding.

I have colour coded all the players in the drama in the extract from *The Story of France* to help you. Now read on...

## Something to sing and something to listen to

The horrible massacre of St Bartholemew spread all over France. It is not possible to count how many Christians were put to death. In the town of Lyons most of the Huguenots were murdered. Among them was a composer who influenced the way we sing our hymns today.

Claude Goudimel (c.1515-1572) had written Catholic church music and settings of the Roman poet Horace before his conversion. When he became a Huguenot he turned his energy in another direction.<sup>2</sup> In their church services the Huguenots sang the Psalms from the Geneva Psalter unaccompanied and probably mostly in unison – that is everyone just sang the tune itself. However, at this time anyone with even a basic education was taught to sing and to read music. Singing music in four (or more) part harmony was a popular family activity. If people gathered together as friends for the evening, singing was one of the things they enjoyed doing. The Huguenots naturally wanted to sing their Psalms at home in this way. Several composers provided books of harmonised Psalms for this purpose. They differed from our modern hymn-books in one important respect. In a hymn or Psalm tune there are four different pitches of voice. Soprano is the highest. This is the ladies and boys with higher voices. Then comes the alto which is the ladies with lower voices. Then comes the tenor, men with high voices and at the bottom the bass which is the men with lower voices. In the sixteenth century the Psalm tune itself would be sung by the tenor with the other voices providing the harmony below *and above* it. Nowadays we put the tune in the soprano with all the harmony below it and none above. Our ears are no longer tuned to pick out the tune easily if it has harmony above it as well as below. As far as we know, Claude Goudimel was the first composer to make and publish books of Psalm tune arrangements with the tune in the soprano voice instead of the tenor.

There are some of the old Geneva Psalm tunes still in use today, and although not in Goudimel's setting, they are sung with the tune in the top or soprano part. You can probably find Psalm 68, for instance in your hymn book (11, 254 and 677 in the 1977 edition of *Christian Hymns*).<sup>3</sup> Today would be a good day to sing this hymn.

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<sup>2</sup> You can hear one of Goudimel's other compositions here: <https://www.youtube.com/watch?v=h9OA1v1Bfis>

<sup>3</sup> Goudimel's setting is here <https://www.youtube.com/watch?v=BlZ2sXO9PnA> but played on viols rather than sung. Notice how the tune differs from the cut down version we have in English hymn books. This is the original version and is still to be found in Dutch Psalm books today as well as in American and Australian Presbyterian hymn books that have a Dutch background.